AN

ENGLISH GRAMMAR:

COMPREHENDING

THE PRINCIPLES AND RULES

OF THE

LANGUAGE,

ILLUSTRATED BY APPROPRIATE EXERCISES,

AND

A KEY TO THE EXERCISES.

BY LINDLEY MURRAY.

"They who are learning to compose and arrange their sentences with accuracy and order, are learning, at the same time, to think with accuracy and order." BLAIR.

IN TWO VOLUMES.

VOLUME I.

THE FIFTH AMERICAN, FROM THE LAST ENGLISH EDITION, CORRECTED AND MUCH ENLARGED.

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PREFACE.

The author of these volumes made a number of improvements in the last *duodecimo* edition of his Grammar; and inserted many critical and explanatory notes, in subsequent editions of the Exercises and the Key; and added, at the end of the Key, a copious Alphabetical Index to all the three books. In consequence of these additions and variations, the proprietors of the works conceived that an improved edition of the whole, in two volumes *octavo*, in a large letter, and on superfine paper, with an appropriate title, would not be unacceptable to the public. The author has therefore embraced this opportunity, to revise the Grammar, to enlarge it very considerably, and to adapt the whole to the purposes in view.*

In its present form, the work is designed for the use of persons who may think it merits a place in their libraries. To this privilege it may, perhaps, be allowed to aspire, as a work containing an ample exhibition of the principles of English Grammar, and a copious illustration of those principles; with the addition of some positions and discussions, which the author persuades himself are not destitute of originality. It may therefore serve as a book of reference, to refresh the memory, and, in some degree, to employ the curiosity, of persons who are skilled in grammar, as well as to extend the knowledge of those who wish to improve themselves in the art.

In preparing for the *octavo* edition, the author examined some of the most respectable publications on the subject of grammar that had recently appeared;

* The additions occupy more than *Ninety pages* of the first volume; and are interspersed throughout the book.

and he has, in consequence, been the better enabled to extend and improve his work. These improvements consist chiefly of a number of observations, calculated to illustrate and confirm particular rules and positions contained in the Grammar; and of many critical discussions, in justification of some of its parts, against which objections had been advanced. These discussions are not of small importance, nor of a merely speculative nature. They respect some of the established principles and arrangements of the language. And the author presumes, that whilst they support these principles, they will be found to contain some views and constructions, which the reader may usefully apply to a variety of other occasions.

It may not be improper to observe, that the Grammar, Exercises, and Key, in their common form, and at their usual prices, will continue to be sold, separately or together, for the use of schools and private learners.

If any person should be inclined to think, that this work would have been more satisfactory to readers in general, had the first volume been published separately, and the Exercises and Key omitted; the author takes the liberty of suggesting to them, how very imperfect the performance would have been, and how liable to objection, if it had appeared in so detached and partial a manner. The Exercises and the Key are necessary appendages to the principles of grammar; and serve, not only to illustrate and enforce, but to vary and extend, the grammatical rules and positions. Many parts of the second volume are as particularly calculated, for the improvement of persons far advanced in the study of the language, as other parts of it are, for the instruction of those who have made but little progress in the grammatical art. The two volumes are, indeed, intimately connected, and constitute one uniform system of English Grammar.

INTRODUCTION

TO THE DUODECIMO EDITION.*

When the number and variety of English Grammars already published, and the ability with which some of them are written, are considered, little can be expected from a new compilation, besides a careful selection of the most useful matter, and some degree of improvement in the mode of adapting it to the understanding, and the gradual progress of learners. In these respects something, perhaps, may yet be done, for the ease and advantage of young persons.

In books designed for the instruction of youth, there is a medium to be observed, between treating the subject in so extensive and minute a manner, as to embarrass and confuse their minds, by offering too much at once for their comprehension; and, on the other hand, conducting it by such short and general precepts and observations, as convey to them no clear and precise information. A distribution of the parts, which is either defective or irregular, has also a tendency to perplex the young understanding, and to retard its knowledge of the principles of literature. A distinct general view, or outline, of all the essential parts of the study in which they are engaged; a gradual and judicious supply of this outline; and a due arrangement of the divisions, according to their natural order and connexion, appear to be among the best means of enlightening the minds of youth, and of facilitating their acquisition of knowledge. The author of this work, at the same time that he has endeavoured to avoid a plan, which may be too concise or too extensive, defective in its parts or irregular in the disposition of them, has studied to render his subject sufficiently easy, intelligible, and comprehensive. He does not presume to have completely attained these objects. How far he has succeeded in the attempt, and wherein he has failed, must be referred to the determination of the judicious and candid reader.

The method which he has adopted, of exhibiting the performance in characters of different sizes, will, he trusts, be

* As the Introduction to the Duodecimo edition of the Grammar, contains some views and explanations of the subject, which may be useful to readers in general, as well as to young students, it is thought proper to retain it in this edition of the work.

conducive to that gradual and regular procedure, which is so favourable to the business of instruction. The more important rules, definitions, and observations, and which are therefore the most proper to be committed to memory, are printed with a larger type; whilst rules and remarks that are of less consequence, that extend or diversify the general idea, or that serve as explanations, are contained in the smaller letter: these, or the chief of them, will be perused by the student to the greatest advantage, if postponed till the general system be completed. The use of notes and observations, in the common and detached manner, at the bottom of the page, would not, it is imagined, be so likely to attract the perusal of youth, or admit of so ample and regular an illustration, as a continued and uniform order of the several subjects. In adopting this mode, care has been taken to adjust it so that the whole may be perused in a connected progress, or the part contained in the larger character read in order by itself. Many of the notes and observations are intended, not only to explain the subjects, and to illustrate them, by comparative views of the grammar of other languages, and of the various sentiments of English grammarians, but also to invite the ingenious student to inquiry and reflection, and prompt him to a more enlarged, critical, and philosophical research.

With respect to the definitions and rules, it may not be improper more particularly to observe, that in selecting and forming them, it has been the author's aim to render them as exact and comprehensive, and, at the same time, as intelligible to young minds, as the nature of the subject, and the difficulties attending it, would admit. He presumes that they are also calculated to be readily committed to memory, and easily retained. For this purpose, he has been solicitous to select terms that are smooth and voluble; to proportion the members of the sentences to one another; to avoid protracted periods; and to give the whole definition or rule, as much harmony of expression as he could devise.

From the sentiment generally admitted, that a proper selection of faulty composition is more instructive to the young grammarian, than any rules and examples of propriety that can be given, the compiler has been induced to pay peculiar attention to this part of the subject; and though the instances of false grammar, under the rules of Syntax, are numerous, it is hoped they will not be found too many, when their variety and usefulness are considered.

In a work which professes itself to be a compilation, and which, from the nature and design of it, must consist chiefly of materials selected from the writings of others, it is scarcely

necessary to apologize for the use which the compiler has made of his predecessors' labours; or for omitting to insert their names. From the alterations which have been frequently made in the sentiments and the language, to suit the connexion, and to adapt them to the particular purposes for which they are introduced; and in many instances, from the uncertainty to whom the passages originally belonged, the insertion of names could seldom be made with propriety. But if this could have been generally done, a work of this nature would derive no advantage from it, equal to the inconvenience of crowding the pages with a repetition of names and references. It is, however, proper to acknowledge, in general terms, that the authors to whom the grammatical part of this compilation is principally indebted for its materials, are Harris, Johnson, Lowth, Priestly, Beattie, Sheridan, Walker, and Coote.

The Rules and Observations respecting Perspicuity and Accuracy of Expression, contained in the Appendix, and which are, chiefly, extracted from the writings of Blair and Campbell, will, it is presumed, form a proper addition to the Grammar. The subjects are very nearly related; and the study of perspicuity and accuracy in writing, appears naturally to follow that of Grammar. A competent acquaintance with the principles of both, will prepare and qualify the students, for prosecuting those additional improvements in language, to which they may be properly directed.

On the utility and importance of the study of Grammar, and the principles of composition, much might be advanced, for the encouragement of persons in early life to apply themselves to this branch of learning; but as the limits of this Introduction will not allow of many observations on the subject, a few leading sentiments are all that can be admitted here with propriety. As words are the signs of our ideas, and the medium by which we perceive the sentiments of others, and communicate our own; and as signs exhibit the things which they are intended to represent, more or less accurately, according as their real or established conformity to those things is more or less exact; it is evident, that in proportion to our knowledge of the nature and properties of words, of their relation to each other, and of their established connexion with the ideas to which they are applied, will be the certainty and ease, with which we transfuse our sentiment into the minds of one another; and that, without a competent knowledge of this kind, we shall frequently be in hazard of misunderstanding others, and of being misunderstood ourselves. It may indeed be justly asserted, that many of the differences in

opinion amongst men, with the disputes, contentions, and alienations of heart, which have too often proceeded from such differences, have been occasioned by a want of proper skill in the connexion and meaning of words, and by a tenacious misapplication of language.

One of the best supports, which the recommendation of this study can receive, in small compass, may be derived from the following sentiments of an eminent and candid writer on language and composition; "All that regards the study of composition, merits the higher attention upon this account, that it is intimately connected with the improvement of our intellectual powers. For I must be allowed to say, that when we are employed, after a proper manner, in the study of composition, we are cultivating the understanding itself. The study of arranging and expressing our thoughts with propriety, teaches to think, as well as to speak, accurately."*

Before the close of this Introduction, it may not be superfluous to observe, that the author of the following work has no interest in it, but that which arises from the hope, that it will prove of some advantage to young persons, and relieve the labours of those who are employed in their education. He wishes to promote, in some degree, the cause of virtue, as well as of learning; and, with this view, he has been studious, through the whole of the work, not only to avoid every example and illustration, which might have an improper effect on the minds of youth; but also to introduce, on many occasions, such as have a moral and religious tendency. His attention to objects of so much importance will, he trusts, meet the approbation of every well-disposed reader. If they were faithfully regarded in all books of education, they would doubtless contribute very materially to the order and happiness of society, by guarding the innocence, and cherishing the virtue, of the rising generation.

Holdgate, near York,—1795.

* Dr. Blair.

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TO THE NINTH DUODECIMO EDITION.

THE eighth edition of this grammar received considerable alterations and additions; but works of this nature admit of repeated improvements; and are, perhaps, never complete. The author, solicitous to render his book more worthy of the encouraging approbation bestowed on it by the public, has again revised the work with care and attention. The new edition, he hopes, will be found much improved. The additions, which are very considerable, are, chiefly such as are calculated to expand the learner's views of the subject; to obviate objections; and to render the study of grammar both easy and interesting. This edition contains also a new and enlarged system of parsing; copious lists of nouns arranged according to their gender and number; and many notes and observations, which serve to extend, or to explain, particular rules and positions.*

The writer is sensible that, after all his endeavours to elucidate the principles of the work, there are few of the divisions, arrangements, definitions or rules, against which critical ingenuity cannot devise plausible objections. The subject is attended with so much intricacy, and admits of views so various, that it was not possible to render every part of it unexceptionable; or to accommodate the work, in all respects, to the opinions and prepossessions of every grammarian and teacher. If the author has adopted that system which, on the whole, is best suited to the nature of the subject, and conformable to the sentiments of the most judicious grammarians; if his reasonings and illustrations, respecting particular points, are founded on just principles, and the peculiarities of the English language; he has, perhaps, done all that could reasonably be expected in a work of this nature; and he may warrantably indulge a hope, that the book will be still more extensively approved and circulated.

Holdgate, near York,—1804.

* The author conceives that the occasional strictures, dispersed through the book, and intended to illustrate and support a number of important grammatical points, will not, to young persons of ingenuity, appear to be dry and useless discussions. He is persuaded that, by such persons, they will be read with attention. And he presumes that these strictures will gratify their curiosity, stimulate application, and give solidity and permanence to their grammatical knowledge.

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TO THE THIRD OCTAVO EDITION.

THE improvements contained in the THIRD EDITION of the OCTAVO grammar, consist of many corrections and alterations of particular passages, in the first volume, and of more than *forty pages* of additional matter, dispersed in various parts of it: and also of a considerable modification of the first part of the second volume; namely, the Exercises which respect the nature and principles of Parsing. The last section under the head of Parsing, contains a large number of recent exercises on some of the more difficult rules of grammar: and they are exhibited in a peculiar form, calculated to give the student a radical and satisfactory view of those rules.

The author indulges a hope, that these enlargements and variations will meet the approbation of the judicious reader; and render the new edition, what he has sedulously endeavoured to make it, a material improvement of the work.

He also ventures to presume, that the numerous exemplifications, of a moral and improving nature, with which all the editions of the work are interspersed; and the short subsidiary disquisitions of the present edition, as well as those of former impressions; will afford some relief to the subject of grammar, and render it less dry and uninteresting to the student. Perhaps they will be found to contribute, in some degree, to invite and encourage him to acquire an art, which, in its own nature, does not, to young minds especially, present many attractions.

Holdgate, near York.—1816.

ENGLISH GRAMMAR.

ENGLISH GRAMMAR is the art of speaking and writing the English language with propriety. It is divided into four parts, viz.

1. ORTHOGRAPHY,
2. ETYMOLOGY,
3. SYNTAX, AND
4. PROSODY.

This division may be rendered more intelligible to the student, by observing, in other words, that Grammar treats,

First, of the form and sound of the letters, the combination of letters into syllables, and syllables into words;

Secondly, of the different sorts of words, their various modifications, and their derivation:

Thirdly, of the union and right order of words in the formation of a sentence; and

Lastly, of the just pronunciation, and poetical construction of sentences.

Grammar may be considered as consisting of two species, *Universal* and *Particular*. Grammar in general, or Universal Grammar, explains the principles which are common to all languages. Particular Grammar applies those general principles to a particular language, modifying them according to he genius of that tongue, and the established practice of the est speakers and writers by whom it is used.

PART I.

ORTHOGRAPHY.

CHAPTER 1.

OF THE LETTERS.

SECTION 1.

Of the letters—of language—and of a perfect alphabet.

ORTHOGRAPHY teaches the nature and powers of letters, and the just method of spelling words.

A letter is the first principle, or least part of a word.

The letters of the English language, called the English Alphabet, are twenty-six in number.

These letters are the representatives of certain articulate sounds, the elements of the language. An articulate sound is the sound of the human voice, formed by the organs of speech.

"LANGUAGE, in the proper sense of the word, signifies the expression of our ideas, and their various relations, by certain articulate sounds, which are used as the signs of those ideas and relations. The faculty of speech is one of the distinguishing characters of our nature; none of the inferior animals being in any degree possessed of it. For we must not call by the name of *speech* that imitation of human articulate voice which parrots and some other birds are capable of: speech implying thought, and consciousness, and the power of separating and arranging our ideas, which are faculties peculiar to rational minds.

That some inferior animals should be able to mimic human articulation, will not seem wonderful, when we recollect, that even by machines certain words have been expressed in this manner. But that the parrot should annex thought to the

word he utters, is scarcely more probable than that a machine should do so. *Rogue* and *knave* are in every parrot's mouth: but the ideas they stand for are incomprehensible by any other beings than those endued with reason and a moral faculty.

It has however been a common opinion, and it is sufficiently probable, that, among irrational animals, there is something which, by a *figure*, we may call *Language*, as the instinctive economy of bees is figuratively called *Government*. This at least is evident, that the natural voices of one animal are, in some degree, intelligible, or convey particular feelings, or impulses, to others of the same species. But these, and other animal voices that might be mentioned, have no analogy with human speech.—For, *first*, men speak by art and imitation, whereas the voices in question are wholly instinctive. That a dog, which had never heard another bark, would, notwithstanding, bark himself, admits of no doubt; and that a man, who had never heard any language, would not speak any, is equally certain. *Secondly*, the voices of brute animals are not broken, or resolvable, into distinct elementary sounds, like those of man when he speaks; nor are they susceptible of that variety which would be necessary for the communication of a very few sentiments: and it is pretty certain, that, previously to instruction, the young animals comprehend their meaning, as well as the old ones. *Thirdly*, these voices seem intended by nature to express, not distinct ideas, but such feelings only, as it may be for the good of the species, or for the advantage of man, that they should have the power of uttering; in which, as in all other respects, they are analogous, not to our speaking, but to our weeping, laughing, groaning, screaming, and other natural and audible expressions of appetite and passion."

Buffon, in his account of the ouran-outang, says, "The tongue, and all the organs of the voice, are similar to those of men, and yet the animal cannot articulate; the brain is formed in the same manner as that of man, and yet the creature wants reason: an evident proof that the parts of the body, how nicely soever formed, are formed to very limited ends, when there is not infused a rational soul to direct their operations."

The following is a list of the Roman, Italic, and Old English Characters.

Roman.		Italic.		Old English.		Name.
Cap.	Small.	Cap.	Small.	Cap.	Small.	
A	a	*A*	*a*	𝔄	𝔞	*ai.*
B	b	*B*	*b*	𝔅	𝔟	*bee.*
C	c	*C*	*c*	ℭ	𝔠	*see.*
D	d	*D*	*d*	𝔇	𝔡	*dee.*
E	e	*E*	*e*	𝔈	𝔢	*ee.*
F	f	*F*	*f*	𝔉	𝔣	*ef.*
G	g	*G*	*g*	𝔊	𝔤	*jee.*
H	h	*H*	*h*	ℌ	𝔥	*aitch.*
I	i	*I*	*i*	ℑ	𝔦	*i* or *eye.*
J	j	*J*	*j*	𝔍	𝔧	*jay.*
K	k	*K*	*k*	𝔎	𝔨	*kay.*
L	l	*L*	*l*	𝔏	𝔩	*el.*
M	m	*M*	*m*	𝔐	𝔪	*em.*
N	n	*N*	*n*	𝔑	𝔫	*en.*
O	o	*O*	*o*	𝔒	𝔬	*o.*
P	p	*P*	*p*	𝔓	𝔭	*pee.*
Q	q	*Q*	*q*	𝔔	𝔮	*cue.*
R	r	*R*	*r*	ℜ	𝔯	*ar.*
S	ſ s	*S*	*ſ s*	𝔖	𝔰	*ess.*
T	t	*T*	*t*	𝔗	𝔱	*tee.*
U	u	*U*	*u*	𝔘	𝔲	*u* or *you.*
V	v	*V*	*v*	𝔙	𝔳	*vee.*
W	w	*W*	*w*	𝔚	𝔴	*double u.*
X	x	*X*	*x*	𝔛	𝔵	*eks*
Y	y	*Y*	*y*	𝔜	𝔶	*wy.*
Z	z	*Z*	*z*	ℨ	𝔷	*zed.*

A perfect alphabet of the English language, and, indeed, of every other language, would contain a number of letters precisely equal to the number of simple articulate sounds belonging to the language. Every simple sound would have its distinct character; and that character be the representative of no other sound. But this is far from being the state of the English alphabet. It has more original sounds than distinct significant letters: and, consequently, some of these letters are made to represent, not one sound alone, but several sounds. This will appear, by reflecting, that the sounds signified by the united letters, *th*, *sh*, *ng*, are elementary, and have no single appropriate characters in our alphabet; and that the letters *a* and *u* represent the different sounds heard in *hat*, *hate*, *hall*; and in *but*, *bull mule*.

To explain this subject more fully to the learners, we shall set down the characters made use of to represent all the elementary articulate sounds of our language, as nearly in the manner and order of the present English alphabet as the design of the subject will admit; and shall annex to each character the syllable or word which contains its proper and distinct sound. And here it will be proper to begin with the vowels.

Letters denoting the simple sounds.		*Words containing the simple sounds.*
a long	*as heard in*	ale, pale.
a short	*as in*	at, bat.
a middle	*as in*	arm, farm,
a broad	*as in*	all, call.
e long	*as in*	me, bee.
e short	*as in*	met, net,
i long	*as in*	pine, pile.
i short	*as in*	pin, tin.
o long	*as in*	no, so.
o short	*as in*	not, lot.
o middle	*as in*	move, prove.
u long	*as in*	muse use.
u short	*as in*	but, nut.
u middle	*as in*	bull, full.

By the preceding list it appears, that there are in the English language fourteen simple vowel sounds: but as *i* and *u*, when pronounced long, may be considered as diphthongs, or diphthongal vowels, our language, strictly speaking, contains but twelve simple vowel sounds; to represent which we have only five distinct characters or letters. If *a* in *arm* is the same specific sound as *a* in *at*; and *u* in *bull* the same as *o* in

move, which is the opinion of some grammarians; then there are but ten original vowel sounds in the English language.

The following list denotes the sounds of the consonants, being in number twenty-two.

Letters denoting the simple sounds.		*Words containing the simple sounds.*
b	*as heard in*	bat, tub.
d	*as in*	dog, sod.
f	*as in*	for, off.
v	*as in*	van, love.
g	*as in*	go, egg.
h*	*as in*	hop, ho.
k	*as in*	kill, oak.
l	*as in*	lop, loll.
m	*as in*	my, mum.
n	*as in*	nod, nun.
p	*as in*	pin. pup.
r	*as in*	rap, tar.
s	*as in*	so, lass.
z	*as in*	zed, buzz
t	*as in*	top, mat.
w	*as in*	wo, will.
y	*as in*	ye, yes.
ng	*as in*	king, sing.
sh	*as in*	shy, ash.
th	*as in*	thin, thick.
th	*as in*	then, them.
zh	*as in*	pleasure.

Several letters marked in the English alphabet as consonants, are either superfluous or represent, not simple, but complex sounds. *C*, for instance, is superfluous in both its sounds; the one being expressed by *k* and the other by *s*. *G*, in the soft pronunciation, is not a simple, but a complex sound; as *age* is pronounced *aidge*. *J* is unnecessary, because its sound, and that of the soft *g*, are in our language the same. *Q*, with its attendant *u*, is either complex, and resolvable into *kw*, as in *quality*; or unnecessary, because its sound is the same with *k*, as in *opaque*. *X* is compounded of *gs*, as in *example*; or of *ks*, as in *expect*.

From the preceding representation it appears to be a point of considerable importance, that every learner of the English

* Some grammarians suppose *h* to mark only an aspiration, or breathing; but it appears to be a distinct sound, and formed in a particular manner by the organs of speech. *Encyclopædia Britannica.*

language should be taught to pronounce perfectly, and with facility, every original simple sound that belongs to it. By a timely and judicious care in this respect, the voice will be prepared to utter, with ease and accuracy, every combination of sounds; and taught to avoid that confused and imperfect manner of pronouncing words, which accompanies, through life, many persons, who have not, in this respect, been properly instructed at an early period.

Letters are divided into vowels and consonants.

A vowel is an articulate sound, that can be perfectly uttered by itself: as, *a*, *e*, *o*; which are formed without the help of any other sound.

A consonant is an articulate sound, which cannot be perfectly uttered without the help of a vowel: as, *b*, *d*, *f*, *l*; which require vowels to express them fully.

The vowels are, *a*, *e*, *i*, *o*, *u*, and sometimes *w* and *y*.

W and *y* are consonants when they begin a word or syllable; but in every other situation they are vowels.

It is generally acknowledged by the best grammarians, that *w* and *y* are consonants when they begin a syllable or word, and vowels when they end one. That they are consonants, when used as initials, seems to be evident from their not admitting the article *an* before them; as it would be improper to say, an walnut, an yard, &c. and from their following a vowel without any hiatus or difficulty of utterance; as, frosty winter, rosy youth. That they are vowels in other situations, appears from their regularly taking the sound of other vowels: as, *w* has the exact sound of *u* in saw, few, now, &c. and *y* that of *i* in hymn, fly, crystal, &c. See the letters W and Y, pages 17 and 18.*

We present the following as more exact and philosophical definitions of a vowel and consonant.

A vowel is a simple articulate sound, perfect in itself, and formed by a continued effusion of the breath, and a certain conformation of the mouth, without any alteration in the

* The letters *w* and *y* are of an ambiguous nature; being consonants at the beginning of words, and vowels at the end. *Encyclopædia Britannica.*
WALKER'S Critical Pronouncing Dictionary, page 24, *third edition.*
PERRY'S English Dictionary, preface, page 7.

position or any motion of the organs of speech, from the moment the vocal sound commences till it ends.

A consonant is a simple, articulate sound, imperfect by itself, but which, joined with a vowel, forms a complete sound, by a particular motion or contact of the organs of speech.

Some grammarians subdivide vowels into the *simple* and the *compound*. But there does not appear to be any foundation for the distinction. Simplicity is essential to the nature of a vowel, which excludes every degree of mixed or compound sounds. It requires, according to the definition, but one conformation of the organs of speech to form it, and no motion in the organs whilst it is forming.

Consonants are divided into mutes and semi-vowels.

The mutes cannot be sounded *at all*, without the aid of a vowel. They are *b*, *p*, *t*, *d*, *k*, and *c* and *g* hard.

The semi-vowels have an imperfect sound of themselves. They are *f*, *l*, *m*, *n*, *r*, *v*, *s*, *z*, *x*, and *c* and *g* soft.

Four of the semi-vowels, namely, *l*, *m*, *n*, *r*, are also distinguished by the name of *liquids*, from their readily uniting with other consonants, and flowing as it were into their sounds.

We have shown above, that it is essential to the nature of a consonant, that it cannot be fully uttered without the aid of a vowel. We may further observe, that even the *names* of the consonants, as they are pronounced in reciting the alphabet, require the help of vowels to express them. In pronouncing the names of the mutes, the assistant vowels follow the consonants: as, *be*, *pe*, *te*, *de*, *ka*. In pronouncing the names of the semi-vowels, the vowels generally *precede* the consonants: as, *ef*, *el*, *em*, *en*, *ar*, *es*, *ex*. The exceptions are, *ce*, *ge*, *ve*, *zed*.

This distinction between the *nature* and the *name* of a consonant is of great importance, and should be well explained to the pupil. They are frequently confounded by writers on grammar. Observations and reasonings on the name, are often applied to explain the nature of a consonant: and, by this means, the student is led into error and perplexity respecting these elements of language. It should be impressed on his mind, that the name of every consonant is a *complex* sound; but that the consonant itself is always a *simple* sound.

Some writers have described the mutes and semi-vowels, with their subdivisions, nearly in the following manner.

The *mutes* are those consonants, whose sounds cannot be protracted. The *semi-vowels*, such whose sounds can be continued at pleasure, partaking of the nature of vowels, from which they derive their name.

The mutes may be subdivided into *pure* and *impure*.

The pure are those whose sounds cannot be at all prolonged; they are *k*, *p*, *t*. The impure, are those whose sounds may be continued, though for a very short space: they are *b*, *d*, *g*.

The semi-vowels may be subdivided into *vocal* and *aspirated*. The vocal are those which are formed by the voice; the aspirated, those formed by the breath. There are eleven vocal, and five aspirated. The vocal are *l*, *m*, *n*, *r*, *v*, *w*, *y*, *z*, *th* flat, *zh*, *ng*: the aspirated *f*, *h*, *s*, *th* sharp, *sh*.

The vocal semi-vowels may be subdivided into *pure* and *impure*. The pure are those which are formed entirely by the voice: the impure, such as have a mixture of breath with the voice. There are seven pure—*l*, *m*, *n*, *r*, *w*, *y*, *ng*: four impure—*v*, *z*, *th* flat, *zh*.

A diphthong is the union of two vowels, pronounced by a single impulse of the voice; as, *ea* in beat, *ou* in sound.

A triphthong is the union of three vowels, pronounced in like manner: as, *eau* in beau, *iew* in view.

A proper diphthong is that in which both the vowels are sounded: as, *oi* in voice, *ou* in ounce.

An improper diphthong has but one of the vowels sounded: as *ea* in eagle, *oa* in boat.

Each of the diphthongal letters, was, doubtless, originally heard in pronouncing the words which contain them. Though this is not the case at present, with respect to many of them, these combinations still retain the name of diphthongs; but, to distinguish them, they are marked by the term *improper*. As the diphthong derives its name and nature from its sound, and not from its letters, and properly denotes a double vowel sound, no union of two vowels, where one is silent, can, in strictness, be entitled to that appellation; and the single letters *i* and *u*, when pronounced long, must, in this view, be considered as diphthongs. The triphthongs, having at most but two sounds, are merely ocular, and are, therefore, by some grammarians, classed with the diphthongs.

Section 2.

General observations on the sounds of the letters.

A.

A has four sounds; the long or slender, the broad, the short or open, and the middle.

The long; as in name, basin, creation.

The broad; as in call, wall, all.

The short; as in barrel, fancy, glass.

The middle; as in far, farm, father.

The diphthong *aa* generally sounds like *a* short in proper names; as in Balaam, Canaan, Isaac; but not in Baal, Gaal.

Ae has the sound of long *e*. It is sometimes found in Latin words. Some authors retain this form; as, ænigma, æquator, &c.; but others have laid it aside, and write enigma, Cesar, Eneas, &c.

The diphthong *ai* has exactly the long slender sound of *a*; as in pail, tail, &c.; pronounced pale, tale, &c.; except plaid, again, raillery, fountain, Britain, and a few others.

Au is generally sounded like the broad *a*; as in taught, caught, &c. Sometimes like the short or open *a*; as in aunt, flaunt, gauntlet, &c. It has the sound of long *o* in hautboy; and that of *o* short in laurel, laudanum, &c.

Aw has always the sound of broad *a*: as in bawl, scrawl, crawl.

Ay, like its near relation *ai*, is pronounced like the long slender sound of *a*; as in pay, day, delay.

B.

B keeps one unvaried sound, at the beginning, middle, and end of words; as in baker, number, rhubarb, &c.

In some words it is silent; as in thumb, debtor, subtle, &c. In others, besides being silent, it lengthens the syllable; as in climb, comb, tomb.

C.

C has two different sounds.

A hard sound like *k*, before *a*, *o*, *u*, *r*, *l*, *t*; as in cart, cottage, curious, craft, tract, cloth, &c.; and when it ends a syllable; as in victim, flaccid.

A soft sound like *s* before *e*, *i*, and *y*, generally: as in centre, face, civil, cymbal, mercy, &c. It has sometimes the sound of *sh*; as in ocean, social.

C is mute in czar, czarina, victuals, &c.

C, says Dr. Johnson, according to English orthography,

never ends a word; and therefore we find in our best dictionaries, stick, block, publick, politick, &c. But many writers of later years omit the *k* in words of two or more syllables; and this practice is gaining ground, though it is productive of irregularities; such as writing mimic and mimickry; traffic and trafficking.

Ch, is commonly sounded like *tch;* as in church, chin, chaff, charter: but in words derived from the Greek, has the sound of *k;* as in chymist, scheme, chorus, chyle, distich: and in foreign names; as, Achish, Baruch, Enoch, &c.

Ch, in some words derived from the French, takes the sound of *sh;* as in chaise, chagrin, chevalier, machine.

Ch in arch, before a vowel, sounds like *k;* as in arch-angel, archives, Archipelago; except in arched, archery, archer, and arch-enemy: but before a consonant it always sounds like *tch;* as in archbishop, archduke, archpresbyter, &c. *Ch* is silent in schedule, schism, and yacht.

D.

D keeps one uniform sound at the beginning, middle, and end of words; as in death, bandage, kindred; unless it may be said to take the sound of *t*, in stuffed, tripped, &c. stuft, tript, &c.

E.

E has three different sounds.

A long sound; as in scheme, glebe, severe, pulley, turkey, behave, prejudge. See Prosody. Chapter I. Section 2. On "Quantity."

A short sound; as in men, bed, clemency.

An obscure and scarcely perceptible sound; as open, lucre, participle.

It has sometimes the sound of middle *a;* as in clerk, serjeant: and sometimes that of short *i;* as in England, yes, pretty.

E is always mute at the end of a word, except in monosyllables that have no other vowel: as me, he, she: or in substantives derived from the Greek; as catastrophe, epitome, Penelope. It is used to soften and modify the foregoing consonants; as force, rage, since, oblige: or to lengthen the preceding vowel: as, can, cane; pin, pine; rob, robe.

The diphthong *ea* is generally sounded like *e* long; as in appear, beaver, creature, &c. It has also the sound of short *e;* as in breath, meadow, treasure. And it is sometimes pronounced like the long and slender *a;* as in bear, break, great.

Eau has the sound of long *o;* as in beau, flambeau, port-

manteau. In beauty and its compounds, it has the sound of long *u*.

Ei, in general, sounds the same as long and slender *a*; as in deign, vein, neighbour, &c. It has the sound of long *e* in seize, deceit, receive, either, neither, &c. It is sometimes pronounced like short *i*; as in foreign, forfeit, sovereign, &c.

Eo is pronounced like *e* long; as in people; and sometimes like *e* short; as in leopard, jeopardy. It has also the sound of short *u*; as in dungeon, sturgeon, puncheon, &c.

Eu is always sounded like long *u* or *ew*; as in feud, deuce.

Ew is almost always pronounced like long *u*; as in few, new, dew.

Ey, when the accent is on it, is always pronounced like *a* long; as in bey, grey, convey; except in key, ley, where it is sounded like long *e*.

When this diphthong is unaccented, it takes the sound of *e* long; as, alley, valley, barley. See Prosody. Chapter I. Section 2. On "Quantity."

F.

F keeps one pure unvaried sound, at the beginning, middle, and end of words; as fancy, muffin, mischief, &c. except in *of*, in which it has the flat sound of *ov*; but not in composition; as, whereof, thereof, &c. We should not pronounce a wive's jointure, a calve's head; but a wife's jointure, a calf's head.

G.

G has two sounds: one hard; as in gay, go, gun: the other soft; as in gem, giant.

At the end of a word it is always hard; as in bag, snug, frog. It is hard before *a*, *o*, *u*, *l*, and *r*; as, game, gone, gull, glory, grandeur.

G before *e*, *i*, and *y*, is soft, as in genius, gesture, ginger, Egypt; except in get, gewgaw, finger, craggy, and some others.

G is mute before *n*; as in gnash, sign, foreign, &c.

Gn, at the end of a word or syllable accented, gives the preceding vowel a long sound; as in resign, impugn, oppugn, impregn, impugned: pronounced, impune, imprene, &c.

Gh, at the beginning of a word, has the sound of hard *g*: as ghost, ghastly; in the middle, and sometimes at the end, it is quite silent; as in right, high, plough, mighty.

At the end it has often the sound of *f*; as in laugh, cough, tough. Sometimes only the *g* is sounded; as in burgh, burgher.

H.

The sound signified by this letter is, as before observed,

an articulate sound, and not merely an aspiration. It is heard in the words, hat, horse, Hull. It is seldom mute at the beginning of a word. It is always silent after *r*: as, rhetoric, rheum, rhubarb.

H final, preceded by a vowel, is always silent: as, ah! hah! oh! foh! Sarah. Messiah.

From the faintness of the sound of this letter, in many words, and its total silence in others, added to the negligence of tutors, and the inattention of pupils, it has happened, that many persons have become almost incapable of acquiring its just and full pronunciation. It is, therefore, incumbent on teachers, to be particularly careful to inculcate a clear and distinct utterance of this sound.

I.

I has a long sound; as in fine; and a short one; as in fin.

The long sound is always marked by the *e* final in monosyllables: as, thin, thine; except give. live. Before *r* it is often sounded like a short *u*: as flirt, first. In some words it has the sound of *e* long; as in machine, bombazine, magazine.

The diphthong *ia* is frequently sounded like *ya*; as in christian, filial, poniard; pronounced christ-yan, &c. It has sometimes the sound of short *i*; as in carriage, marriage, parliament.

Ie sounds in general like *e* long; as in grief, thief, grenadier. It has also the sound of long *i*; as in die, pie, lie; and sometimes that of short *i*; as in sieve.

Ieu has the sound of long *u*; as in lieu, adieu, purlieu.

Io, when the accent is upon the first vowel, forms two distinct syllables; as, priory, violet, violent. The terminations *tion* and *sion*, are sounded exactly like the verb shun; except when the *t* is preceded by *s* or *x*; as in question, digestion, combustion, mixtion, &c.

The triphthong *iou* is sometimes pronounced distinctly in two syllables; as in bilious, various, abstemious. But these vowels often coalesce into one syllable; as in precious, factious, noxious.

J.

J is pronounced exactly like soft *g*; except in hallelujah, where it is pronounced like *y*.

K.

K has the sound of *c* hard, and is used before *e* and *i*, where, according to English analogy, *c* would be soft: as, kept, king, skirts. It is not sounded before *n*; as in knife, knell, knocker. It is never doubled; except in Habakkuk; but *c* is used before

it, to shorten the vowel by a double consonant: as, cockle, pickle, sucker.

L.

L has always a soft liquid sound; as in love, billow, quarrel. It is sometimes mute; as in half, talk, psalm. The custom is to double the *l* at the end of monosyllables; as, mill, will, fall; except where a diphthong precedes it: as, hail, toil, soil.

Le, at the end of words, is pronounced like a weak *el;* in which the *e* is almost mute: as, table, shuttle.

M.

M has always the same sound: as, murmur, monumental; except in comptroller, which is pronounced controller.

N.

N has two sounds: the one pure; as in man, net, noble; the other a ringing sound like *ng;* as in thank, banquet, &c.

N is mute when it ends a syllable, and is preceded by *m;* as, hymn, solemn, autumn.

The participial *ing* must always have its ringing sound; as writing, reading, speaking. Some writers have supposed that when *ing* is preceded by ing, it should be pronounced *in;* as, singing, bringing, should be sounded *singin*, *bringin;* but as it is a good rule with respect to pronunciation, to adhere to the written words, unless custom has clearly decided otherwise, it does not seem proper to adopt this innovation.

O.

O has a long sound; as in note, bone, obedient, over; and a short one; as in not, got, lot, trot.

It has sometimes the short sound of *u:* as, son, come, attorney. And in some words it is sounded like *oo:* as in prove, move; and often like *au*; as in nor, for, lord.

The diphthong *oa* is regularly pronounced as the long sound of *o;* as in boat, oat, coal; except in broad, abroad, groat, where it takes the sound of broad *a:* as, brawd, &c.

Oe has the sound of single *e*. It is sometimes long; as in fœtus, Antœci: and sometimes short; as in œconomics, œcumenical. In doe, foe, sloe, toe, throe, hoe, and bilboes, it is sounded exactly like long *o*.

Oi has almost universally the double sound of *a* broad and *e* long united, as in boy: as, boil, toil, spoil, joint, point, anoint: which should never be pronounced as if written, bile, spile, tile, &c.

Oo almost always preserves its regular sound; as in moon, soon, food. It has a shorter sound in wool, good, foot, and a

few others. In blood and flood it sounds like short *u*. Door and floor should always be pronounced as if written dore and flore.

The diphthong *ou* has six different sounds. The first and proper sound is equivalent to *ow* in down; as in bound, found, surround.

The second is that of short *u*: as in enough, trouble, journey.

The third is that of *oo*; as in soup, youth, tournament.

The fourth is that of long *o*; as in though, mourn, poultice.

The fifth is that of short *o*; as in cough, trough.

The sixth is that of *awe*; as in ought, brought, thought.

Ow is generally sounded like *ou* in thou; as in brown, dowry, shower. It has also the sound of long *o*; as in snow, grown, bestow.

The diphthong *oy* is but another form for *oi*, and is pronounced exactly like it.

P.

P has always the same sound, except, perhaps, in cupboard, where it sounds like *b*. It is sometimes mute; as in psalm, psalter, Ptolemy; and between *m* and *t*; as in tempt, empty, presumptuous.

Ph is generally pronounced like *f*; as in philosophy, philanthropy, Philip.

In nephew and Stephen, it has the sound of *v*. In apophthegm, phthisis, phthisic, and phthisical, both letters are entirely dropped.

Q.

Q is always followed by *u*; as, quadrant, queen, quire.

Qu is sometimes sounded like *k*; as, conquer, liquor, risque.

R.

R has a rough sound; as in Rome, river, rage: and a smooth one; as in bard, card, regard.

Re at the end of many words, is pronounced like a weak *er*; as in theatre, sepulchre, massacre.

S.

S has two different sounds.

A soft and flat sound like *z*; as, besom, nasal, dismal.

A sharp hissing sound; as, saint, sister, cyprus.

It is always sharp at the beginning of words.

This letter has also the sound of *zh*; as in pleasure, measure, treasure, crosier.

At the end of words it takes the soft sound: as, his, was.

trees, eyes; except in the words this, thus, us, yes, rebus, surplus, &c. and in words terminating with *ous*.

It sounds like *z* before *ion*, if a vowel goes before; as, intrusion; but like *s* sharp, if it follows a consonant; as, conversion. It also sounds like *z* before *e* mute; as, amuse; and before *y* final: as, rosy; and in the words bosom, desire, wisdom, &c.

S is mute in isle, island, demesne, viscount.

T.

T generally sounds, as in take, temper. *T* before *u*, when the accent *precedes*, sounds like *tch*: as, nature, virtue, are pronounced, natchure, virtchue. *Ti* before a vowel has the sound of *sh*; as in salvation: except in such words as tierce, tiara, &c. and unless an *s* goes before: as, question; and excepting also derivatives from words ending in *ty*: as, mighty, mightier.

Th has two sounds: the one soft and flat; as, thus, weather, heathen: the other hard and sharp: as, thing, think, breath.

Th, at the beginning of words, is sharp; as in thank, thick, thunder: except in that, then, thus, thither, and some others.

Th, at the end of words, is also sharp: as, death, breath, mouth: except in with, booth, beneath, &c.

Th, in the middle of words, is sharp; as, panther, orthodox, misanthrope; except worthy, farthing, brethren, and a few others.

Th, between two vowels, is generally flat in words purely English: as, father, heathen, together, neither, mother.

Th, between two vowels, in words from the learned languages, is generally sharp: as, apathy, sympathy, Athens, theatre, apothecary.

Th, is sometimes pronounced like simple *t*: as, Thomas, thyme, Thames, asthma.

U.

U has three sounds, viz.

A long sound; as in mule, tube, cubic.

A short sound; as in dull, gull, custard.

An obtuse sound, like *oo*; as in bull, full, bushel.

The strangest deviation of this letter from its natural sound, is in the words busy, business, bury, and burial; which are pronounced bizzy, bizness, berry, and berrial.

A is now often used before words beginning with *u* long, and *an* always before those that begin with *u* short: as, a union, a university, a useful book; an uproar, an usher, an umbrella.

The diphthong *ua* has sometimes the sound of *wa*; as in assuage, persuade, antiquary. It has also the sound of middle *a*; as in guard, guardian, guarantee.

Ue is often sounded like *we;* as in quench, querist, conquest. It has also the sound of long *u;* as in cue, hue, ague. In a few words, it is pronounced like *e* short; as in guest, guess. In some words it is entirely sunk; as in antique, oblique, prorogue, catalogue, dialogue, &c.

Ui is frequently pronounced *wi;* as in languid, anguish, extinguish. It has sometimes the sound of *i* long; as in guide, guile, disguise: and sometimes that of *i* short; as in guilt, guinea, guildhall. In some words it is sounded like long *u;* as in juice, suit, pursuit: and after *r*, like *oo;* as in bruise, fruit, recruit.

Uo is pronounced like *wo;* as in quote, quorum, quondam.

Uy has the sound of long *e;* as in obliquy, soliloquy; pronounced obloquee, &c. except buy, and its derivatives.

V.

V has the sound of flat *f*, and bears the same relation to it, as *b* does to *p*, *d* to *t*, hard *g* to *k*, and *z* to *s*. It has also one uniform sound: as vain, vanity, love.

W.

W, when a consonant, has nearly the sound of *oo;* as water resembles the sound of *ooater;* but that it has a stronger and quicker sound than *oo*, and has a formation essentially different, will appear to any person who pronounces, with attention, the words *wo*, *woo*, *beware;* and who reflects that it will not admit the article *an* before it; which *oo* would admit. In some words it is not sounded; as in answer, sword, wholesome: it is also silent before *r;* as in wrap, wreck, wrinkle, wrist, wrong, wry, bewray, &c.

W before *h* is pronounced as if it were after the *h:* as, why, hwy; when, hwen; what, hwat.

W is often joined to *o* at the end of a syllable, without affecting the sound of that vowel; as in crow, blow, grow, know, row, flow, &c.

When *w* is a vowel, and is distinguished in the pronunciation, it has exactly the same sound as *u* would have in the same situation: as draw, crew, view, now, sawyer, vowel, outlaw.

X.

X has three sounds, viz.

It is sounded like *z* at the beginning of proper names of Greek original; as in Xanthus, Xenophon, Xerxes.

It has a sharp sound like *ks*, when it ends a syllable with the accent upon it: as, exit, exercise, excellence, or when

the accent is on the next syllable, if it begins with a consonant; as, excuse, extent, expense.

It has, generally, a flat sound like *gz*, when the accent is not on it, and the following syllable begins with a vowel: as, exert, exist, example; pronounced, egzert, egzist, egzample.

Y.

Y, when a consonant, has nearly the sound of *ee;* as, youth, York, resemble the sound of eeouth, eeork: but that this is not its exact sound, will be clearly perceived by pronouncing the words *ye*, *yes*, *new-year*, in which its just and proper sound is ascertained. It not only requires a stronger exertion of the organs of speech to pronounce it, than is required to pronounce *ee;* but its formation is essentially different. It will not admit of *an* before it, as *ee* will in the following example; an *eel*. The opinion that *y* and *w*, when they begin a word or syllable, take exactly the sound of *ee* and *oo*, has induced some grammarians to assert, that these letters are always vowels or diphthongs.

When *y* is a vowel, it has exactly the same sound as *i* would have in the same situation: as, rhyme, system, justify, pyramid, party, fancy, hungry. See Prosody. Chapter I. Section 2. On "Quantity."

Z.

Z has the sound of an *s* uttered with a closer compression of the palate by the tongue: it is the flat *s:* as, freeze, frozen, brazen.

It may be proper to remark, that the sounds of the letters vary, as they are differently associated, and that the pronunciation of these associations depends upon the position of the accent. It may also be observed, that, in order to pronounce accurately, great attention must be paid to the vowels which are not accented. There is scarcely any thing which more distinguishes a person of a poor education, from a person of a good one, than the pronunciation of the *unaccented* vowels. When vowels are *under the accent*, the best speakers and the lowest of the people, with very few exceptions, pronounce them in the same manner; but the unaccented vowels in the mouths of the former, have a distinct, open, and specific sound, while the latter often totally sink them, or change them into some other sound.

Section 3.

Of the organs of articulation.

A concise account of the origin and formation of the sounds emitted by the human voice, may, perhaps, not improperly be here introduced. It may gratify the ingenious student, and serve to explain more fully the nature of articulation, and the radical distinction between vowels and consonants.

"Human voice is air sent out from the lungs, and so agitated or modified in its passage through the windpipe and larynx as to become distinctly audible. The windpipe is that tube, which, on touching the forepart of our throat externally, we feel hard and uneven. It conveys air into the lungs for the purpose of breathing and speech. The top or upper part of the windpipe is called the *larynx*, consisting of four or five cartilages that may be expanded or brought together, by the action of certain muscles which operate all at the same time. In the middle of the larynx there is a small opening called the *glottis*, through which the breath and voice are conveyed. This opening is not wider than one tenth of an inch; and therefore, the breath transmitted through it from the lungs, must pass with considerable velocity. The voice thus formed is strengthened and softened, by a reverberation from the palate and other hollow places in the inside of the mouth and nostrils; and as these are better or worse shaped for this reverberation, the voice is said to be more or less agreeable.

If we consider the many varieties of sound, which one and the same human voice is capable of uttering, together with the smallness of the diameter of the glottis; and reflect, that the same diameter must always produce the same tone, and consequently, that to every change of tone a correspondent change of diameter is necessary; we must be filled with admiration at the mechanism of these parts, and the fineness of the fibres that operate in producing effects so minute, so various, and in their proportions so exactly uniform. For it admits of proof, that the diameter of the human glottis is capable of more than sixty distinct degrees of contraction or enlargement, by each of which a different note is produced: and yet the greatest diameter of that aperture, as before observed, does not exceed one tenth of an inch.

Speech is made up of *articulate* voices; and what we call *articulation*, is performed, not by the lungs, windpipe, or larynx, but by the action of the throat, palate, teeth, tongue,

lips, and nostrils. Articulation begins not till the breath, or voice has passed through the larynx.

The simplest articulate voices are those which proceed from an open mouth, and are by grammarians called *vowel* sounds. In transmitting these, the aperture of the mouth may be pretty large, or somewhat smaller, or very small; which is one cause of the variety of vowels; a particular sound being produced by each particular aperture. Moreover, in passing through an open mouth, the voice may be *gently acted upon* by the lips, or by the tongue and palate, or by the tongue and throat; whence another source of variety in vowel sounds.

Thus ten or twelve simple vowel sounds may be formed, agreeably to the plan in page 5; and the learners, by observing the position of their mouth, lips, tongue, &c. when they are uttering the sounds, will perceive that various operations of these organs of speech, are necessary to the production of the different vowel sounds; and that by minute variations they may all be distinctly pronounced.

When the voice, in its passage through the mouth, is *totally intercepted*, or *strongly compressed*, there is formed a certain modification of articulate sound, which, as expressed by a character in writing, is called a *consonant*. Silence is the effect of a total interception; and indistinct sound, of a strong compression; and therefore a consonant is not of itself a distinct articulate voice; and its influence in varying the tones of language is not clearly perceived, unless it be accompanied by an opening of the mouth, that is, by a vowel.

By making the experiment with attention, the student will perceive that each of the *mutes* is formed by the voice being *intercepted* by the lips, by the tongue and palate, or by the tongue and throat; and that the *semi-vowels* are formed by the same organs *strongly compressing* the voice in its passage, but not totally intercepting it.

The elements of language, according to the different seats where they are formed, or the several organs of speech chiefly concerned in their pronunciation, are divided into several classes, and denominated as follows; those are called *labials*, which are formed by the lips; those *dentals*, that are formed with the teeth; *palatals*, that are formed with the palate; and *nasals*, that are formed by the nose.

The importance of obtaining in early life, a clear, distinct, and accurate knowledge of the sounds of the first principles of language, and a wish to lead young minds to a further consideration of a subject so curious and useful, have induced the compiler to bestow particular attention on the preceding part of his work. Some writers think that these subjects do not properly constitute any part of grammar; and consider them

as the exclusive province of the spelling-book: but if we reflect, that letters and their sounds are the constituent principles of that art, which teaches us to speak and write with propriety, and that, in general, very little knowledge of their nature is acquired by the spelling-book, we must admit, that they properly belong to grammar; and that a rational consideration of these elementary principles of language is an object that demands the attention of the young grammarian. The sentiments of a very judicious and eminent writer, (Quinctilian,) respecting this part of grammar, may, perhaps, be properly introduced on the present occasion.

"Let no persons despise, as inconsiderable, the elements of grammar, because it may seem to them a matter of small consequence, to show the distinction between vowels and consonants, and to divide the latter into liquids and mutes. But they who penetrate into the innermost parts of this temple of science, will there discover such refinement and subtility of matter, as are not only proper to sharpen the understandings of young persons, but sufficient to give exercise for the most profound knowledge and erudition."

The elementary sounds under their smallest combination produce a *syllable;* syllables properly combined produce a *word;* words duly combined produce a *sentence;* and sentences properly combined produce an *oration* or *discourse.* Thus it is, says HARRIS, in his HERMES, that to principles apparently so trivial as a few plain elementary sounds, we owe that variety of articulate voices, which has been sufficient to explain the sentiments of so innumerable a multitude as all the present and past generations of men.

CHAPTER II.

OR SYLLABLES, AND THE RULES FOR ARRANGING THEM.

A SYLLABLE is a sound, either simple or compounded, pronounced by a single impulse of the voice, and constituting a word, or part of a word: as, a, an, ant.

Spelling is the art of rightly dividing words into their syllables, or of expressing a word by its proper letters.

The following are the general rules for the division of words into syllables.

1. A single consonant between two vowels must be joined to the latter syllable: as, de-light, bri-dal, re-source; except the letter x: as, ex-ist, ex-amine; and except likewise words compounded: as, up-on, un-even, disease.

2. Two consonants proper to begin a word must not be separated: as, fa-ble, sti-fle. But when they come between two vowels, and are such as cannot begin a word, they must be divided: as, ut-most, un-der, in-sect, er-ror, cof-fin.

3. When three consonants meet in the middle of a word, if they can begin a word, and the preceding vowel is pronounced long, they are not to be separated: as, de-throne, de-stroy. But when the vowel of the preceding syllable is pronounced short, one of the consonants always belongs to that syllable: as, dis-tract, dis-prove, dis-train.

4. When three or four consonants, which are not proper to begin a syllable, meet between two vowels, such of them as can begin a syllable belong to the latter, the rest to the former syllable: as, ab-stain, com-plete, em-broil, trans-gress, dap-ple, con-strain, hand-some, parch-ment.

5. Two vowels, not being a diphthong, must be divided into separate syllables: as, cru-el, de-ni-al, so-ci-e-ty.

6. Compounded words must be traced into the simple words of which they are composed: as, ice-house, glow-worm, over-power, never-the-less.

7. Grammatical, and other particular terminations, are generally separated: as, teach-est, teach-eth, teach-ing, teach-er, contend-est, great-er, wretch-ed, good-ness, free-dom, false-hood.

The rules for dividing words into syllables, with the reasons in support of them, are expressed at large in the author's English Spelling-book, *Stereotype* edition, page 144—154.

CHAPTER III.

OF WORDS IN GENERAL, AND THE RULES FOR SPELLING THEM.

See Exercises, Part II. Rule 1.

Words are articulate sounds, used by common consent, as signs of our ideas.

A word of one syllable is termed a Monosyllable:

a word of two syllables, a Dissyllable; a word of three syllables, a Trisyllable; and a word of four or more syllables, a Polysyllable.

All words are either primitive or derivative.

A primitive word is that which cannot be reduced to any simpler word in the language: as man, good, content.

A derivative word is that which may be reduced to another word in English of greater simplicity; as manful, goodness, contentment, Yorkshire.*

There are many English words which, though compounds in other languages, are to us primitives; thus circumspect, circumvent, circumstance, delude, concave, complicate, &c. primitive words in English, will be found derivatives, when traced in the Latin tongue.

The orthography of the English language is attended with much uncertainty and perplexity. But a considerable part of this inconvenience may be remedied, by attending to the general laws of formation; and for this end, the learner is presented with a view of such general maxims, in spelling primitive and derivative words, as have been almost universally received.

Rule 1.

Monosyllables ending with *f*, *l*, or *s*, preceded by a single vowel, double the final consonant: as, staff, mill, pass, &c. The only exceptions are, of, if, as, is, has, was, yes, his, this, us, and thus.

Rule 2.

Monosyllables ending with any consonant but *f*, *l*, or *s*, and preceded by a single vowel, never double the final consonant; excepting add, ebb, butt, egg, odd, err, inn, bunn, purr, and buzz.

Rule 3.

Words ending with *y*, preceded by a consonant, form the plurals of nouns, the persons of verbs, verbal nouns, past participles, comparatives, and superlatives, by changing *y* into *i*: as spy, spies; I carry, thou carriest; he carrieth, or carries: carrier, carried; happy, happier, happiest.

* A compound word is included under the head of derivate words; as, pen-knife, tea-cup, looking-glass, may be reduced to other words of greater simplicity.

The present participle in *ing*, retains the *y*, that *i* may not be doubled; as carry, carrying; bury, burying, &c.

But *y* preceded by a vowel, in such instances as the above, is not changed; as boy, boys, I cloy, he cloys, cloyed, &c. except in lay, pay, and say; from which are formed, laid, paid, and said; and their compounds, unlaid, unpaid, unsaid, &c.

Rule 4.

Words ending with *y*, preceded by a consonant, upon assuming an additional syllable beginning with a consonant, commonly change *y* into *i*; as happy, happily, happiness. But when *y* is preceded by a vowel, it is very rarely changed in the additional syllable: as coy, coyly; boy, boyish, boyhood; annoy, annoyer, annoyance; joy, joyless, joyful.

Rule 5.

Monosyllables, and words accented on the last syllable, ending with a single consonant, preceded by a single vowel, double that consonant, when they take another syllable beginning with a vowel; as wit, witty; thin, thinnish; to abet, an abettor; to begin, a beginner.

But if a diphthong precedes, or the accent is on the preceding syllable, the consonant remains single; as to toil, toiling; to offer, an offering; maid, maiden, &c.

Rule 6.

Words ending with any double letter but *l*, and taking *ness*, *less*, *ly*, or *ful*, after them, preserve the letter double: as harmlessness, carelessness, carelessly, stiffly, successful, distressful, &c. But those words which end with double *l*, and take *ness*, *less*, *ly*, or *ful*, after them, generally omit one *l*: as fulness, skilless, fully, skilful, &c.

Rule 7.

Ness, *less*, *ly*, and *ful*, added to words ending with silent *e*, do not cut it off; as paleness, guileless, closely, peaceful; except in a few words; as duly, truly, awful.

Rule 8.

Ment, added to words ending with silent *e*, generally preserves the *e* from elision: as abatement, chastisement, incitement, &c. The words judgment, abridgment, acknowledgment, are deviations from the rule.

Like other terminations, *ment* changes *y* into *i*, when pre-

ceded by a consonant: as, accompany, accompaniment; merry, merriment.

RULE 9.

Able and *ible*, when incorporated into words ending with silent *e*, almost always cut it off: as, blame, blamable; cure, curable; sense, sensible, &c.: but if *c* or *g* soft comes before *e* in the original word, the *e* is then preserved in words compounded with *able:* as, change, changeable; peace, peaceable, &c.

RULE 10.

When *ing* or *ish* is added to words ending with silent *e*, the *e* is almost universally omitted: as, place, placing; lodge, lodging; slave, slavish; prude, prudish; blue, bluish; white, whitish.

RULE 11.

Compounded words are generally spelled in the same manner as the simple words of which they are formed; as, glass-house, skylight, thereby, hereafter. Many words ending with double *l*, are exceptions to this rule: as, already, welfare, wilful, fulfil: and also the words wherever, christmas, lammas, &c.

The orthography of a great number of English words, is far from being uniform, even amongst writers of distinction. Thus, *honour* and *honor*, *inquire* and *enquire*, *negotiate* and *negociate*, *control* and *controul*, *expense* and *expence*, *allege* and *alledge*, *surprise* and *surprize*, *complete* and *compleat*, *connexion* and *connection*, *abridgment* and *abridgement*, and many other orthographical variations, are to be met with in the best modern publications. Some authority for deciding differences of this nature, appears to be necessary: and where can we find one of equal pretensions with Dr. Johnson's Dictionary? though a few of his decisions do not appear to be warranted by the principles of etymology and analogy, the stable foundations of his improvements.—"As the weight of truth and reason (says Nares in his 'Elements of Orthoëpy') is irresistible, Dr. Johnson's Dictionary has nearly fixed the external form of our language. Indeed so convenient is it to have one acknowledged standard to recur to: so much preferable, in matters of this nature, is a trifling degree of irregularity, to a continual change, and fruitless pursuit of unattainable perfection; that it is earnestly to be hoped, that no author will henceforth, on light grounds, be tempted to innovate."

This Dictionary, however, contains some orthographical inconsistencies, which ought to be rectified: such as, *immova*

ble moveable, chastely chastness, fertileness fertility, sliness slyly, fearlessly fearlesness, needlessness needlesly. If these, and similar irregularities, were corrected by spelling the words analogically, according to the first word in each part of the series, and agreeably to the general rules of spelling, the Dictionary would doubtless, in these respects, be improved.

"Every thing deserves praise, which is done with a view to make language durable: for on the permanency of any tongue depends that of the literature conveyed in it. And if new words, new letters, or new modes of spelling, might be introduced at pleasure, language would soon be disfigured and altered; the old authors would ere long be laid aside as unintelligible, and the new would be consigned to oblivion before their time. Yet several attempts were made in the sixteenth century, to alter the spelling, and even the alphabet, of the English tongue. Sir Thomas Smith, Dr. Gill, and Charles Butler, thought it absurd to speak one way, and write another; and seem to have founded their respective plans of improvement upon this principle, that pronunciation ought to determine orthography: not considering that, as Dr. Johnson well observes, 'This is to measure by a shadow, and take that for a model or standard, which is changing while they apply it.' For, according to this rule, pronunciation ought to be uniform throughout the kingdom; which, however desirable, and however easy it may have appeared to some projectors, is indeed scarcely practicable: and the alphabet, or the mode of spelling, must vary continually as the pronunciation varies; which would be a matter of such nicety, as no degree of human wisdom could regulate. Besides reformations of this kind, supposed practicable, would obliterate etymology, and with that, the remembrance of many old customs and sentiments; would take away from the significancy of many important words; and involve in confusion both our grammar and our policy."

PART II.

ETYMOLOGY.

CHAPTER I.

A GENERAL VIEW OF THE PARTS OF SPEECH.

THE second part of grammar is ETYMOLOGY, which treats of the different sorts of words, their various modifications, and their derivation.

There are in English, nine sorts of words, or, as they are commonly called, PARTS OF SPEECH; namely:

1. ARTICLE,
2. SUBSTANTIVE OR NOUN,
3. ADJECTIVE,
4. PRONOUN,
5. VERB,
6. ADVERB,
7. PREPOSITION,
8. CONJUNCTION,
AND
9. INTERJECTION.

1. An Article is a word prefixed to substantives, to point them out, and to show how far their signification extends; as, *a* garden, *an* eagle, *the* woman.

2. A Substantive or noun is the name of any thing that exists, or of which we have any notion: as, *London*, *man*, *virtue*.

A substantive may, in general, be distinguished by its taking an article before it, or by its making sense of itself: as, a *book*, the *sun*, an *apple*; *temperance*, *industry*, *chastity*.

3. An adjective is a word added to a substantive, to express its quality: as, "An *industrious* man, a *virtuous* woman."

An Adjective may be known by its making sense with the addition of the word *thing*: as, a *good* thing; a *bad* thing: or of any particular substantive: as, a *sweet* apple, a *pleasant* prospect, a *lively* boy.

4. A pronoun is a word used instead of a noun, to avoid the too frequent repetition of the same word: as, "The man is happy; *he* is benevolent; *he* is useful."

5. A verb is a word which signifies to BE, to DO, or to SUFFER: as, "I *am*; I *rule*; I *am ruled*."

A verb may generally be distinguished by its making sense with any of the personal pronouns, or the word *to* before it: as, I *walk*, he *plays*, they *write*; or, to *walk*, to play, to *write*.

6. An Adverb is a part of speech joined to a verb, an adjective, and sometimes to another adverb, to express some quality or circumstance respecting it; as, "He reads *well*; a *truly* good man; he writes *very correctly*."

An Adverb may be generally known by its answering to the question, How? how much? when? or where? as, in the phrase, "He reads *correctly*," the answer to the question. How does he read? is, *correctly*.

7. Prepositions serve to connect words with one another, and to show the relation between them: as, "He went *from* London *to* York;" "She is *above* disguise;" "They are supported *by* industry."

A preposition may be known by its admitting after it a personal pronoun, in the objective case; as, *with*, *for*, *to*, &c. will allow the objective case after them; with *him*, for *her*, to *them*, &c.

8. A Conjunction is a part of speech that is chiefly used to connect sentences, so as, out of two or more sentences to make but one: it sometimes connects only words: as, "Thou *and* he are happy, *because* you are good." "Two *and* three are five."

9. Interjections are words thrown in between the parts of a sentence to express the passions or emotions of the speaker: as, "O virtue! how amiable thou art!"

The observations which have been made, to aid learners in distinguishing the parts of speech from one another, may af-

ford them some small assistance; but it will certainly be much more instructive, to distinguish them by the definitions, and an accurate knowledge of their nature.

In the following passage, all the parts of speech are exemplified:

1 2 7 2 5 1 2 3 7 2 8
The power of speech is a faculty peculiar to man; and
5 5 7 4 7 4 3 2 7 1
was bestowed on him by his beneficent Creator, for the
3 8 6 3 2 8 9 6 6 5 4
greatest and most excellent uses; but alas! how often do we
5 4 7 1 3 7 2
pervert it to the worst of purposes!

In the foregoing sentence, the words *the*, *a*, are articles; *power*, *speech*, *faculty*, *man*, *Creator*, *uses*, *purposes*, are substantives; *peculiar*, *beneficent*, *greatest*, *excellent*, *worst*, are adjectives; *him*, *his*, *we*, *it*, are pronouns; *is*, *was*, *bestowed*, *do*, *pervert*, are verbs; *most*, *how*, *often*, are adverbs; *of*, *to*, *on*, *by*, *for*, are prepositions; *and*, *but*, are conjunctions; and *alas* is an interjection.

The number of the different sorts of words, or of the parts of speech, has been variously reckoned by different grammarians. Some have enumerated ten, making the participle a distinct part; some eight, excluding the participle, and ranking the adjective under the noun; some four, and others only two, (the noun and the verb,) supposing the rest to be contained in the parts of their division. We have followed those authors, who appear to have given them the most natural and intelligible distribution. Some remarks on the division made by the learned Horne Tooke, are contained in the first section of the eleventh chapter of Etymology.

To assign names to objects of thought, and to express their properties and qualities, are the only indispensable requisites in language. If this be admitted, it follows, that the noun and the verb are the only parts of speech, which are essentially necessary; the former being the name of the thing of which we speak, and the latter expressing what we think of it. All other sorts of words must be regarded as subsidiaries, convenient indeed for the more easy communication of thought, but by no means indispensably requisite.

The interjection seems scarcely worthy of being considered as a part of artificial language or speech, being rather a branch of that natural language, which we possess in common with the brute creation, and by which we express the sudden emotions and passions that actuate our frame. But, as it is used in written as well as oral language, it may, in some measure, be deemed a part of speech. It is with us, a virtual sentence.

in which the noun and verb are concealed under an imperfect or indigested word.

Whilst some grammarians have objected to the usual number and arrangement of the parts of speech, others have disapproved of the terms by which they have been designated. Instead of the generally received appellations of *nouns*, *pronouns*, *adjectives*, *adverbs*, and *conjunctions*, they have adopted those of *names*, *substitutes*, *attributes*, *modifiers*, and *connectives*. This spirit of innovation has extended itself to other parts of grammar, and especially to the names of the Tenses. Not satisfied with the ancient and approved terms, several writers on the subject, have introduced the following, as more accurate and expressive: *Present tense indefinite*, *Present tense emphatic*, *Present progressive or continued*; *Past tense continuately*, *Prior past tense indefinite*, *Preterite indefinite and emphatic*; *The foretelling future imperfect*, *Prior future indefinite*, *Future imperfect progressive*: and many others, corresponding with these, which it would be tedious to enumerate.

Of what use such deviations from the customary, established terms of our best grammarians, can be productive, we are unable to conceive. They certainly tend to perplex and confound the student, if their promoters advanced no farther: but when we reflect that the friends and projectors of such innovations, may be continually altering and extending our grammatical nomenclature; there appears to be additional reason for rejecting them, and adhering to long-established names. These are universally intelligible; and, if preserved, would produce a happy uniformity among all the teachers and learners of the language. They have likewise a great similarity to the terms used in teaching other languages; and, on this ground also, it is highly proper to retain them.

If, however, any of the old grammatical names should appear to be, in some respects, too comprehensive; and, in others, too limited; it would be much more eligible, to contract or enlarge their extent, by explanatory notes and observations, than rashly to sweep away our ancient terms, for the sake of introducing others; which, after all, are without authority, and may themselves, when critically examined, be found inconvenient and exceptionable.

We shall close our remarks on this subject, by introducing the sentiments of Dr. Johnson respecting it: they are extracted from his "Grammar of the English Tongue."—"In this division and order of the parts of grammar, I follow (says he,) the common grammarians, without inquiring whether a fitter distribution might not be found. Experience has long shown this method to be so distinct as to obviate confusion, and so comprehensive as to prevent any inconvenient omissions. I

likewise use the terms already received, and already understood, though perhaps others more proper might sometimes be invented. Sylburgius, and other innovators, whose new terms have sunk their learning into neglect, have left sufficient warning against the trifling ambition of teaching arts in a new language."

CHAPTER II.

OF THE ARTICLES.

An article is a word prefixed to substantives, to point them out, and to show how far their signification extends: as, *a* garden, *an* eagle, *the* woman.

In English, there are but two articles, *a* and *the*: *a* becomes *an* before a vowel,* and before a silent *h*: as, *an* acorn, *an* hour. But if the *h* be sounded, the *a* only is to be used: as, *a* hand, *a* heart, *a* highway.

The inattention of writers and printers to this necessary distinction, has occasioned the frequent use of *an* before *h*, when it is to be pronounced; and this circumstance, more than any other, has probably contributed to that indistinct utterance, or total omission, of the sound signified by this letter, which very often occurs amongst readers and speakers. *An* horse, *an* husband, *an* herald, *an* heathen, and many similar associations, are frequently to be found in works of taste and merit. To remedy this evil, readers should be taught to omit, in all similar cases, the sound of the *n*, and to give the *h* its full pronunciation.

A or *an* is styled the indefinite article; it is used in a vague sense to point out one single thing of the kind, in other respects indeterminate: as, "Give me *a* book;" "Bring me *an* apple."

The is called the definite article; because it ascertains what particular thing or things are meant: as, "Give me *the* book;" "Bring me *the* apples;" meaning some book, or apples, referred to.

* *A* instead of *an* is now used before words beginning with *u* long. See page 16, letter *U*. It is used before *one*: as, many a one.—*An* must be used before words where the *h* is not silent, if the accent is on the second syllable: as, *an heroic action*, *an historical account*, &c.

A substantive without any article to limit it, is generally taken in its widest sense: as, "A candid temper is proper for man;"- that is, for all mankind.

The peculiar use and importance of the articles will be seen in the following examples; "The son of a king—the son of the king—a son of the king." Each of these three phrases has an entirely different meaning, through the different application of the articles *a* and *the*.

"Thou art *a* man;" is a very general and harmless position; but, "Thou art the man," (as Nathan said to David,) is an assertion capable of striking terror and remorse into the heart.

The article is omitted before nouns that imply the different virtues, vices, passions, qualities, sciences, arts, metals, herbs, &c.: as, "prudence is commendable; falsehood is odious; anger ought to be avoided,"&c. It is not prefixed to a proper name: as, "Alexander," (because that of itself denotes a determinate individual or particular thing,) except for the sake of distinguishing a particular family: as, "He is *a* Howard, or of the family of the Howards;" or by way of eminence: as, "Every man is not *a* Newton;" "He has the courage of *an* Achilles:" or when some noun is understood: "He sailed down *the* (river) Thames, in *the* (ship) Britannia."

When an adjective is used with the noun to which the article relates, it is placed between the article and the noun: as, "a *good* man," "an *agreeable* woman," "the *best* friend." On some occasions, however, the adjective precedes *a* or *an*: as, "*such* a shame," "as *great* a man as Alexander," "too *careless* an author."

The indefinite article can be joined to substantives in the singular number only; the definite article may be joined also to plurals.

But there appears to be a remarkable exception to this rule, in the use of the adjectives *few* and *many*, (the latter chiefly with the word *great* before it,) which, though joined with plural substantives, yet admit of the singular article *a*: as, *a few* men; *a great many* men.

The reason of it is manifest, from the effect which the article has in these phrases: it means a small or great number collectively taken: and therefore gives the idea of a whole, that is, of unity. Thus likewise, a dozen, a score, a hundred, or a thousand, is one whole number, an aggregate of many collectively taken; and therefore still retains the article *a*, though joined as an adjective to a plural substantive: as, a hundred years, &c.

The indefinite article is sometimes placed between the adjective *many*, and a singular noun: as,

> "Full *many a gem* of purest ray serene,
> "The dark unfathom'd caves of ocean bear:
> "Full *many a flow'r* is born to blush unseen,
> "And waste its sweetness on the desert air."

In these lines the phrases *many a gem*, and *many a flow'r*, refer to *many gems*, and *many flowers*, separately, not collectively considered.

The definite article *the* is frequently applied to adverbs in the comparative and superlative degree; and its effect is to mark the degree the more strongly, and to define it the more precisely: as, "*The* more I examine it, *the* better I like *it*. I like this *the* least of any."

"That which is nearly connected with us, or with which, from its vicinity, we have been long acquainted, becomes eminent or distinguishable in our eyes, even though, in itself, and compared with other things of the same kind, it is of no particular importance. A person who resides near a very little town, speaks of it by the name of *the town*. Every clergyman within his own parish is called *the minister* or *the parson*; and if, in a village, there be but one barber or one smith, his neighbours think they distinguish him sufficiently by calling him *the smith* or *the barber*. A tree, a rock, a hill, a river, a meadow, may be spoken of in the same manner, with the same emphasis. He is not returned from *the hill*: he is bathing in *the river*: I saw him on the top of *the rock*: shall we walk in *the meadow*? A branch is blown down from *the tree*. In these examples, the definite article is used, because the thing spoken of, being in the neighbourhood, is well known, and a matter of some consequence to the people who are acquainted with it.

That we may perceive still more clearly, the nature and significancy of the articles, let us put the one for the other, and mark the effect. When it is said, that "the ancestors of the present royal family were kings in England three hundred years before *the* Conqueror," the sense is clear; as every body knows that the person here spoken of by the name of *the conqueror* is William duke of Normandy, who subdued England about seven hundred and fifty years ago. But if we say, that "the ancestors of the present royal family were kings in England three hundred years before *a* conqueror," we speak nonsense. Again, when it is said, that "health is *a* most desirable thing," there is no man who will not acquiesce in the position; which only means, that health is *one* of those things that are to be very much desired. But if we take the other

article, and say, "Health is *the* most desirable thing," we change the position from truth to falsehood: for this would imply, that nothing is so desirable as health; which is very wide of the truth: virtue and a good conscience being of infinitely greater value. Moreover, if instead of "Man is born to trouble," we say, "*A* man is born to trouble," there is no material change in the sense; only the former is more solemn, perhaps because it is more concise: and here we may perceive that the indefinite article is sometimes of no great use. But if we say, "*The* man is born to trouble," the maxim is no longer general; some one particular man is intimated; and they to whom we speak may naturally ask, What man?—Sometimes our two articles do not differ widely in signification. Thus, we may say, "It is true, as *the* proverb declares," or "It is true as *a* proverb, or as *a certain* proverb declares, that" &c. and the change of the article does not make any material change in the sense.

On the whole, as articles are by their nature definitives, it follows, of course, that they cannot be united with such words as are, in their own nature, *as definite as they may be;* (the personal pronouns for instance;) nor with such words as, *being undefinable, cannot properly be made otherwise;* (as the interrogative pronouns;) but only with those words, which, *though indefinite, are yet capable, by means of the article, of becoming definite.*"

Though the definitions and uses of the articles, as we have explained them, are conformable to those exhibited by Harris, Lowth, Johnson, Beattie, Priestly, Blair, Coote, Crombie, and other respectable grammarians, an ingenious writer on the subject strenuously contends, that the definitions are erroneous. This critic says, that, in the following sentences, "A philosophical grammar, written by James Harris, Esquire;" "There was a man, named John the Baptist;" "The Lord planted a garden eastward in Eden;" the article *a* is not, according to our definition of it, used in a vague sense, to point out one single thing of the kind, in other respects indeterminate. He asserts that, in these and similar instances, it is used in a determinate sense, to denote, in the most precise manner, a particular book, a particular man, and a particular garden. This conclusion of our critic we conceive to be totally unfounded. He supposes that the article, in the examples adduced, applies to the whole of the sentences, to the subsequent and explanatory parts, as well as to those which precede. But he is not warranted in this supposition. The real application of the article is solely to the words *philosophical grammar*, *man*, and *garden*, and it is therefore indeterminate. The circumstances which render the subjects precise and definite, are the

subsequent explanations; which certainly do not alter or affect the grammatical nature of the article.

The mode of arguing adopted by this writer proves too much, and therefore nothing. Let us try its operation on other parts of speech. The words *some* and *other* are allowed to be indefinite pronouns; and the words *this* and *that* demonstrative pronouns.* But according to the reasoning of our opponent, these pronouns would alter their established nature in such expressions as the following: "Some of the Roman emperors, namely, Tiberius, Caligula, and Nero, were extremely cruel, and tyrannical:" "Other men, namely, Charles, James, and William, were present:" "This person, or some other, committed the fact:" "That man, or another, was an accomplice." On the new system, the words *some* and *other*, in these examples, would cease to be indefinite pronouns; and the words *this* and *that* would not be demonstrative; because the subjects in the first are ascertained, and in the second rendered uncertain by the subsequent expressions. It is unquestionably false reasoning to conclude that certain expressions cannot be of a definite or of an indefinite nature, because it is possible, by the annexation of particular circumstances, to give them a different designation.

With regard to the definite article our critic produces the following example in support of his opinion: "Be not afraid ye beasts of the field;" and relying on its efficacy, he inquires, what particular field is here meant? The answer is obvious. The particularity is as clearly denoted in this instance as in the following phrases: "The boar out of the wood: Every beast of the forest: Fish of the sea: Beasts of the earth." The field, the wood, the forest, &c. are used by way of contradistinction, or to designate special or individual objects. These phrases are, therefore, perfectly consistent with our explanation of the nature and use of the definite article. Other modes of expression are adduced by our opponent, as favouring his opinion. Such as, "The tree beareth her fruit; The Fig-tree and the Vine do yield their strength:" and we are asked "What particular tree? Does the article *the* point out the particular tree or vine?"—Here too we think the reply is not difficult. The Tree, the Fig-tree, and the Vine, may be justly considered as a figure of speech, putting a part for the whole, or as one species of things distinguished from others. We say, "The horse is a noble animal;" "The dog is a faithful creature:" meaning the species of animals called horse or dog.

* Whether these words are considered as pronouns or adjectives, the reasoning upon them is of equal validity.

This application of the definite article comports exactly with the definition: it ascertains what particular thing or things are meant.

Though we think that the arguments already advanced are sufficient to support our definitions of the articles, it may not be improper further to observe, that after all which can be done to render the definitions and rules of grammar comprehensive and accurate, men of learning and science know that they generally admit of exceptions; that there are peculiar anomalies which belong to some of them; extreme cases which may be stated; and precise boundaries which cannot be ascertained. These, in the hands of men more ingenious than candid, may be plausibly advanced against any system; and to those who are not thoroughly conversant in the art, may appear to be material imperfections, attributable to an author's work, and not to the nature of the subject.

CHAPTER III.

OF SUBSTANTIVES.

SECTION 1.

Of Substantives in general.

A SUBSTANTIVE or Noun is the name of any thing that exists, or of which we have any notion: as, *London, man, virtue.*

Substantives are either proper or common.

Proper names or substantives, are the names appropriated to individuals: as, George, London, Thames.

Common names or substantives, stand for kinds containing many sorts, or for sorts containing many individuals under them: as, animal, man, tree, &c.

When proper names have an article annexed to them, they are used as common names: as, "He is *the Cicero* of his age; he is reading the lives of *the* Twelve *Cæsars.*"

Common names may also be used to signify individuals, by the addition of articles or pronouns: as, "*The* boy is studious; *that* girl is discreet."*

To substantives belong gender, number, and case; and they are all of the third person when spoken *of*, and of the second when spoken *to:* as, "Blessings attend us on every side; be grateful, children of men!" that is, *ye* children of men.

Section 2.

Of Gender.

Gender is the distinction of nouns with regard to sex. There are three genders, the masculine, the feminine, and the neuter.

The Masculine Gender denotes animals of the male kind: as, a man, a horse, a bull.

The Feminine Gender signifies animals of the female kind: as, a woman, a duck, a hen.

The Neuter Gender denotes objects which are neither males nor females: as, a field, a house, a garden.

Some Substantives, naturally neuter, are, by a figure of speech, converted into the masculine or feminine gender: as, when we say of the sun, *he* is setting; and of a ship, *she* sails well.

Figuratively, in the English tongue, we commonly give the masculine gender to nouns which are conspicuous for the attributes of imparting or communicating, and which are by nature strong and efficacious. Those, again, are made feminine, which are conspicuous for the attributes of containing, or bringing forth, or which are peculiarly beautiful or amiable. Upon these principles, the sun is said to be masculine; and the moon, being the receptacle of the sun's light, to be feminine. The earth is generally feminine. A ship, a country, a city, &c. are likewise made feminine, being receivers or containers. Time is always masculine, on account of its mighty efficacy. Virtue is feminine from its beauty, and its

* Nouns may also be divided into the following classes: *Collective* nouns, or nouns of multitude: as, the people, the parliament, the army: *Abstract* nouns, or the names of qualities abstracted from their substances; as, knowledge, goodness, whiteness: *Verbal* or *participial* nouns: as, beginning, reading, writing.

being the object of love. Fortune and the church, are generally put in the feminine gender. There appears to be a rational foundation for these figurative distinctions, though they have not been adopted in all countries. Many of the substances, which, in one language, have masculine names, have, in others, names that are feminine.

Greek and Latin, and many of the modern tongues, have nouns, some masculine, some feminine, which denote substances where sex never had existence. Nay, some languages are so particularly defective in this respect, as to class every object, inanimate as well as animate, under either the masculine or the feminine gender, as they have no neuter gender for those which are of neither sex. This is the case with the Hebrew, French, Italian, and Spanish. But the English, strictly following the order of nature, puts every noun which denotes a male animal, and no other, in the *masculine* gender; every name of a female animal, in the *feminine;* and every animal whose sex is not obvious, or known, as well as every inanimate object whatever, in the *neuter* gender. And this gives our language a superior advantage to most others, in the poetical and rhetorical style: for when nouns naturally neuter, are converted into masculine and feminine, the personification is more distinctly, and more forcibly marked.

The English language has three methods of distinguishing the sex, viz.

By different words: as,

Male.	Female.	Male.	Female.
Bachelor.	Maid.	Dog.	Bitch.
Boar.	Sow.	Drake.	Duck.
Boy.	Girl.	Earl.	Countess.
Brother.	Sister.	Father.	Mother.
Buck.	Doe.	Friar.	Nun.
Bull.	Cow.	Gander.	Goose.
Bullock *or* Steer.	Heifer.	Hart.	Roe.
		Horse.	Mare.
Cock.	Hen.	Husband.	Wife.
King.	Queen.	Singer.	Songstress *or* Singer.
Lad.	Lass.		
Lord.	Lady.	Sloven.	Slut.
Man.	Woman.	Son.	Daughter.
Master.	Mistress.	Stag.	Hind.
Milter.	Spawner.	Uncle.	Aunt.
Nephew.	Niece.	Wizard.	Witch.
Ram.	Ewe.		

2. By a difference of termination: as,

Male.	Female.	Male.	Female.
Abbot.	Abbess.	Jew.	Jewess.
Actor.	Actress.	Landgrave.	Landgravine.
Administrator.	Administratrix.	Lion.	Lioness.
Adulterer.	Adultress.	Marquis.	Marchioness.
Ambassador.	Ambassadress.	Mayor.	Mayoress.
Arbiter.	Arbitress.	Patron.	Patroness.
Baron.	Baroness.	Peer.	Peeress.
Bridegroom.	Bride.	Poet.	Poetess.
Benefactor.	Benefactress.	Priest.	Priestess.
Caterer.	Cateress.	Prince.	Princess.
Chanter.	Chantress.	Prior.	Prioress.
Conductor.	Conductress.	Prophet.	Prophetess.
Count.	Countess.	Protector.	Protectress.
Deacon.	Deaconess.	Shepherd.	Shepherdess.
Duke.	Duchess.	Songster.	Songstress.
Elector.	Electress.	Sorcerer.	Sorceress.
Emperor.	Empress.	Sultan.	Sultaness.
Enchanter.	Enchantress.		Sultana.
Executor.	Executrix.	Tiger.	Tigress.
Governor.	Governess.	Traitor.	Traitress.
Heir.	Heiress.	Tutor.	Tutoress.
Hero.	Heroine.	Viscount.	Viscountess.
Hunter.	Huntress.	Votary.	Votaress.
Host.	Hostess.	Widower.	Widow.

2. By a noun, pronoun, or adjective, being *prefixed* to the substantive: as,

A cock-sparrow.	A hen-sparrow.
A man-servant.	A maid-servant.
A he-goat.	A she-goat.
A he-bear.	A she-bear.
A male child.	A female child.
Male descendants.	Female descendants.

It sometimes happens, that the same noun is either masculine or feminine. The words *parent*, *child*, *cousin*, *friend*, *neighbour*, *servant*, and several others, are used indifferently for males or females. These words cannot properly be said to denote a distinct species of gender, as some writers on English grammar have asserted, and who denominate them the *common* gender. There is no such gender belonging to the language. The business of parsing can be effectually performed, without having recourse to a *common* gender. Thus, we may say; *Parents* is a noun of the masculine *and* feminine

gender; *Parent*, if doubtful, is of the masculine *or* feminine gender; and *Parent*, if the gender is known by the construction, is of the gender so ascertained.

Nouns with variable terminations contribute to conciseness and perspicuity of expression. We have only a sufficient number of them to make us feel our want: for when we say of a woman, she is a philosopher, an astronomer, a builder, a weaver, we perceive an impropriety in the termination, which we cannot avoid; but we can say, that she is a botanist. a student, a witness, a scholar, an orphan, a companion, because these terminations have not annexed to them the notion of sex.

Section 3.

Of Number.

Number is the consideration of an object, as one or more.

Substantives are of two uumbers, the singular and the plural.

The singular number expresses but one object: as, a chair, a table.

The plural number signifies more objects than one: as, chairs, tables.

Some nouns, from the nature of the things which they express, are used only in the singular form: as, wheat, pitch, gold, sloth, pride, &c.; others, only in the plural form: as, bellows, scissors, ashes, riches, &c.

Some words are the same in both numbers: as, deer, sheep, swine, &c.

The plural number of nouns is generally formed by adding *s* to the singular: as, dove, doves; face, faces; thought, thoughts. But when the substantive singular ends in *x*, *ch*, soft, *sh*, *ss*, or *s*, we add *es* in the plural: as, box, boxes; church, churches; lash, lashes; kiss. kisses, rebus, rebuses. If the singular ends in *ch* hard, the plural is formed by adding *s*: as, monarch, monarchs; distich, distichs.

Nouns which end in *o* have sometimes *es* added, to form the plural: as, cargo, echo, hero, negro, manifesto, potato,

volcano, wo: and sometimes only *s*; as, folio, nuncio, punctilio, seraglio.

Nouns ending in *f*, or *fe*, are rendered plural by the change of those terminations into *ves*: as, loaf, loaves; half, halves; wife, wives; except grief, relief, reproof, and several others which form the plural by the addition of *s*. Those which end in *ff*, have the regular plural: as, ruff, ruffs; except, staff, staves.

Nouns which have *y* in the singular, with no other vowel in the same syllable, change it into *ies* in the plural: as, beauty, beauties; fly, flies. But the *y* is not changed, when there is another vowel in the syllable: as, key, keys, delay, delays; attorney, attorneys.

Some nouns become plural by changing the *a* of the singular into *e*: as, man, men; woman, women; alderman, aldermen. The words, ox and child, form oxen and children; brother, makes either brothers, or brethren. Sometimes the diphthong *oo* is changed into *ee* in the plural: as, foot, feet; goose, geese; tooth, teeth. Louse and mouse, make lice and mice. Penny, makes pence; or pennies, when the coin is meant; die, dice, (for play;) die, dies, (for coining.)

It is a general rule, that all names of things measured or weighed, have no plural; for in them not number, but quantity is regarded: as, wool, wine, oil. When we speak, however, of different kinds, we use the plural: as, the coarser wools, the richer wines, the finer oils.

It is agreeable to analogy, and the practice of the generality of correct writers, to construe the following words as plural nouns: *pains*, *riches*, *alms*: and also, *mathematics*, *metaphysics*, *politics*, *ethics*, *optics*, *pneumatics*, with other similar names of sciences.

Dr. Johnson says, that the adjective *much* is sometimes a term of number, as well as of quantity. This may account for the instances we meet with of its associating with *pains* as a plural noun: as, "much pains." The connexion, however, is not to be recommended.

The word *news* is now almost universally considered as belonging to the singular number.

The noun *means* is used both in the singular and the plural number.

"As a general rule for the use of it, as either singular or plural, it might (as Dr. Crombie justly observes) render the construction less vague, and the expression therefore less ambiguous, were we to employ it as singular when the mediation or instrumentality of one thing is implied; and, as plural, when two or more mediating causes are referred to. 'He was careful to observe what means *were* employed by his adversaries, to coun-

teract his schemes.' Here *means* is properly joined with a plural verb, several methods of counteraction being signified. 'The king consented; and, by *this* means all hope of success was lost.' Here only one mediating circumstance is implied; and the noun is therefore used as singular. See page 164.

The following words, which have been adopted from the Hebrew, Greek, and Latin languages, are thus distinguished with respect to number.

Singular.	Plural.	Singular.	Plural.
Cherub.	Cherubim.	Phœnomenon.	Phœnomena.
Seraph.	Seraphim.	Appendix	Appendices *or* Appendixes.
Antithesis.	Antitheses.		
Automaton.	Automata.	Arcanum.	Arcana.
Basis.	Bases.	Axis.	Axes.
Crisis.	Crises.	Calx.	Calces.
Criterion.	Criteria.	Datum.	Data.
Diæresis.	Diæreses.	Effluvium.	Effluvia.
Ellipsis.	Ellipses.	Encomium.	Encomia *or* Encomiums.
Emphasis.	Emphases.		
Hypothesis.	Hypotheses.	Erratum.	Errata.
Metamorphosis.	Metamorphoses.	Genius.	Genii.†
		Memorandum.	Memoranda *or* Memorandums.
Genus.	Genera.		
Index.	Indices *or* Indexes.*	Radius.	Radii.
		Stamen.	Stamina.
Lamina.	Laminæ.	Stratum.	Strata.
Medium.	Media.	Vortex.	Vortices.
Magus.	Magi.		

Some words derived from the learned languages, are confined to the plural number: as, antipodes, credenda, literati, minutiæ.

The following nouns being, in Latin, both singular and plural, are used in the same manner, when adopted into our tongue: hiatus, apparatus, series, species.

* *Indexes*, when it signifies pointers, or Tables of contents; *Indices*, when referring to Algebraic quantities.

† *Genii*, when denoting ærial spirits: *Geniuses*, when signifying persons of genius.

Section 4.

Of Case.

In English, substantives have three cases, the nominative, the possessive, and the objective.*

The nominative case simply expresses the name of a thing, or the subject of the verb: as, "The boy plays;" "The girls learn."

The possessive case expresses the relation of property or possession; and has an apostrophe with the letter *s* coming after it: as, "The scholar's duty;" "My father's house."

When the plural ends in *s*, the other *s* is omitted, but the apostrophe is retained: as, "On eagles' wings;" "The drapers' company."†

Sometimes also, when the singular terminates in *ss*, the apostrophic *s* is not added: as, "For goodness' sake;" "For righteousness' sake."

The objective case expresses the object of an action, or of a relation; and generally follows a verb active, or a preposition: as, "John assists Charles;" "They live in London."

English substantives are declined in the following manner.

	Singular.	Plural.
Nominative Case.	A mother.	Mothers.
Possessive Case.	A mother's.	Mothers'.
Objective Case.	A mother.	Mothers.
Nominative Case.	The man.	The men.
Possessive Case.	The man's.	The men's.
Objective Case.	The man.	The men.

* The possessive is sometimes called the genitive case; and the objective, the accusative.

† "As a proof of the utility of the genitive plural marked by apostrophe, we need only recur to a few common phrases.

All the ships masts were blown away.
All the trees leaves were blown off.

In these, and similar phrases, it is only the apostrophe, placed before or after the *s*, that determines the ships and trees to be either singular or plural."

WALKER'S *Outlines of English Grammar.*

The English language, to express different connexions and relations of one thing to another, uses, for the most part, prepositions. The Greek and Latin among the ancient, and some too among the modern languages, as, the German, vary the termination or ending of the substantive, to answer the same purpose: an example of which, in the Latin, is inserted, as explanatory of the nature and use of cases, viz.

	Singular.	
Nominative.	Dominus,	A Lord.
Genitive.	Domini,	Lord's, of a Lord.
Dative.	Domino,	To a Lord.
Accusative.	Dominum,	A Lord.
Vocative.	Domine,	O Lord.
Ablative.	Domino,	By a Lord.
	Plural.	
Nominative.	Domini,	Lords.
Genitive.	Dominorum,	Lords', of Lords.
Dative.	Dominis,	To Lords.
Accusative.	Dominos,	Lords.
Vocative.	Domini,	O Lords.
Ablative.	Dominis,	By Lords.

Some writers think, that the relations signified by the addition of articles and prepositions to the noun, may properly be denominated cases, in English; and that, on this principle, there are, in our language, as many cases as in the Latin tongue. But to this mode of forming cases for our substantives, there are strong objections. It would, indeed, be a formal and useless arrangement of nouns, articles, and prepositions. If an arrangement of this nature were to be considered as constituting cases, the English language would have a much greater number of them, than the Greek and Latin tongues: for, as every preposition has its distinct meaning and effect, every combination of a preposition and article with the noun, would form a different relation, and would constitute a distinct case. This would encumber our language with many new terms, and a heavy and useless load of distinctions.*

On the principle of imitating other languages in names and forms, without a correspondence in nature and idiom, we might adopt a number of declensions, as well as a variety of cases, for English substantives. Thus, five or six declensions,

* "If cases are to be distinguished by the different significations of the noun, or by the different relations it may bear to the governing word, then we have in our language as many cases almost, as there are prepositions; and, above a man, beneath a man, beyond a man, round about a man, within a man, without a man, &c. shall be cases, as well as, of a man, to a man, and with a man."

Dr. Beattie

distinguished according to the various modes of forming the plural of substantives, with at least half a dozen cases to each declension, would furnish a complete arrangement of English nouns, in all their trappings. See on this subject *the fifth and ninth sections of the sixth chapter* of Etymology.

But though this variety of cases does not at all correspond with the idiom of our language, there seems to be great propriety in admitting a case in English substantives, which shall serve to denote the *objects* of active verbs and of prepositions; and which is, therefore, properly termed the *objective case.* The general idea of case, doubtless, has a reference to the termination of the noun: but there are many instances, both in Greek and Latin, in which the nominative and accusative cases have precisely the same form. and are distinguished only by the relation they bear to other words in the sentence. We are therefore warranted by analogy, in applying this principle to our own language, as far as utility, and the idiom of it, will admit. Now it is obvious, that in English, a noun governed by an active verb, or a preposition, is very differently circumstanced, from a noun in the nominative, or in the possessive case; and that a comprehensive case, correspondent to that difference, must be useful and proper. The business of parsing, and of showing the connexion and dependence of words, will be most conveniently accomplished, by the adoption of such a case; and the irregularity of having our nouns sometimes placed in a situation, in which they cannot be said to be in any case at all, will be avoided.

The author of this work long doubted the propriety, of assigning to English substantives an objective case: but a renewed, critical examination of the subject; an examination to which he was prompted by the extensive and increasing demand for the grammar, has produced in his mind a full persuasion, that the nouns of our language are entitled to this comprehensive objective case.

When the thing to which another is said to belong, is expressed by a circumlocution, or by many terms, the sign of the possessive case is commonly added to the last term: as, "The king of Great Britain's dominions."

Sometimes, though rarely, two nouns in the possessive case, immediately succeed each other, in the following form: "My friend's wife's sister;" a sense which would be better expressed by saying, "the sister of my friend's wife;" or, "My friend's sister in law." Some grammarians say, that in each of the fol-

lowing phrases, viz. "A book of my brother's," "a servant of the queen's," "A soldier of the king's," there are two genitive cases; the first phrase implying, "one of the books of my brother," the next, "one of the servants of the queen;" and the last, "one of the soldiers of the king." But as the preposition governs the objective case; and as there are not, in each of these sentences, two apostrophes with the letter *s* coming after them, we cannot with propriety say that there are two genitive cases.

CHAPTER IV.

OF ADJECTIVES.

SECTION I.

Of the nature of adjectives, and the degrees of comparison.

AN Adjective is a word added to a substantive, to express its quality: as, "An *industrious* man;" "A *virtuous* woman;" A *benevolent* mind."

In English, the adjective is not varied on account of gender, number, or case. Thus we say, "A careless boy; careless girls."

The only variation which it admits, is that of the degrees of comparison.

There are commonly reckoned three degrees of comparison; the POSITIVE, the COMPARATIVE, and the SUPERLATIVE.

GRAMMARIANS have generally enumerated these three degrees of comparison; but the first of them has been thought by some writers, to be, improperly, termed a degree of comparison; as it seems to be nothing more than the simple form of the adjective, and not to imply either comparison or degree. This opinion may be well founded, unless the adjective be supposed to imply comparison or degree, by containing a secret or general reference to other things: as, when we say,

"he is a *tall* man," "this is a *fair* day," we make some reference to the ordinary size of men, and to different weather.

The Positive State expresses the quality of an object, without any increase or diminution: as, good, wise, great.

The Comparative Degree increases or lessens the positive in signification: as, wiser, greater, less wise.

The Superlative Degree increases or lessens the positive to the highest or lowest degree: as, wisest, greatest, least wise.

The simple word, or positive, becomes the comparative, by adding *r* or *er*; and the superlative, by adding *st* or *est*, to the end of it: as, wise, wiser, wisest; great, greater, greatest. And the adverbs *more* and *most*, placed before the adjective, have the same effect: as, wise, *more* wise, *most* wise.

The termination *ish* may be accounted in some sort a degree of comparison, by which the signification is diminished below the positive: as, *black*, *blackish*, or tending to blackness; *salt*, *saltish*, or having a little taste of salt.

The word *rather* is very properly used to express a small degree or excess of a quality: as, "she is *rather* profuse in her expenses."

Monosyllables, for the most part, are compared by *er* and *est*; and dissyllables by *more* and *most*: as, mild, milder, mildest; frugal, more frugal, most frugal. Dissyllables ending in *y*; as, happy, lovely; and in *le* after a mute, as able, ample; or accented on the last syllable, as, discreet, polite; easily admit of *er* and *est*: as, happier, happiest; abler, ablest; politer, politest. Words of more than two syllables hardly ever admit of those terminations.

In some words the superlative is formed by adding the adverb *most* to the end of them: as, nethermost, uttermost or utmost; undermost, uppermost, foremost.

In English, as in most languages, there are some words of very common use, (in which the caprice of custom is apt to get the better of analogy,) that are irregular in this respect: as, "good, better, best; bad, worse, worst; little, less, least; much or many, more, most; near, nearer, nearest or next; late, later, latest or last; old, older or elder, oldest or eldest;" and a few others.

An adjective put without a substantive, with the definite article before it, becomes a substantive in sense and meaning.

and is written as a substantive: as, "Providence rewards *the good*, and punishes *the bad*."

Various nouns placed before other nouns assume the nature of adjectives: as, sea fish, wine vessel, corn field, meadow ground, &c.

Numeral adjectives are either cardinal, or ordinal: cardinal, as one, two, three, &c.; ordinal, as first, second, third, &c.

Section 2.

Remarks on the subject of Comparison.

If we consider the subject of comparison attentively, we shall perceive that the degrees of it are infinite in number, or at least indefinite. The following instances will illustrate this position.—A mountain is larger than a mite;—by how many degrees? How much bigger is the earth than a grain of sand? By how many degrees was Socrates wiser than Alcibiades; or by how many is snow whiter than this paper? It is plain, that to these, and many other questions of a similar nature, no *definite* answers can be returned.

In quantities, however, that may be *exactly* measured, the degrees of excess may be exactly ascertained. A foot is just twelve times as long as an inch; and an hour is sixty times the length of a minute. But in regard to *qualities*, and to those quantities which cannot be measured exactly, it is impossible to say how many degrees may be comprehended in the comparative excess.

But though these degrees are infinite or indefinite in fact, they cannot be so in language: it is not possible to accommodate our speech to such numberless gradations; nor would it be convenient, if language were to express many of them. In regard to unmeasured quantities and qualities, the degrees of more and less, (besides those marked above,) may be expressed intelligibly, at least, if not accurately, by certain adverbs, or words of like import: as, "virtue is *greatly* preferable to riches;" "Socrates was *much* wiser than Alcibiades;" "Snow is a *great deal* whiter than this paper;" "The tide is *considerably* higher to-day than it was yesterday;" "Epaminondas was *by far* the most accomplished of the Thebans;" "The evening star is a *very* splendid object, but the sun is *incomparably* more splendid;" "The Deity is *infinitely* greater than the greatest of his creatures." The inaccuracy of these, and the like expressions, is not a material inconvenience; and, if it were, it is unavoidable: for human

speech can only express human thought; and where thought is necessarily inaccurate, language must be so too.

When the word *very*, *exceedingly*, or any other of similar import, is put before the positive, it is called by some writers the superlative of eminence, to distinguish it from the other superlative, which has been already mentioned, and is called the superlative of comparison. Thus *very eloquent*, is termed the superlative of eminence; *most eloquent*, the superlative of comparison. In the superlative of eminence, something of comparison is, however, remotely, or indirectly intimated; for we cannot reasonably call a man very eloquent, without comparing his eloquence with the eloquence of other men.

The comparative may be so employed, as to express the same pre-eminence or inferiority as the superlative. Thus, the sentence, "Of all acquirements, virtue is the *most valuable*," conveys the same sentiment as the following: "Virtue is *more valuable* than every other acquirement."

When we properly use the comparative degree, the objects compared are set in *direct opposition*, and the one is not considered as a part of the other, or as comprehended under it. If I say, "Cicero was more eloquent than the Romans," I speak absurdly; because it is well known, that of the class of men expressed by the word *Romans*, Cicero was one. But when I assert that "Cicero was more eloquent than all the *other* Romans, or than any other *Roman*;" I do not speak absurdly; for though the persons spoken of were all of the same class or city, yet Cicero is here set in contradistinction to the rest of his countrymen, and is not considered as one of the persons with whom he is compared.—Moreover, if the Psalmist had said, "I am the wisest of my teachers," the phrase would have been improper, because it would imply that he was one of his teachers. But when he says, "I am wiser than my teachers," he does not consider himself as one of them, but places himself in contradistinction to them. So also, in the expression, "Eve was the fairest of her daughters," the same species of impropriety is manifest; since the phrase supposes, that Eve was one of her own daughters.—Again, in the sentence, "Solomon was the wisest of men," Solomon is compared with a kind of beings, of whom he himself was one, and therefore the superlative is used. But the expression, "Solomon was of all men the wiser," is not sense: because the use of the comparative would imply, that Solomon was set in opposition to mankind; which is so far from being the case, that he is expressly considered as one of the species.

As there are some qualities which admit of comparison, so there are others which admit of none. Such, for example,

are those which denote that quality of bodies arising from their figure: as when we say, "A *circular* table; a *quadrangular* court; a *conical* piece of metal," &c. The reason is, that a million of things participating the same figure, participate it equally, if they do it at all. To say, therefore, that while A and B are both quadrangular, A is more or less quadrangular than B, is absurd. The same holds true in all attributives denoting *definite quantities*, of whatever nature. Thus the *two-foot* rule C cannot be *more a two-foot* rule, than any other of the same length. For as there can be no comparison without *intension* or *remission*, and as there can be no intension or remission in *things always definite*, these attributives can admit of no comparison. By the same method of reasoning, we discover the cause why no substantive is susceptible of these degrees of comparison. A mountain cannot be said more to be, or to exist, than a molehill; but the more or less must be sought for in their qualities.

CHAPTER V.

OF PRONOUNS.

A PRONOUN is a word used instead of a noun, to avoid the too frequent repetition of the same word: as, "The man is happy; *he* is benevolent; *he* is useful."*

There are three kinds of pronouns, viz. the PERSONAL, the RELATIVE, and the ADJECTIVE PRONOUNS.

SECTION 1.

Of the Personal Pronouns.

THERE are five Personal Pronouns, viz, *I*, *thou*, *he*, *she*, *it*; with their plurals, *we*, *ye*, or *you*, *they*.

* The pronoun is also used to represent an adjective, a sentence, a part of a sentence, and sometimes even a series of propositions; as, "They supposed him to be *innocent*, *which* he certainly was not." "His friend bore the abuse very patiently; *which* served to increase his rudeness; *it* produced, at length, contempt and insolence."

Personal Pronouns admit of person, number, gender and case.

The persons of pronouns are three in each number, viz.

I, is the first person *Thou*, is the second person *He*, *she*, or *it*, is the third person	Singular.
We, is the first person *Ye* or *you*, is the second person *They*, is the third person	Plural.

This account of persons will be very intelligible, when we reflect, that there are three persons who may be the subject of any discourse: first, the person who speaks, may speak of himself; secondly, he may speak of the person to whom he addresses himself; thirdly, he may speak of some other person: and as the speakers, the persons spoken to, and the other persons spoken of, may be many, so each of these persons must have the plural number.

The numbers of pronouns, like those of substantives, are two, the singular and the plural: as, *I*, *thou*, *he*; *we*, *ye* or *you*, *they*.

Gender has respect only to the third person singular of the pronouns, *he*, *she*, *it*. *He* is masculine; *she* is feminine; *it* is neuter.

The persons speaking and spoken to, being at the same time the subjects of the discourse, are supposed to be present; from which, and other circumstances, their sex is commonly known, and needs not to be marked by a distinction of gender in the pronouns: but the third person or thing spoken of, being absent, and in many respects unknown, it is necessary that it should be marked by a distinction of gender; at least, when some particular person or thing is spoken of, that ought to be more distinctly marked: accordingly, the pronoun singular of the third person has the three genders, *he*, *she*, *it*.

Pronouns have three cases; the nominative, the possessive, and the objective.

The objective case of a pronoun has, in general, a form different from that of the nominative, or the possessive case.

The personal pronouns are thus declined:

Person.	Case.	Singular.	Plural.
First.	*Nom.*	I.	We.
	Poss.	Mine.	Ours.
	Obj.	Me.	Us.
Second.	*Nom.*	Thou.	Ye *or* You.
	Poss.	Thine.	Yours.
	Obj.	Thee.	You.
Third.	*Nom.*	He.	They.
Mas.	*Poss.*	His.	Theirs.
	Obj.	Him.	Them.
Third.	*Nom.*	She.	They.
Fem.	*Poss.*	Hers.	Theirs.
	Obj.	Her.	Them.
Third.	*Nom.*	It.	They.
Neuter.	*Poss.*	Its.	Theirs.
	Obj.	It.	Them.

The propriety of admitting *his*, *hers*, *ours*, *yours*, &c. as possessive cases of the personal pronouns, has been disputed, though the nature and meaning of these words, and the concurrent practice of our first grammarians, have assigned them this rank and denomination. It has been alleged, that these supposed possessives are actually used in the nominative and objective cases; and that therefore our classification must be erroneous. The instances offered in support of this allegation, are such as the following: "My pleasures are past; *hers* and *yours* are to come:" "They applauded his conduct, but condemned *hers* and *yours*." A little reflection will, however, show that these pronouns, in the examples produced, are not in the nominative and objective cases, but in the possessive case. The following appears to be the true construction of these sentences: "My pleasures are past; the pleasures *of her* and *of you* are to come;" "They applauded his conduct, but condemned the conduct *of her* and *of you*." That this is the right construction will more clearly appear, if we substitute nouns for the pronouns: "My pleasures are past; Mary's and Ann's are to come:" "They applauded his conduct, but condemned Mary's and Ann's:" that is, "Mary's and Ann's pleasures; Mary's and Ann's conduct."

The objection too, that the phrase, "An acquaintance *of yours*," supposes the same word to admit of two different signs of the case, seems to be of no validity. Instances of a double genitive, as it is called, are not uncommon in our language, and they are far from implying any absurdity. We

properly say, "An acquaintance *of Peter's*;" "A soldier *of the king's*."—See Syntax, Rule x. Note 6.

The possessives under consideration, like other parts of grammar, may indeed have some properties peculiar to themselves; and may not, in their present form, be readily accommodated to every circumstance belonging to the possessive cases of nouns: but they should not, on this slight pretence, be dispossessed of the right and privilege, which, from time immemorial, they have enjoyed.

Section 2.

Of the Relative Pronouns.

Relative Pronouns are such as relate, in general, to some word or phrase going before, which is thence called the antecedent: they are, *who*, *which*, and *that*: as, "The man is happy *who* lives virtuously."*

What is a kind of compound relative, including both the antecedent and the relative, and is equivalent to *that which*: as, "This is *what* I wanted;" that is to say, "*the thing which* I wanted."

Who is applied to persons, *which* to animals and inanimate things; as, "He is a *friend*, *who* is faithful in adversity;" "The *bird*, *which* sung so sweetly, is flown;" "This is the *tree*, *which* produces no fruit."

That, as a relative, is often used to prevent the too frequent repetition of *who* and *which* It is applied to both persons and things; as, "*He that* acts wisely deserves praise;" "Modesty is a *quality that* highly adorns a woman."

Who is of both numbers, and is thus declined:

Singular and Plural.

Nominative.	Who.
Possessive.	Whose.
Objective.	Whom.

* The relative pronoun, when used interrogatively, relates to a word or phrase, which is not *antecedent*, but *subsequent*, to the relative. See note under the VI. Rule of Syntax.

Which, *that*, and *what*, are likewise of both numbers, but they do not vary their termination; except that *whose* is sometimes used as the possessive case of *which*: as, "Is there any other doctrine *whose* followers are punished?"

——————————"And the fruit
Of that forbidden *tree*, *whose* mortal taste
Brought death." MILTON.

———"Pure the joy without allay,
Whose very rapture is tranquillity." YOUNG.

"The lights and shades, *whose* well accorded strife
Gives all the strength and colour of our life." POPE.

"This is one of the clearest characteristics of its being a religion *whose* origin is divine." BLAIR.

By the use of this license, one word is substituted for three: as, "Philosophy, *whose* end is to instruct us in the knowledge of nature," for, "Philosophy, *the* end *of which* is to instruct us," &c.

Who, *which*, and *what*, have sometimes the words *soever* and *ever* annexed to them: as, "*whosoever* or *whoever*, *whichsoever*, or *whichever*, *whatsoever* or *whatever*:" but they are seldom used in modern style, except *whoever* and *whatever*.

The word *that* is sometimes a relative, sometimes a demonstrative pronoun, and sometimes a conjunction. It is a relative when it may be turned into *who* or *which* without destroying the sense: as, "They *that* (who) reprove us, may be our best friends;" "From every thing *that* (which) you see, derive instruction." It is a demonstrative pronoun when it is followed immediately by a substantive, to which it is either joined, or refers, and which it limits or qualifies: as, "*That* boy is industrious;" "*That* belongs to me;" meaning, that book, that desk, &c. It is a conjunction, when it joins sentences together, and cannot be turned into *who* or *which*, without destroying the sense: as, "Take care *that* every day be well employed." "I hope he will believe *that* I have not acted improperly."

Who, *which*, and *what*, are called *Interrogatives*, when they are used in asking questions: as, "*Who* is he?" "*Which* is the book?" "*What* are you doing?"

Whether was formerly made use of to signify interrogation: as, "*Whether* of these shall I choose?" but it is now seldom used, the interrogative *which* being substituted for it. Some grammarians think that the use of it should be revived, as, like *either* and *neither* it points to the dual number; and would contribute to render our expressions concise and definite.

Some writers have classed the interrogatives as a separate kind of pronouns: but they are too nearly related to the relative pronouns, both in nature and form, to render such a division proper. They do not, in fact, lose the character of relatives, when they become interrogatives. The only difference is, that *without* an interrogation, the relatives have reference to a subject which is antecedent, definite, and known; *with* an interrogation, to a subject which is subsequent, indefinite and unknown, and which it is expected that the *answer* should express and ascertain.

Section 3.

Of the Adjective Pronouns.

Adjective Pronouns are of a mixed nature, participating the properties both of pronouns and adjectives.

The adjective pronouns may be subdivided into four sorts: namely, the *possessive*, the *distributive*, the *demonstrative*, and the *indefinite*.

1. The *possessive* are those which relate to possession or property. There are seven of them; viz. *my*, *thy*, *his*, *her*, *our*, *your*, *their*.

Mine, and *thine*, instead of *my* and *thy*, were formerly used before a substantive, or adjective, beginning with a vowel, or a silent *h*: as, "Blot out all *mine* iniquities."

The pronouns, *his*, *mine*, *thine*, have the same form, whether they are possessive pronouns, or the possessive cases of their respective personal pronouns. See Syntax, Rule x.

A few examples will probably assist the learner, to distinguish the possessive pronouns from the genitive cases of their correspondent personal pronouns.

The following sentences exemplify the possessive pronouns. —"*My* lesson is finished; *Thy* books are defaced; He loves *his* studies; She performs *her* duty; We own *our* faults; *Your* situation is distressing; I admire *their* virtues."

The following are examples of the possessive cases of the personal pronouns. "This desk is *mine*; the other is *thine*; These trinkets are *his*; those are *hers*; This house is *ours*, and that is *yours*; *Theirs* is very commodious."

Some grammarians consider *its* as a possessive pronoun.

The two words *own* and *self*, are used in conjunction with

pronouns. *Own* is added to possessives, both singular and plural: as, "*My own* hand, *our own* house." It is emphatical, and implies a silent contrariety or opposition: as, "I live in *my own* house," that is, "not in a hired house." *Self* is added to possessives: as, *myself*, *yourselves*: and sometimes to personal pronouns: as, *himself*, *itself*, *themselves*. It then, like *own*, expresses emphasis and opposition: as, "I did this myself," that is, "not another;" or it forms a reciprocal pronoun: as, "We hurt ourselves by vain rage."

Himself, *themselves*, are now used in the nominative case, instead of *hisself*, *theirselves*: as, "He came himself;" "He himself shall do this;" "They performed it themselves."

2. The *distributive* are those which denote the persons or things that make up a number, as taken separately and singly. They are *each*, *every*, *either*: as, "*Each* of his brothers is in a favourable situation;" "*Every* man must account for himself;" "I have not seen *either* of them."

Each, relates to two or more persons or things, and signifies, either of the two, or every one of any number taken separately.

Every relates to several persons or things, and signifies each one of them all taken separately. This pronoun was formerly used apart from its noun; but it is now constantly annexed to it, except in legal proceedings: as, in the phrase, "all and *every* of them."

Either relates to two persons or things taken separately, and signifies, the one or the other. To say, "Either of the three," is therefore improper. It should be, "any of the three."

Neither imports "*not either*:" that is, not one nor the other: as, "Neither of my friends was there." If more than two are alluded to, it should be, "None of my friends was there."

3. The *demonstrative* are those, which precisely point out the subjects to which they relate: *this* and *that*, *these*, and *those*, are of this class: as, "*This* is true charity; *that* is only its image."

This refers to the nearest person or thing, and *that* to the most distant: as, "*This* man is more intelligent than *that*." *This* indicates the latter, or last mentioned; *that*, the former, or first mentioned: as, "Both wealth and poverty are temptations; *that* tends to excite pride, *this*, discontent."

The words *former* and *latter* may, at the first view, appear to have the nature of demonstrative pronouns; as in the following example: "It was happy for the state, that Fabius continued in the command with Minucius: the *former's* phlegm was a check upon the *latter's* vivacity." But these words are to be considered as adjectives; and, in the example just given, as adjectives substantively used.

4. The *indefinite* are those, which express their subjects in an indefinite or general manner. The following are of this kind: *some*, *other*, *any*, *one*, *all*, *such*, &c.

Of these pronouns, only the words *one* and *other* are varied. *One* has a possessive case, which it forms in the same manner as substantives: as, *one*, *one's*. This word has a general signification, meaning people at large; and sometimes also a peculiar reference to the person who is speaking: as, "*One* ought to pity the distresses of mankind." "*One* is apt to love *one's* self." This word is often used, by good writers, in the plural number: as, "The great *ones* of the world;" "The boy wounded the old bird, and stole the young *ones*:" "My wife and the little *ones* are in good health."

Other is declined in the following manner:

	Singular.	Plural.
Nom.	*Other.*	*Others.*
Poss.	*Other's.*	*Others'.*
Obj.	*Other.*	*Others.*

The plural *others* is only used when apart from the noun to which it refers, whether expressed or understood: as, "When you have perused these papers I will send you the *others*." "He pleases some, but he disgusts *others*." When this pronoun is joined to nouns, either singular or plural, it has no variation: as, "the other man," "the other men."

The following phrases may serve to exemplify the indefinite pronouns. "*Some* of you are wise and good;" "A few of them were idle, the *others* industrious;" "Neither is there *any* that is unexceptionable;" "*One* ought to know *one's* own mind;" "They were *all* present;" "*Such* is the state of man, that he is never at rest;" "*Some* are happy, while others are miserable."

The word *another* is composed of the indefinite article prefixed to the word *other*.

None is used in both numbers: as, "*None* is so deaf as he that will not hear;" "*None* of those are equal to these." It seems originally to have signified, according to its derivation, *not one*, and therefore to have had no plural; but there is good

authority for the use of it in the plural number: as, "*None* that *go* unto her *return* again." *Prov.* ii. 19. "Terms of peace *were none* vouchsaf'd." MILTON. "*None* of them *are* varied to express the gender." "*None* of them *have* different endings for the numbers." LOWTH'S *Introduction.* "*None* of their productions *are* extant." BLAIR.

We have endeavoured to explain the nature of the adjective pronouns, and to distinguish and arrange them intelligibly: but it is difficult, perhaps impracticable, to define and divide them in a manner perfectly unexceptionable. Some of them, in particular, may seem to require a different arrangement. We presume, however, that, for every useful purpose, the present classification is sufficiently correct. All the pronouns, except the personal and relative, may indeed, in a general view of them, be considered as *definite* pronouns, because they define or ascertain the extent of the common name, or general term, to which they refer, or are joined; but as each class of them does this, more or less exactly, or in a manner peculiar to itself, a division adapted to this circumstance appears to be suitable to the nature of things, and the understanding of learners.

It is the opinion of some respectable grammarians, that the words *this*, *that*, *any*, *some*, *such*, *his*, *their*, *our*, &c. are pronouns, when they are used separately from the nouns to which they relate; but that, when they are joined to those nouns, they are not to be considered as belonging to this species of words; because in this association, they rather ascertain a substantive, than supply the place of one. They assert that, in the phrases, "give me *that*," "*this* is John's," and "*such* were *some* of you." the words in italics are pronouns: but that, in the following phrases, they are not pronouns; "*this* book is instructive," "*some* boys are ingenious," "*my* health is declining," "*our* hearts are deceitful," &c. Other grammarians think, that all these words are pure adjectives, and that none of them can properly be called pronouns: as the genuine pronoun stands by itself, without the aid of a noun expressed or understood. They are of opinion, that in the expressions, "Give me that;" "this is John's," &c. the noun is always understood, and must be supplied in the mind of the reader: as, "Give me *that book*;" "*this book* is John's;" "and *such persons* were *some persons* amongst you."

Some writers are of opinion, that the pronouns should be classed into *substantive* and *adjective* pronouns. Under the former they include the personal and the relative; under the latter, all the others. But this division, though a neat one, does not appear to be accurate. All the relative pronouns will not range under the substantive head.—We have distributed

these parts of grammar, in the mode which we think most correct and intelligible: but, for the information of students, and to direct their inquiries on the subject, we state the different opinions of several judicious writers on Grammar.

Some grammarians have considered the articles, and all the adjective pronouns, as pure adjectives. Others have proceeded so far as to class even the relative pronouns, or some of them, among the adjectives. Others again have placed the pronouns *this*, *that*, *other*, *some*, *any*, &c. in the rank of articles. It would, indeed, be difficult to state, within a moderate compass, the various opinions, and the ingenious discussions in support of them, which grammarians have exhibited, respecting these parts of speech, and their occasional conformity with each other. But arrangements of this kind, are not likely to be of any use, or to meet with general approbation. An adherence to the established terms and arrangement, produces many advantages, and occasions no material inconvenience. It is easy to advance plausible objections against almost every definition, rule, and arrangement of grammar. But in most cases of this nature, it is certainly much better, to supply the defects and abridge superfluities, to correct errors, and suggest improvements, by occasional notes and observations, than by disorganizing, or altering a system which has been so long established, and so *generally approved.**—See pages 29. 30. and Chapter xi. Section I. On "Derivation."

CHAPTER VI.

OF VERBS.

SECTION I.

Of the nature of Verbs in general.

A VERB is a word which signifies to BE, to DO, or to SUFFER: as, "I am, I rule, I am ruled."

Verbs are of three kinds; ACTIVE, PASSIVE, and

* It is probable, that any attempt to establish a different classification of the parts of speech, from that which is commonly received, will be found of little utility, either in practice or in speculation. ENCYCLOPÆDIA BRITANNICA.

NEUTER. They are also divided into REGULAR, IRREGULAR, and DEFECTIVE.

A Verb Active expresses an action, and necessarily implies an agent, and an object acted upon: as, to love; "I love Penelope."

A Verb Passive expresses a passion, or a suffering, or the receiving of an action; and necessarily implies an object acted upon, and an agent by which it is acted upon: as, to be loved; "Penelope is loved by me."

A Verb neuter expresses neither action nor passion, but being, or a state of being: as, "I am, I sleep, I sit."*

THE verb active is also called *transitive*, because the action passes over to the object, or has an effect upon some other thing: as, "The tutor instructs his pupils;" "I esteem the man."

Verbs neuter may properly be denominated *intransitives*, because the effect is confined within the subject, and does not pass over to any object: as, "I sit, he lives, they sleep."

Some of the verbs that are usually ranked among neuters, make a near approach to the nature of a verb active; but they may be distinguished from it by their being intransitive: as, to run, to walk, to fly, &c. The rest are more obviously neuter, and more clearly expressive of a middle state between action and passion: as, to stand, to lie, to sleep, &c.

In English, many verbs are used both in an active and a neuter signification, the construction only determining of which kind they are: as, to flatten, signifying to make even or level, is a verb active; but when it signifies to grow dull or insipid, it is a verb neuter.

A neuter verb, by the addition of a preposition, may become a compound active verb. *To smile* is a neuter verb: it cannot therefore, be followed by an objective case, nor be construed as a passive verb. We cannot say, *she smiled him*,

* Verbs have been distinguished by some writers, into the following kinds.

1st. *Active transitive*, or those which denote an action that passes from the agent to some object: as, Cæsar conquered Pompey.

2d. *Active intransitive*, or those which express that kind of action, which has no effect upon any thing beyond the agent himself: as, Cæsar walked.

3d. *Passive*, or those which express, not action, but passion, whether pleasing or painful: as, Portia was loved: Pompey was conquered.

4th. *Neuter*, or those which express an attribute that consists neither in action nor passion: as, Cæsar stood.

This appears to be an orderly arrangement. But if the class of *active-intransitive* verbs were admitted, it would rather perplex than assist the learner: for the difference between verbs active and neuter, as transitive and intransitive, is easy and obvious: but the difference between verbs absolutely neuter and intransitively active, is not always clear. It is, indeed, often very difficult, if not impossible, to be ascertained.

or *he was smiled.* But *to smile on* being a compound active verb, we properly say, *she smiled on him*; *he was smiled on* by fortune in every undertaking.

Auxiliary or helping Verbs, are those by the help of which the English verbs are principally conjugated. They are, *do*, *be*, *have*, *shall*, *will*, *may*. *can*, with their variations; and *let* and *must*, which have no variation.*

In our definition of the verb, as a part of speech which signifies *to be*, *to do*, or *to suffer*, &c. we have included every thing, either expressly or by necessary consequence, that is essential to its nature, and nothing that is not essential to it. This definition is warranted by the authority of Dr. Lowth, and of many other respectable writers on grammar. There are, however, some grammarians, who consider *assertion* as the essence of the verb. But as the participle and the infinitive if included in it, would prove insuperable objections to their scheme, they have, without hesitation, denied the former a place in the verb, and declared the latter to be merely an abstract noun. This appears to be going rather too far in support of an hypothesis. It seems to be incumbent on these grammarians, to reject also the imperative mood. What part of speech would they make the verbs in the following sentence? "Depart instantly: improve your time: forgive us our sins." Will it be said, that the verbs in these phrases are assertions?

In reply to these questions, it has been said, that "Depart instantly," is an expression equivalent to, "I desire you to depart instantly;" and that as the latter phrase implies affirmation or assertion, so does the former. But, supposing the phrases to be exactly alike in sense, the reasoning is not conclusive. 1st. In the latter phrase, the only part implying affirmation, is, "I desire." The words, "to depart," are in the infinitive mood, and contain no assertion: they affirm nothing. 2d. The position is not tenable, that "Equivalence in sense implies similarity in grammatical nature." It proves too much, and therefore nothing. This mode of reasoning would confound the acknowledged grammatical distinction of words. A pronoun, on this principle, may be proved to be a noun; a noun, a verb; an adverb, a noun and preposition; the superlative degree, the comparative; the

* *Let*, as a principal verb, has *lettest* and *letteth*; but as a helping verb it admits of no variation.

imperative mood, the indicative; the future tense, the present; and so on: because they may respectively be resolved into similar meanings. Thus in the sentence, "I desire you to depart," the words *to depart*, may be called a noun, because they are equivalent in sense to the noun *departure*, in the following sentence, "I desire your departure." The words. "Depart instantly," may be proved to be, not the imperative mood with an adverb, but the indicative and infinitive, with a noun and preposition; for they are equivalent to, "I desire you to depart in an instant." The *superlative* degree in this sentence, "Of all acquirements virtue is the most valuable," may pass for the *comparative*, because it conveys the same sentiment as, "Virtue is more valuable than every other acquirement."

We shall not pursue this subject any further, as we think the reader must be satisfied, that only the word desire, in the equivalent sentence, implies affirmation; and that two phrases may be equivalent, in point of sense, though, in their grammatical nature, they may be essentially different.

To verbs belong

NUMBER, PERSON, MOOD, AND TENSE.

SECTION 2.

Of Number and Person.

VERBS have two numbers, the Singular and the Plural: as, "I run, we run," &c.

In each number there are three persons: as,

	Singular.	Plural.
First Person.	I love.	We love.
Second Person.	Thou lovest.	Ye *or* you love.
Third Person.	He loves.	They love.

THUS the verb, in some parts of it, varies its endings, to express, or agree with, different persons of the same number: as, "I *love*, thou *lovest*; he *loveth*, or *loves*:" and also to express different numbers of the same person: as, "thou *lovest*, ye *love*; he *loveth*, they *love*." In the plural number of the verb, there is no variation of ending to express the different persons: and the verb, in the three persons plural, is the

same as it is in the first person singular. Yet this scanty provision of termination is sufficient for all the purposes of discourse, and no ambiguity arises from it; the verb being always attended, either with the noun expressing the subject acting or acted upon, or with the pronoun representing it. For this reason, the plural termination in *en*, *they loven*, *they weren*, formerly in use, was laid aside as unnecessary, and has long been obsolete.

SECTION 3.

Of Moods and Participles.

MOOD or Mode is a particular form of the verb, showing the manner in which the being, action, or passion is represented.

THE nature of a mood may be more intelligibly explained to the scholar, by observing that it consists in the change which the verb undergoes, to signify various intentions of the mind, and various modifications and circumstances of action: which explanation, if compared with the following account and uses of the different moods, will be found to agree with and illustrate them.

There are five moods of verbs,

THE INDICATIVE,	THE SUBJUNCTIVE,
THE IMPERATIVE,	AND
THE POTENTIAL,	THE INFINITIVE.

The Indicative Mood, simply indicates or declares a thing: as, "he loves, he is loved;" or it asks a question: as, "Does he love?" "Is he loved?"

The Imperative Mood is used for commanding, exhorting, entreating, or permitting: as, "Depart thou; mind ye; let us stay; go in peace."

THOUGH this mood derives its name from its intimation of command, it is used on occasions of a very opposite nature, even in the humblest supplications of an inferior being, to one who is infinitely his superior: as, "Give us this day our daily bread; and forgive us our trespasses."

The Potential Mood implies possibility or liberty, power, will, or obligation: as, "It may rain; he

may go or stay; I can ride; he would walk; they should learn."

The Subjunctive Mood represents a thing under a condition, motive, wish, supposition, &c.; and is preceded by a conjunction, expressed or understood, and attended by another verb: as, "I will respect him, *though* he chide me;" "Were he good, he would be happy;" that is, "*if* he were good."

The Infinitive Mood expresses a thing in a general and unlimited manner, without any distinction of number or person: as, "to act, to speak, to be feared."

The participle is a certain form of the verb, and derives its name from its participating, not only of the properties of a verb, but also of those of an adjective: as, "I am desirous of *knowing him;*" "*admired* and *applauded* he became vain;" "*Having finished* his work, he submitted it," &c.

In the phrase, "An admired performance," the word *admired* has the form of the imperfect tense, and of the participle passive of the verb *to admire;* and, at the same time, it denotes a quality of the substantive *performance*, which shows it to be an adjective.

There are three participles, the Present or Active, the Perfect or Passive, and the Compound Perfect: as, loving, loved, having loved.

Agreeably to the general practice of grammarians, we have represented the present participle, as active; and the past as passive; but they are not uniformly so; the present is sometimes passive; and the past is frequently active. Thus, "The youth *was consuming* by a slow malady;" "The Indian *was burning* by the cruelty of his enemies;" "The number is *augmenting* daily;" "Plutarch's Lives are *re-printing;*" appear to be instances of the present participle being used passively. "He has *instructed* me;" "I *have* gratefully *repaid* his kindness;" are examples of the past participle being applied in an active sense. We may also observe that the present participle is sometimes associated with the past and future tenses of the verb; and the past participle connected with the present and future tenses.—The most un-

exceptionable distinction which grammarians make between the participles, is, that the one points to the continuation of the action, passion, or state, denoted by the verb; and the other, to the completion of it. Thus, the present participle signifies *imperfect* action, or action begun and not ended: as, "I *am writing* a letter." The past participle signifies action *perfected*, or finished: as, "I have *written* a letter;" "The letter is *written*."*

The participle is distinguished from the adjective by the former's expressing the idea of time, and the latter's denoting only a quality. The phrases, "*loving* to give as well as to receive," "*moving* in haste," "*heated* with liquor," contain participles giving the idea of time; but the epithets contained in the expressions, "a *loving* child," "a *moving* spectacle," "a *heated* imagination," mark simply the qualities referred to, without any regard to time; and may properly be called participial adjectives.

Participles not only convey the notion of time; but they also signify actions, and govern the cases of nouns and pronouns, in the same manner as verbs do; and therefore should be comprehended in the general name of verbs. That they are mere modes of the verb is manifest, if our definition of a verb be admitted: for they signify being, doing, or suffering, with the designation of time superadded. But if the essence of the verb be made to consist in affirmation or assertion, not only the participle will be excluded from its place in the verb, but the infinitive itself also; which certain ancient grammarians, of great authority, held to be alone the genuine verb, simple and unconnected with persons and circumstances.

The following phrases, even when considered in themselves, show that participles include the idea of time: "The letter *being written*, or *having been written*;" "Charles *being writing*, *having written*, or *having been writing*." But when arranged in an entire sentence, which they must be to make a complete sense, they show it still more evidently: as, "Charles *having written* the letter, sealed and dispatched it."—The participle does indeed associate with different tenses of the verb: as, "I am writing," "I was writing," "I shall be writing:" but this forms no just objection to its denoting time. If the time of it is often relative time, this circumstance, far from disproving, supports our position.† *See observations under Rule* 13 *of Syntax.*

* When this participle is joined to the verb *to have*, it is called *perfect*; when it is joined to the verb *to be*, or understood with it, it is denominated *passive*.

† From the very nature of time, an action may be *present now*, it may *have been present formerly*, or it may *be present* at some *future period*—yet who ever supposed that the present of the indicative denotes no time?

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Participles sometimes perform the office of substantives, and are used as such, as in the following instances: "The *beginning*;" "a good *understanding*;" "excellent *writing*;" "The chancellor's *being attached* to the king secured his crown;" "The general's *having failed* in this enterprise occasioned his disgrace;" "John's *having been writing* a long time had wearied him."

That the words in italics of the three latter examples, perform the office of substantives, and may be considered as such, will be evident, if we reflect, that the first of them has exactly the same meaning and construction as, "The chancellor's attachment to the king secured his crown;" and that the other examples will bear a similar construction. The words, *being attached*, govern the word *chancellor's* in the possessive case, in the one instance, as clearly as *attachment* governs it in that case, in the other: and it is only substantives, or words and phrases which operate as substantives, that govern the genitive or possessive case.

The following sentence is not precisely the same as the above, either in sense or construction, though, except the genitive case, the words are the same: "The chancellor, being attached to the king, secured his crown." In the former, the words, *being attached*, form the nominative case to the verb, and are stated as the cause of the effect; in the latter, they are not the nominative case, and make only a circumstance to *chancellor*, which is the proper nominative. It may not be improper to add another form of this sentence, by which the learner may better understand the peculiar nature and form of each of these modes of expression: "The chancellor being attached to the king, his crown was secured." This constitutes what is properly called, the Case Absolute; or, the Nominative Absolute.

Section 4.

Remarks on the Potential Mood.

That the Potential Mood should be separated from the Subjunctive, is evident, from the intricacy and confusion which are produced by their being blended together, and from the distinct nature of the two moods; the former of which may be expressed without any condition, supposition, &c. as will appear from the following instances: "They *might* have done better;" "We *may* always act uprightly;" "He was generous, and *would* not take revenge;" "We *should* resist the allurements of vice;" "I *could* formerly indulge myself in things of which I *cannot* now think but with pain."

Some grammarians have supposed that the Potential Mood, as distinguished above from the Subjunctive, coincides with the Indicative. But as the latter "simply indicates or declares a thing," it is manifest that the former, which modifies the declaration, and introduces an idea materially distinct from it, must be considerably different. "I *can* walk," "I *should* walk," appear to be so essentially distinct from the simplicity of "I walk," "I walked," as to warrant a correspondent distinction of moods. The Imperative and Infinitive Moods, which are allowed to retain their rank, do not appear to contain such strong marks of discrimination from the Indicative as are found in the Potential Mood.

There are other writers on this subject, who exclude the Potential Mood from their division, because it is formed, not by varying the principal verb, but by means of the auxiliary verbs *may*, *can*, *might*, *could*, *would*, &c.: but if we recollect, that moods are used "to signify various intentions of the mind, and various modifications and circumstances of action," we shall perceive that those auxiliaries, far from interfering with this design, do, in the clearest manner, support and exemplify it. On the reason alleged by these writers, the greater part of the Indicative Mood must also be excluded: as but a small part of it is conjugated without auxiliaries. The Subjunctive too will fare no better; since it so nearly resembles the Indicative, and is formed by means of conjunctions expressed or understood, which do not more effectually show the varied intentions of the mind, than the auxiliaries do which are used to form the Potential Mood.

Some writers have given our moods a much greater extent than we have assigned to them. They assert that the English language may be said, without any great impropriety, to have as many moods as it has auxiliary verbs; and they allege, in support of their opinion, that the compound expressions which they help to form, point out those various dispositions and actions, which, in other languages, are expressed by moods. This would be to multiply the moods without advantage. It is, however, certain, that the conjugation or variation of verbs, in the English language, is effected, almost entirely, by the means of auxiliaries. We must, therefore, accommodate ourselves to this circumstance; and do that by their assistance, which has been done in the learned languages, (a few instances to the contrary excepted,) in another manner, namely, by varying the form of the verb itself. At the same time, it is necessary to set proper bounds to this business, so as not to occasion obscurity and perplexity, when we mean to be simple and perspicuous. Instead, therefore, of making a separate mood for every auxiliary

verb, and introducing moods *Interrogative*, *Optative*, *Promissive*, *Hortative*, *Precative*, &c. we have exhibited such only as are obviously distinct; and which, whilst they are calculated to unfold and display the subject intelligibly to the learner, seem to be sufficient, and not more than sufficient, to answer all the purposes for which moods were introduced.

From Grammarians who form their ideas, and make their decisions respecting this part of English Grammar, on the principles and construction of languages, which, in these points, do not suit the peculiar nature of our own, but differ considerably from it, we may naturally expect grammatical schemes that are not very perspicuous, nor perfectly consistent, and which will tend more to perplex than inform the learner. See Sections 8 and 9 of this Chapter: and Note 8, under the 19th Rule of Syntax.

SECTION 5.

Of the Tenses.

TENSE, being the distinction of time, might seem to admit only of the present, past, and future; but to mark it more accurately, it is made to consist of six variations, viz.

THE PRESENT, THE PERFECT,
THE IMPERFECT, THE PLUPERFECT,
AND
THE FIRST AND SECOND FUTURE TENSES.

The Present Tense represents an action or event, as passing at the time in which it is mentioned: as, "I rule; I am ruled; I think; I fear."

The present tense likewise expresses a character, quality, &c. at present existing: as, "He is an able man;" "She is an amiable woman." It is also used in speaking of actions continued with occasional intermissions to the present time: as, "He frequently rides;" "He walks out every morning;" "He goes into the country every summer." We sometimes apply this tense even to persons long since dead: as, "Seneca reasons and moralizes well;" "Job speaks feelingly of his afflictions."

The present tense, preceded by the words, *when*, *before*, *af-*

ter, as soon as, &c. is sometimes used to point out the relative time of a future action: as, "*When* he arrives he will hear the news;" "He will hear the news *before* he arrives, or *as soon as* he arrives, or, at farthest, *soon after* he arrives;" "The more she *improves*, the more amiable she will be."

In animated historical narrations this tense is sometimes substituted for the imperfect tense: as, "He *enters* the territory of the peaceable inhabitants: he *fights* and *conquers*, *takes* an immense booty, which he *divides* amongst his soldiers, and *returns* home to enjoy a vain and useless triumph."

Every point of space or duration, how minute soever it may be, has some degree of extension. Neither the present, nor any other instant of time, is wholly unextended. Nay, we cannot conceive, as Dr. Beattie justly observes, an unextended instant: and that which we call the *present*, may in fact admit of very considerable extension. While I write a letter, or read a book, I say, that I *am* reading or writing it, though it should take up an hour, a day, a week, or a month; the whole time being considered as present, which is employed in the present action. So, while I build a house, though that should be the work of many months, I speak of it in the present time, and say that I *am building* it. In like manner, in contradistinction to the century past, and to that which is to come, we may consider the whole space of a hundred years as time present, when we speak of a series of actions, or of a state of existence, that is co-extended with it; as in the following example: "In this century *we are* more neglectful of the ancients, and *we are* consequently more ignorant than they *were* in the last, or perhaps they *will be* in the next." Nay, the entire term of man's probationary state in this world, when opposed to that eternity which is before him, is considered as present time by those who say, "In this state *we see* darkly as through a glass; but in a future life, our faith *will* be lost in vision, and *we shall know* even as we are known."

The Imperfect Tense represents the action or event, either as past and finished, or as remaining unfinished at a certain time past: as, "I loved her for her modesty and virtue;" "They were travelling post when he met them."

The first example, in the preceding paragraph, shows that the action was past and finished, though the precise time of it was not defined. In this point of view the tense may be said to be *imperfect*: the time of the action is not exactly and per-

fectly ascertained. In the second instance, the action is represented as past, but not finished; and it may therefore, with propriety, be denominated *imperfect*.

It is proper to observe, on this occasion, that in such sentences as the following; "He wrote to him yesterday;" "They behaved themselves at that period very properly;" the precise time of the action is not denoted by the tense of the verb itself, but by the addition of the words, *yesterday*, and *at that period*.—See the last paragraph of the Seventh Chapter of Etymology, on the subject of Adverbs.

The Perfect Tense not only refers to what is past, but also conveys an allusion to the present time: as, "I have finished my letter;" "I have seen the person that was recommended to me."

In the former example it is signified that the finishing of the letter, though past, was at a period immediately preceding the present time. In the latter instance it is uncertain whether the person mentioned was seen by the speaker a long or short time before. The meaning is, "I have seen him sometime in the course of a period which includes, or comes to, the present time." In both instances, "The finishing of the letter," and "The seeing of the person," comprehend periods, each of which extends to the time present. We have no idea of any certain portion of time intervening between the time of action and the time of speaking of it. The sentence, "I have written a letter," implies that "I have, or possess, the finished action of writing a letter." Under these views of the subject, it appears that the term *perfect* may be properly applied to this tense; as the action is not only finished, but the period of its completion is specially referred to, and ascertained.

When the particular time of any occurrence is specified, as prior to the present time, this tense is not used; for it would be improper to say, "I *have seen* him yesterday;" or, "I *have finished* my work last week." In these cases the imperfect is necessary: as, "I *saw* him yesterday;" "I *finished* my work last week." But when we speak indefinitely of any thing past, as happening or not happening in the day, year, or age, in which we mention it, the perfect must be employed: as, "I *have been* there this morning;" "I *have travelled* much this year:" "We *have escaped* many dangers through life." In referring, however, to such a division of the day as is past before the time of our speaking, we use the

imperfect: as, "They *came* home early this morning;" "He *was* with them at three o'clock this afternoon."

The perfect tense, and the imperfect tense, both denote a thing that is past; but the former denotes it in such a manner, that there is still actually remaining some part of the time to slide away, wherein we declare the thing has been done; whereas the imperfect denotes the thing or action past, in such a manner, that nothing remains of that time in which it was done. If we speak of the present century, we say, "Philosophers *have made* great discoveries in the present century:" but if we speak of the last century, we say, "Philosophers *made* great discoveries in the last century." "He *has been* much afflicted this year;" "I *have* this week *read* the king's proclamation;" "I *have heard* great news this morning;" in these instances, "He *has been*," "I *have read*," and "*heard*," denote things that are past; but they occurred in this year, in this week, and to-day; and still there remains a part of this year, week, and day, whereof I speak.

In general, the perfect tense may be applied wherever the action is connected with the present time, by the actual existence either of the author or of the work, though it may have been performed many centuries ago; but if neither the author nor the work now remains, it cannot be used. We may say, "Cicero *has written* orations;" but we cannot say, "Cicero *has written* poems;" because the orations are in being, but the poems are lost. Speaking of priests in general, we may say, "They *have* in all ages *claimed* great powers;" because the general order of the priesthood still exists: but if we speak of the Druids as a particular order of priests which does not now exist, we cannot use this tense. We cannot say, "The Druid priests *have claimed* great powers;" but must say, "The Druid priests *claimed* great powers;" because that order is now totally extinct.*

The perfect tense, preceded by the words *when*, *after*, *as soon as*, &c. is often used to denote the relative time of a future action: as, "*When* I have finished my letter, I will attend to his request:" "I will attend to the business, *as soon as* I have finished my letter."

The Pluperfect Tense represents a thing not only as past, but also as prior to some other point of time specified in the sentence: as, "I had finished my letter before he arrived."

* *See* PICKBOURN *on the English Verb*: to whose ingenious DISSERTATION the author is indebted for several Observations and Examples respecting the Tenses of our Verbs.

The term used to designate this tense, may, in some degree at least, be justified, by observing that the time of the action or event, is *more than*, or *beyond*, the time of some other action or event to which it refers, and which is in the *perfect*, or the *imperfect* tense. Thus, in the sentences, "I *have seen* him, but I *had written* to him before;" "Though he *had not then agreed* to the proposal, he *has* at length *consented* to it;" "I *saw* him after I *had written* to him;" "He *decided* indeed very culpably, but he *had been* vehemently *urged* to it;" the pluperfect extends not only beyond, and precedent to, the time signified in the perfect tense, but also that denoted by the imperfect.

The First Future Tense represents the action as yet to come, either with or without respect to the precise time: as, "The sun will rise to-morrow;" "I shall see them again."

The Second Future intimates that the action will be fully accomplished at or before the time of another future action or event: as, "I shall have dined at one o'clock;" "The two houses will have finished their business, when the king comes to prorogue them."

It is to be observed that, in the subjunctive mood, the event being spoken of under a condition or supposition, or in the form of a wish, and therefore as doubtful and contingent, the verb itself in the present, and the auxiliary both of the present and past imperfect times, often carry with them somewhat of a future sense: as, "If he come to-morrow, I may speak to him;" "If he should, or would come to-morrow, I might, would, could, or should speak to him." Observe also, that the auxiliaries *should* and *would*, in the imperfect times, are used to express the present and future as well as the past: as, "It is my desire that he should, or would, come now, or to-morrow;" as well as, "It was my desire, that he should or would come yesterday." So that, in this mood, the precise time of the verb is very much determined by the nature and drift of the sentence.

In treating of the tenses there are two things to which attention ought principally to be turned: the *relation* which the several tenses have to one another, in respect of *time*; and the *notice* which they give of an action's being *completed* or *not completed*.

The present, past, and future tenses, may be used either *de-*

finitely or *indefinitely*, both with respect to *time and action*. When they denote customs or habits, and not individual acts, they are applied indefinitely: as, "Virtue *promotes* happiness;" "the old Romans *governed* by benefits more than by fear;" "I *shall* hereafter *employ* my time more usefully." In these examples, the words, *promotes*, *governed*, and *shall employ*, are used indefinitely, both in regard to action and time; for they are not confined to individual actions, nor to any precise points of present, past, or future time. When they are applied to signify particular actions, and to ascertain the precise points of time to which they are confined, they are used definitely; as in the following instances: "My brother *is writing*;" "He *built* the house last summer, but did not *inhabit* it till yesterday." "He *will write* another letter tomorrow."

The different tenses also represent an action as *complete* or *perfect*, or as *incomplete* or *imperfect*. In the phrases, "I am writing," "I was writing," "I shall be writing," imperfect, unfinished actions are signified. But the following examples, "I wrote," "I have written," "I had written," "I shall have written," all denote complete, perfect action.

The distinction of the tenses into *definite* and *indefinite*, may be more intelligible to the student, by the following explanation and arrangement.*

PRESENT TENSE.

Indefinite. This form of the present tense denotes action or being, in present time, without limiting it with exactness to a given point. It expresses also facts which exist generally, at all times, general truths, attributes which are permanent, habits, customary actions, and the like, without the reference to a specific time: as, "Hope *springs* eternal in the human breast; Virtue *promotes* happiness; Man *is* imperfect and dependent; The wicked *flee* when no man pursueth; Plants *rise* from the earth; Sometimes he *works*, but he often *plays*; Birds *fly*; Fishes *swim*."

Definite. This form expresses the present time with precision; and it usually denotes action or being, which corresponds in time with another action: as, "He *is meditating*; I *am writing*, while you *are waiting*."

* Though the author thinks he has, in the Introduction to his Grammar, offered a sufficient apology, for the use he has made of his predecessors' labours, and for omitting to insert their names; yet it may not be improper, on the present occasion, to observe, that the following detailed view of the tenses into *definite* and *indefinite*, is, in part, taken from Webster's Grammar; and that a few positions and illustrations, amongst some of the Syntactical Notes and Observations, have also been selected from this grammarian, for the *Octavo Edition* of the Grammar.

IMPERFECT TENSE.

Indefinite. This form of the imperfect tense represents action past and finished, and often with the precise time undefined: as, "Alexander *conquered* the Persians; Scipio *was* as virtuous as brave."

Definite. This form represents an action as taking place and unfinished, in some specified period of past time: as, "I *was standing* at the door when the procession passed."

PERFECT TENSE.

Indefinite. This form of the perfect tense represents an action completely past, and often at no great distance, but not specified: as, "I have accomplished my design;" "I have read the History of England."

Definite. This form represents an action as just finished: as, "I have been reading a history of the revolution;" "I have been studying hard to-day."

PLUPERFECT TENSE.

Indefinite. This form of the pluperfect tense, expresses an action which was past at or before some other past time specified: as, "He *had received* the news before the messenger arrived."

Definite. This form denotes an action to be just past, at or before another past time specified: as, "I had been waiting an hour, when the messenger arrived."

FIRST FUTURE TENSE.

Indefinite. This form of the first future, simply gives notice of an event to happen hereafter: as, "Charles *will go* to London;" "I think we *shall have* a fine season."

Definite. This form expresses an action, which is to take place, and be unfinished, at a specified future time: as, "He *will be preparing* for a visit, at the time you arrive."

SECOND FUTURE TENSE.

Indefinite. This form of the second future, denotes an action which will be past at a future time specified: as, "They *will have accomplished* their purpose, at the time they proposed."

Definite. This form represents an action, which will be just past at a future specified time: as, "The scholars *will have been studying* an hour, when the tutor comes to examine them."

The student will observe, that, in this scheme, all the *definite* tenses are formed by the participle of the present tense, and the substantive verb *to be*.

There are other modes of expressing future time: as, "I am going to write;" "I am about to write." These have been called the *Inceptive* future, as they note the commencement of an action, or an intention to commence an action without delay.

The substantive verb followed by a verb in the infinitive mood, forms another method of indicating future time: as, "Ferdinand *is to command* the army." "On the subject of style, I *am* afterwards *to discourse*." "Eneas went in search of the seat of an empire, which *was*, one day, *to govern* the world." The latter expression has been called a future past; that is, *past* as to the narrator; but *future* as to the event, at the time specified.

From the preceding representation of the different tenses, it appears that each of them has its distinct and peculiar province; and that though some of them may sometimes be used promiscuously, or substituted one for another, in cases where great accuracy is not required, yet there is a real and essential difference in their meaning. It is also evident that the English language contains the six tenses which we have enumerated. Grammarians who limit the number to two, or at most to three, namely, the present, the imperfect, and the future, do not reflect that the English verb is mostly composed of principal and auxiliary; and that these several parts constitute one verb. Either the English language has no regular future tense, or its future is composed of the auxiliary and the principal verb. If the latter be admitted, then the auxiliary and principal united, constitute a tense, in one instance; and from reason and analogy, may doubtless do so, in others, in which minuter divisions of time are necessary, or useful. What reason can be assigned for not considering this case, as other cases, in which a whole is regarded as composed of several parts, or of principal and adjuncts? There is nothing heterogeneous in the parts; and precedent, analogy, utility, and even necessity, authorize the union.

In support of this opinion we have the authority of eminent grammarians; in particular, that of Dr. Beattie. "Some writers," says the doctor, "will not allow any thing to be a tense, but what, in one inflected word, expresses an affirmation with time; for that those parts of the verb are not properly called tenses, which assume that appearance, by means of auxiliary words. At this rate, we should have, in English, two tenses only, the present and the past in the active verb, and in the passive no tenses at all. But this is a needless

nicety; and, if adopted, would introduce confusion into the grammatical art. If *amaveram* be a tense, why should not *amatus fueram?* If *I heard*, be a tense, *I did hear*, *I have heard*, and *I shall hear*, must be equally entitled to that appellation."

The proper form of a tense in the Greek and Latin tongues, is certainly that which it has in the grammars of those languages. But in the Greek and Latin grammars we uniformly find, that some of the tenses are formed by variations of the principal verb; and others, by the addition of a helping verb. It is, therefore, indisputable, that the principal verb or rather its participle, and an auxiliary, constitute a regular tense in the Greek and Latin languages. This point being established, we may, doubtless, apply it to English verbs, and extend the principle as far as convenience, and the idiom of our language require.

If it should be said, that, on the same ground that a participle and auxiliary are allowed to form a tense, and the verb is to be conjugated accordingly, the English noun and pronoun ought to be declined at large, with articles and prepositions; we must object to the inference. Such a mode of declension is not adapted to our language. This we think has been already proved.* It is also confessedly inapplicable to the learned languages. Where then is the grammatical inconsistency, or the want of conformity to the principles of analogy, in making some tenses of the English verb to consist of principal and auxiliary; and the cases of English nouns, chiefly in their termination? The argument from analogy, instead of militating against us, appears to confirm and establish our position. See pages 66—68. Sections 8 and 9 of this chapter, and the 19th Rule of Syntax—Note 8.

We shall close these remarks on the tenses, with a few observations extracted from the ENCYCLOPÆDIA BRITANNICA. They are worth the student's attention, as a part of them applies, not only to our views of the tenses, but to many other parts of the work.—"Harris [by way of hypothesis] has enumerated no fewer than twelve tenses. Of this enumeration we can by no means approve; for, without entering into a minute examination of it, nothing can be more obvious, than that his *inceptive present*, 'I am going to write,' is a future tense; and his *completive present*, 'I have written,' a past tense. But, as was before observed of the classification of words, we cannot help being of opinion, that, to take the tenses as they are commonly received, and endeavour to ascertain their nature and their differences, is a much more useful exercise, as well

* See pages 44, 45.

as more proper for a work of this kind, than to raise, as might easily be raised, new theories on the subject."*

SECTION 6.

The Conjugation of the auxiliary verbs TO HAVE *and* TO BE.

The Conjugation of a verb, is the regular combination and arrangement of its several numbers, persons, moods, and tenses.

The Conjugation of an active verb is styled the ACTIVE VOICE; and that of a passive verb, the PASSIVE VOICE.

The auxiliary and active verb TO HAVE, is conjugated in the following manner.

TO HAVE.

Indicative Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. *Pers.* I have.	1. We have.
2. *Pers.* Thou hast.	2. Ye *or* you have.
3. *Pers.* He, she, *or* it hath or has.†	3. They have.

IMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I had.	1. We had.
2. Thou hadst.	2. Ye *or* you had.
3. He, &c. had.	3. They had.

PERFECT TENSE.‡

SINGULAR.	PLURAL.
1. I have had.	1. We have had.

* The following criticism affords an additional support to the author's system of the tenses, &c.

"Under the head of Etymology, the author of this grammar judiciously adheres to the natural simplicity of the English language, without embarrassing the learner with distinctions peculiar to the Latin tongue. The difficult subject of the Tenses, is clearly explained; and with less incumbrance of technical phraseology, than in most other grammars." *Analytical Review.*

† *Hath* is now used only in poetry, and on very serious occasions. *Ye* is nearly obsolete.

‡ See next page—note marked thus [*].

2. Thou hast had.	2. Ye *or* you have had.
3. He has had.	3. They have had.

PLUPERFECT TENSE.*

SINGULAR.	PLURAL.
1. I had had.	1. We had had.
2. Thou hadst had.	2. Ye *or* you had had.
3. He had had.	3. They had had.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. I shall *or* will have.	1. We shall *or* will have.
2. Thou shalt *or* wilt have.	2. Ye *or* you shall *or* will have.
3. He shall *or* will have.	3. They shall *or* will have.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. I shall have had.	1. We shall have had.
2. Thou wilt have had.	2. Ye *or* you will have had.
3. He will have had.	3. They will have had.

Imperative Mood.

SINGULAR.	PLURAL.
1. Let me have.	1. Let us have.
2. Have, *or* have thou, *or* do thou have.	2. Have, *or* have ye, *or* do ye *or* you have.
3. Let him have.	3. Let them have.†

The imperative mood is not strictly entitled to *three* persons. The command is always addressed to the *second* person, not to the first or third. For when we say, "Let me have," "Let him, or let them have," the meaning and construction are, *do thou*, or *do ye*, let me, him, or them have. In philosophical strictness, both number and person might be entirely excluded from every verb. They are, in fact, the

* The terms which we have adopted, to designate the three past tenses, may not be exactly significant of their nature and distinctions. But as they are used by grammarians in general, and have an established authority; and, especially, as the meaning attached to each of them, and their different significations have been carefully explained; we presume that no solid objection can be made to the use of terms, so generally approved, and so explicitly defined. See Pages 30, 31.

† If such sentences should be rigorously examined, the Imperative will appear to consist merely in the word *let*. See Directions for *Parsing*.

properties of substantives, not a part of the essence of a verb. Even the name of the *imperative* mood, does not always correspond to its nature; for it sometimes *petitions* as well as commands. But, with respect to all these points, the practice of our grammarians is so uniformly fixed, and so analogous to the languages, ancient and modern, which our youth have to study, that it would be an unwarrantable degree of innovation, to deviate from the established terms and arrangements. See the *advertisement* at the end of the Introduction; and also pages 30, 31.

Potential Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can have.	1. We may *or* can have.
2. Thou mayst *or* canst have.	2. Ye *or* you may *or* can have.
3. He may *or* can have.	3. They may *or* can have.

IMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* should have.	1. We might, could, would, *or* should have.
2. Thou mightst, couldst, wouldst, *or* shouldst have.	2. Ye *or* you might, could, would, *or* should have.
3. He might, could, would, *or* should have.	3. They might, could, would, *or* should have.

PERFECT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can have had.	1. We may *or* can have had.
2. Thou mayst *or* canst have had.	2. Ye *or* you may *or* can have had.
3. He may *or* can have had.	3. They may *or* can have had.

PLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* should have had.	1. We might, could, would, *or* should have had.
2. Thou mightst, couldst, wouldst, *or* shouldst have had.	2. Ye *or* you might, could, would, *or* should have had.

3. He might, could, would, *or* should have had.	3. They might, could, would, *or* should have had.*

Subjunctive Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. If I have.	1. If we have.
2. If thou have.†	2. If ye *or* you have.
3. If he have.†	3. If they have.

The remaining tenses of the subjunctive mood, are, in every respect similar to the correspondent tenses of the indicative mood;‡ with the addition to the verb, of a conjunction, expressed or implied, denoting a condition, motive, wish, supposition, &c. It will be proper to direct the learner to repeat all the tenses of this mood, with a conjunction prefixed to each of them. See, on this subject, the observations in Section 8 of this chapter, and the notes on the nineteenth rule of Syntax.

Infinitive Mood.

PRESENT. To have. PERFECT. To have had.

PARTICIPLES.

PRESENT OR ACTIVE.	Having.
PERFECT.	Had.
COMPOUND PERFECT.	Having had.

As the subjunctive mood, in English, has no variation, in the form of the verb, from the indicative, (except in the present tense, and the second future tense, of verbs generally, and the present and imperfect tenses of the verb *to be*,) it would be superfluous to conjugate it in this work, through

* *Shall* and *will*, when they denote inclination, resolution, promise, may be considered, as well as their relations *should* and *would*, as belonging to the potential mood. But as they generally signify futurity, they have been appropriated, as helping verbs, to the formation of the future tenses of the indicative and subjunctive moods.

† Grammarians, in general, conjugate the present of the auxiliary, in this manner. But we presume that this is the form of the verb, considered as a *principal*, not as an *auxiliary* verb. See Rule 19, Note 5.

‡ We must except the second and third persons, singular and plural, of the second future tense. These require the auxiliary *shalt*, *shall*, instead of *wilt*, *will*. Thus, "He *will* have completed the work by midsummer," is the indicative form; but the subjunctive is, "If he *shall* have completed the work by midsummer."

every tense. But all the other moods and tenses of the verbs, both in the active and passive voices, are conjugated at large, that the learners may have no doubts or misapprehensions respecting their particular forms. They to whom the subjec of grammar is entirely new, and young persons especially, are much more readily and effectually instructed, by seeing the parts of a subject so essential as the verb, unfolded and spread before them, in all their varieties, than by being generally and cursorily informed of the manner in which they may be exhibited. The time employed by the scholars, in consequence of this display of the verbs, is of small moment, compared with the advantages which they will probably derive from the plan.

It may not, however, be generally proper for young persons beginning the study of grammar, to commit to memory all the tenses of the verbs. If the *simple* tenses, namely, the *present* and the *imperfect*, together with the *first future tense*, should, in the first instance, be committed to memory, and the rest carefully perused and explained, the business will not be tedious to the scholars, and their progress will be rendered more obvious and pleasing. The general view of the subject, thus acquired and impressed, may afterwards be extended with ease and advantage.

It appears to be proper, for the information of the learners, to make a few observations in this place, on some of the tenses, &c. The first is, that in the potential mood, some grammarians confound the present with the imperfect tense; and the perfect with the pluperfect. But that they are really distinct, and have an appropriate reference to time, correspondent to the definitions of those tenses, will appear from a few examples: "I wished him to stay, but he *would* not;" "I *could* not accomplish the business in time;" "It was my direction that he *should* submit;" "He was ill, but I thought he *might* live;" "I *may have misunderstood* him;" "He *cannot have deceived* me;" "He *might have finished* the work sooner, but he *could not have done* it better."—It must, however, be admitted, that, on some occasions, the auxiliaries might, could, would, and should, refer also to present and to future time. See pages 71, 72.

The next remark is, that the auxiliary *will*, in the first person singular and plural of the second future tense; and the auxiliary *shall*, in the second and third persons of that tense, in the indicative mood, appear to be incorrectly applied. The impropriety of such associations may be inferred from a few examples: "I *will* have had previous notice whenever the event happens;" "Thou *shalt* have served thy apprenticeship before the end of the year;" "He *shall* have

completed his business when the messenger arrives." "I *shall* have had: thou *wilt* have served: he *will* have completed," &c. would have been correct and applicable. The peculiar import of these auxiliaries, as explained in Section 7 of this chapter, seems to account for their impropriety in the applications just mentioned.

Some writers on Grammar, object to the propriety of admitting the second future, in both the indicative and subjunctive moods; but that this tense is applicable to both moods, will be manifest from the following examples. "John will have earned his wages the next new-year's day," is a simple declaration, and therefore in the indicative mood: "If he shall have finished his work when the bell rings, he will be entitled to the reward," is conditional and contingent, and is therefore in the subjunctive mood.

We shall conclude these detached observations, with one remark which may be useful to the young scholar, namely, that as the indicative mood is converted into the subjunctive, by the expression of a condition, motive, wish, supposition, &c. being superadded to it; so the potential mood may, in like manner, be turned into the subjunctive; as will be seen in the following examples: "If I could deceive him, I should abhor it;" "Though he should increase in wealth, he would not be charitable;" "Even in prosperity he would gain no esteem, unless he should conduct himself better."

The auxiliary and neuter verb *To be*, is conjugated as follows:

To Be.

Indicative Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I am.	1. We are.
2. Thou art.	2. Ye *or* you are.
3. He, she, *or* it is.	3. They are.

IMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I was.	1. We were.
2. Thou wast.	2. Ye *or* you were.
3. He was.	3. They were.

PERFECT TENSE.

SINGULAR.	PLURAL.
1. I have been.	1. We have been.
2. Thou hast been.	2. Ye *or* you have been.
3. He hath *or* has been.	3. They have been.

PLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I had been.	1. We had been.
2. Thou hadst been.	2. Ye *or* you had been.
3. He had been.	3. They had been.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. I shall *or* will be.	1. We shall *or* will be.
2. Thou shalt *or* wilt be.	2. Ye *or* you shall *or* will be.
3. He shall *or* will be.	3. They shall *or* will be.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. I shall have been.	1. We shall have been.
2. Thou wilt have been.	2. Ye *or* you will have been.
3. He will have been.	3. They will have been.

Imperative Mood.

SINGULAR.	PLURAL.
1. Let me be.	1. Let us be.
2. Be thou *or* do thou be.	2. Be ye *or* you, or do ye be.
3. Let him be.	3. Let them be.

Potential Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can be.	1. We may *or* can be.
2. Thou mayst *or* canst be.	2. Ye *or* you may *or* can be.
3. He may *or* can be.	3. They may *or* can be

IMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* should be.	1. We might, could, would, *or* should be.
2. Thou mightst, couldst, wouldst, *or* shouldst be.	2. Ye *or* you might, could, would, *or* should be.
3. He might, could, would, *or* should be.	3. They might, could, would, *or* should be.

PERFECT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can have been.	1. We may *or* can have been.
2. Thou mayst *or* canst have been.	2. Ye *or* you may *or* can have been.
3. He may *or* can have been.	3. They may *or* can have been.

PLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* should have been.	1. We might, could, would, *or* should have been.
2. Thou mightst, couldst, wouldst, *or* shouldst have been.	2. Ye *or* you might, could, would, *or* should have been.
3. He might, could, would, *or* should have been.	3. They might, could, would, *or* should have been.

Subjunctive Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. If I be.	1. If we be.
2. If thou be.	2. If ye *or* you be.
3. If he be.	3. If they be.

IMPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I were.	1. If we were.
2. If thou wert.	2. If ye *or* you were.
3. If he were.	3. If they were.

The remaining tenses of this mood are, in general, similar to the correspondent tenses of the Indicative mood. See pages 80, 81, 93, 94, and the notes under the nineteenth rule of Syntax.

Infinitive Mood.

PRESENT TENSE. To be. PERFECT. To have been.

Participles.

PRESENT. Being. PERFECT. Been.
COMPOUND PERFECT. Having been.

SECTION 7.

The Auxiliary Verbs conjugated in their simple form; with observations on their peculiar nature and force.

THE learner will perceive that the preceding auxiliary verbs, *to have* and *to be*, could not be conjugated through all the moods and tenses, without the help of other auxiliary verbs; namely, *may*, *can*, *will*, *shall*, and their variations.

That auxiliary verbs, in their simple state, and unassisted by others, are of a very limited extent; and that they are chiefly useful, in the aid which they afford in conjugating the principal verbs; will clearly appear to the scholar, by a distinct conjugation of each of them, uncombined with any other. They are exhibited for his inspection; not to be committed to memory.

TO HAVE.

PRESENT TENSE.

Sing.	1. I have.	2. Thou hast.	3. He hath *or* has.
Plur.	1. We have.	2. Ye *or* you have.	3. They have.

IMPERFECT TENSE.

Sing.	1. I had.	2. Thou hadst.	3. He had.
Plur.	1. We had.	2. Ye *or* you had.	3. They had.

PERFECT. I have had, &c. PLUPERFECT. I had had, &c.

PARTICIPLES.

PRESENT. Having. PERFECT. Had.

To Be.

PRESENT TENSE.

Sing.	1. I am.	2. Thou art.	3. He is.
Plur.	1. We are.	2. Ye *or* you are.	3. They are.

IMPERFECT TENSE.

Sing.	1. I was.	2. Thou wast.	3. He was.
Plur.	1. We were.	2. Ye *or* you were.	3. They were.

PARTICIPLES.

PRESENT. Being. PERFECT. Been.

Shall.

PRESENT TENSE.

Sing.	1. I shall.*	2. Thou shalt.	3. He shall.
Plur.	1. We shall.	2. Ye *or* you shall.	3. They shall.

IMPERFECT TENSE.

Sing.	1. I should.	2. Thou shouldst.	3. He should.
Plur.	1. We should.	2. Ye *or* you should.	3. They should.

Will.

PRESENT TENSE.

Sing.	1. I will.	2. Thou wilt.	3. He will.
Plur.	1. We will.	2. Ye *or* you will.	3. They will.

IMPERFECT TENSE.

Sing.	1. I would.	2. Thou wouldst.	3. He would.
Plur.	1. We would.	2. Ye *or* you would.	3. They would.

* *Shall* is here properly used in the present tense, having the same analogy to *should*, that *can* has to *could*, *may* to *might*, and *will* to *would*.

May.

PRESENT TENSE.

Sing.	1. I may.	2. Thou mayst.	3. He may.
Plur.	1. We may.	2. Ye *or* you may.	3. They may.

IMPERFECT TENSE.

Sing.	1. I might.	2. Thou mightst.	3. He might.
Plur.	1. We might.	2. Ye *or* you might.	3. They might.

Can.

PRESENT TENSE.

Sing.	1. I can.	2. Thou canst.	3. He can.
Plur.	1. We can.	2. Ye *or* you can.	3. They can.

IMPERFECT TENSE.

Sing.	1. I could.	2. Thou couldst.	3. He could.
Plur.	1. We could.	2. Ye *or* you could.	3. They could.

To Do.

PRESENT TENSE.

Sing.	1. I do.	2. Thou dost.	3. He doth *or* does.
Plur.	1. We do.	2. Ye *or* you do.	3. They do.

IMPERFECT TENSE.

Sing.	1. I did.	2. Thou didst.	3. He did.
Plur.	1. We did.	2. Ye *or* you did.	3. They did.

PARTICIPLES.

PRESENT. Doing. PERFECT. Done.

The verbs *have*, *be*, *will* and *do*, when they are unconnected with a principal verb, expressed or understood, are not aux-

iliaries, but principal verbs: as, "We *have* enough;" "I *am* grateful;" "He *wills* it to be so;" "They *do* as they please." In this view, they also have their auxiliaries: as, "I *shall have* enough;" "I *will be* grateful," &c.

The peculiar force of the several auxiliaries will appear from the following account of them.

Do and *did* mark the action itself, or the time of it, with greater energy and positiveness: as, "I *do* speak truth;" "I *did* respect him;" "Here am I, for thou *didst* call me." They are of great use in negative sentences: as, "I *do not* fear;" "I *did not* write." They are almost universally employed in asking questions: as, "*Does* he learn?" "*Did* he not write?" They sometimes also supply the place of another verb, and make the repetition of it, in the same or a subsequent sentence, unnecessary: as, "You attend not to your studies as he *does*;" (i. e. as he attends, &c.) "I shall come if I can; but if I *do not*, please to excuse me;" (i. e. if I come not.)

Let, not only expresses permission, but entreating, exhorting, commanding: as, "Let us know the truth;" "Let me die the death of the righteous;" "Let not your hearts be too much elated with success;" "Let your inclinations submit to your duty."

May and *might* express the possibility or liberty of doing a thing; *can* and *could*, the power: as, "It may rain;" "I may write or read;" "He might have improved more than he has;" "He can write much better than he could last year."

Must is sometimes called in for a helper, and denotes necessity: as, "We must speak the truth, whenever we do speak, and we must not prevaricate."

Will, in the first person singular and plural, intimates resolution and promising; in the second and third person, only foretels: as, "I will reward the good, and will punish the wicked." "We will remember benefits, and be grateful;" "Thou wilt, or he will, repent of that folly;" "You or they will have a pleasant walk."

Shall, on the contrary, in the first person, simply foretels; in the second and third persons, promises, commands, or threatens: as, "I shall go abroad;" "We shall dine at home;" "Thou shalt, or you shall, inherit the land;" "Ye shall do justice and love mercy;" "They shall account for their misconduct." The following passage is not translated according to the distinct and proper meaning of the words *shall* and *will*: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." It ought to be, "*Will* follow me," and "I *shall* dwell."—The foreigner who, as it is said, fell into the Thames, and cried

out; "I *will* be drowned, nobody *shall* help me;" made a sad misapplication of these auxiliaries.

These observations respecting the import of the verbs *will* and *shall*, must be understood of explicative sentences; for when the sentence is interrogative, just the reverse, for the most part, takes place; thus, "I *shall* go; you *will* go;" express event only: but, "*will* you go?" imports intention: and "*shall* I go?" refers to the will of another. But, "He *shall* go," and "*shall* he go?" both imply will; expressing or referring to a command.

When the verb is put in the subjunctive mood, the meaning of these auxiliaries likewise undergoes some alteration; as the learner will readily perceive by a few examples: "*He shall* proceed," "If he *shall* proceed;" "You *shall* consent," "If you *shall* consent." These auxiliaries are sometimes interchanged, in the indicative and subjunctive moods, to convey the same meaning of the auxiliary: as, "He *will* not return," "If he *shall* not return;" "He *shall* not return," "If he *will* not return."

Would, primarily denotes inclination of will; and *should*, obligation: but they both vary their import, and are often used to express simple event.

Were is frequently used for *would be*, and *had*, for *would have*; as, "It *were* injustice to deny the execution of the law to any individual;" that is, "it *would be* injustice." "Many acts which *had* been blamable in a peaceable government, were employed to detect conspiracies;" that is, "which *would have* been blamable."

Sometimes that form of the auxiliary verbs *shall*, *will*, &c. which is generally conditional, is elegantly used to express a very slight assertion, with a modest diffidence. Thus we say, "I *should* think it would be proper to give up the point;" that is, "I am rather inclined to think."

Some writers still use *shall* and *will*, *should* and *would*, as they were formerly used; that is, in a sense quite contrary to that in which they are generally used at present. The following expressions are instances of this incorrect practice: "We *would* have been wanting to ourselves, if we had complied with the demand;" "We *should*:" "We *will* therefore briefly unfold our reasons;" "We *shall*:" "He imagined, that by playing one party against the other, he *would* easily obtain the victory over both;" "He *should* easily," &c.

In several familiar forms of expression, the word *shall* still retains its original signification, and does not mean, to promise, threaten, or engage, in the third person, but the mere

futurition of an event: as, "This is as extraordinary a thing as one *shall* ever hear of."

Section 8.

The conjugation of regular Verbs.

ACTIVE.

Verbs Active are called Regular, when they form their imperfect tense of the indicative mood, and their perfect participle, by adding to the verb *ed*, or *d* only when the verb ends in *e*: as,

Present.	Imperfect.	Per. Particip.
I favour.	I favoured.	Favoured.
I love.	I loved.	Loved.

A Regular Active Verb is conjugated in the following manner:

To Love.

Indicative Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I love.*	1. We love.
2. Thou lovest.	2. Ye *or* you love.
3. He, she, *or* it, loveth,† *or* loves.	3. They love.

* In the present and imperfect tenses we use a different form of the verb, when we mean to express energy and positiveness: as, "I *do* love; thou *dost* love; he *does* love; I *did* love; thou *didst* love; he *did* love."

† Dr. Coote justly observes that this termination of the third person singular in *eth*, is now very rarely used, *es*, or *s* being substituted for it. This practice is disapproved by Addison, as "multiplying a letter which was before too frequent in the English tongue; and adding to that hissing in our language which is taken so much notice of by foreigners."—Notwithstanding this reproach, it has been aptly observed, that no passage in English prose or verse, exhibits, within an equal space, such a repetition of the sibilant letter, as the following quotation from Horace;

Res Italas armis tuteris, moribus ornes.
Legibus emendes.

IMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I loved.	1. We loved.
2. Thou lovedst.	2. Ye *or* you loved.
3. He loved.	3. They loved.

PERFECT TENSE.

SINGULAR.	PLURAL.
1. I have loved.	1. We have loved.
2. Thou hast loved.	2. Ye *or* you have loved.
3. He hath *or* has loved.	3. They have loved.

PLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I had loved.	1. We had loved.
2. Thou hadst loved.	2. Ye *or* you had loved.
3. He had loved.	3. They had loved.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. I shall *or* will love.	1. We shall *or* will love.
2. Thou shalt *or* wilt love.	2. Ye *or* you shall *or* will love.
3. He shall *or* will love.	3. They shall *or* will love.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. I shall have loved.	1. We shall have loved.
2. Thou wilt have loved.	2. Ye *or* you will have loved.
3. He will have loved.	3. They will have loved.

Those tenses are called simple tenses, which are formed of the principal, without an auxiliary verb: as, "I love, I loved." The compound tenses are such as cannot be formed without an auxiliary verb: as, "I *have* loved; I *had* loved; I *shall* or *will* love; I *may* love; I *may be* loved; I *may have been* loved;" &c. These compounds are, however, to be considered as only different forms of the same verb.

Imperative Mood.

SINGULAR.	PLURAL.
1. Let me love.	1. Let us love
2. Love, *or* love thou, *or* do thou love.	2. Love, *or* love ye *or* you, *or* do ye love.
3. Let him love.	3. Let them love.

Potential Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can love.	1. We may *or* can love.
2. Thou mayst *or* canst love.	2. Ye *or* you may *or* can love.
3. He may *or* can love.	3. They may *or* can love.

IMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* should love.	1. We might, could, would, *or* should love.
2. Thou mightst, couldst, wouldst, *or* shouldst love,	2. Ye *or* you might, could, would, *or* should love.
3. He might, could, would, *or* should love.	3. They might, could, would, *or* should love.

PERFECT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can have loved.	1. We may *or* can have loved.
2. Thou mayst *or* canst have loved.	2. Ye *or* you may *or* can have loved.
3. He may *or* can have loved.	3. They may *or* can have loved.

PLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* should have loved.	1. We might, could, would, *or* should have loved.
2. Thou mightst, couldst, wouldst, *or* shouldst, have loved.	2. Ye *or* you might, could, would *or* should, have loved.
3. He might, could, would, *or* should have loved.	3. They might, could, would, *or* should have loved.

Subjunctive Mood.

PRESENT TENSE.*

SINGULAR.	PLURAL.
1. If I love.	1. If we love,
2. If thou love.	2. If ye *or* you love.
3. If he love.	3. If they love.

The remaining tenses of this mood, are, in general, similar to the correspondent tenses of the Indicative mood. See pages 76, 94, 95.

It may be of use to the scholar, to remark in this place, that though only the conjunction *if* is affixed to the verb, any other conjunction proper for the subjunctive mood, may, with equal propriety, be occasionally annexed. The instance given is sufficient to explain the subject: more would be tedious, and tend to embarrass the learner.

Infinitive Mood.

PRESENT TENSE. To love. PERFECT. To have loved.

Participles.

PRESENT. Loving. PERFECT. Loved.
COMPOUND PERFECT. Having loved.

The active verb may be conjugated differently, by adding its present or active participle to the auxiliary verb *to be*, through all its moods and tenses: as, instead of, "I teach, thou teachest, he teaches," &c.; we may say, "I am teaching, thou art teaching, he is teaching," &c.: and instead of "I taught," &c. "I was teaching," &c.: and so on through all the variations of the auxiliary. This mode of conjugation, has, on particular occasions, a peculiar propriety; and contributes to the harmony and precision of the language. These forms of expression are adapted to particular acts, not to general habits or affections of the mind. They are very frequently applied to neuter verbs: as, "I am musing; he is sleeping.†"

* On the propriety of denominating this the present tense of the subjunctive mood, see the note near the end of the 19th Rule.

† As the participle, in this mode of conjugation, performs the office of a verb through all the moods and tenses; and as it implies the idea of time, and governs the objective case of

Some grammarians apply, what is called the *conjunctive termination*, to the persons of the principal verb, and to its auxiliaries, through all the tenses of the subjunctive mood. But this is certainly contrary to the practice of good writers. Johnson applies this termination to the present and perfect tenses only. Lowth restricts it entirely to the present tense; and Priestley confines it to the present and imperfect tenses. This difference of opinion amongst grammarians of such eminence, may have contributed to that diversity of practice, so observable in the use of the subjunctive mood. Uniformity in this point is highly desirable. It would materially assist both teachers and learners; and would constitute a considerable improvement in our language. On this subject we adopt the opinion of Dr. Lowth; and conceive we are fully warranted by his authority, and that of the most correct and elegant writers, in limiting the conjunctive termination of the principal verb, to the second and third persons singular of the *present tense*.

Grammarians have not only differed in opinion, respecting the extent and variations of the subjunctive mood; but a few of them have even doubted the existence of such a mood in the English language. These writers assert that the verb has no variation from the indicative; and that a conjunction added to the verb, gives it no title to become a distinct mood; or, at most, no better than it would have if any other particle were joined to it. To these observations it may be replied; 1st. It is evident, on inspection, that, in the subjunctive mood, the present tense of the principal verbs, the present and imperfect tenses of the verb *to be*, and the second and third persons, in both numbers, of the second future tense of all verbs;* require a variation from the forms which those tenses have in the indicative mood. So much difference in the form of the verb, would warrant a correspondent distinction of mood, though the remaining parts of the subjunctive were, in all respects, similar to those of the indicative. In other languages, a principle of this nature has been admitted, both in the conjugation of verbs, and the declension of nouns. 2d. There appears to be as much propriety in giving a conjunction the power of assisting to form the subjunctive mood, as there is in allowing the particle *to* to have an effect in the formation of the infinitive mood.†

nouns and pronouns, in the same manner as verbs do; is it not manifest that it is a species or form of the verb, and that it cannot be properly considered as a distinct part of speech?

* We think it has been proved, that the auxiliary is a constituent part of the verb to which it relates; that the principal and its auxiliary form but one verb.

† Conjunctions have an influence on the mood of the following verb. *Dr. Beattie.*
Conjunctions have sometimes a government of moods. *Dr. Lowth.*

3d. A conjunction added to the verb, shows the manner of being, doing, or suffering, which other particles cannot show; they do not coalesce with the verb, and modify it as conjunctions do. 4th. It may be said, "If contingency constitutes the subjunctive mood, then it is the sense of a phrase, and not a conjunction that determines this mood." But a little reflection will show, that the contingent sense lies in the meaning and force of the conjunction, expressed or understood.

This subject may be farther illustrated by the following observations.—Moods have a foundation in nature. They show what is certain; what is possible; what is conditional; what is commanded. They express also other conceptions and volitions; all signifying the manner of being, doing, or suffering. But as it would tend to obscure, rather than elucidate the subject, if the moods were particularly enumerated, grammarians have very properly given them such combinations and arrangements, as serve to explain the nature of this part of language, and to render the knowledge of it easily attainable.

The grammars of some languages contain a greater number of the moods than others, and exhibit them in different forms. The Greek and Roman tongues denote them, by particular variations in the verb itself. This form, however, was the effect of ingenuity and improvement; it is not essential to the nature of the subject. The moods may be as effectually designated by a plurality of words, as by a change in the appearance of a single word; because the same ideas are denoted, and the same ends accomplished, by either manner of expression.

On this ground, the moods of the English verb, as well as the tenses, are with great propriety formed partly by the principal verb itself, and partly by the assistance which that verb derives from other words. For further observations, relative to the views and sentiments here advanced, see pages 66—68, 75—77. Section 9 of this chapter, and Note 8 of the 19th Rule of Syntax.

PASSIVE.

Verbs Passive are called regular, when they form their perfect participle by the addition of *d* or *ed* to the verb: as, from the verb "To Love," is formed the passive, "I am loved. I was loved. I shall be loved," &c.

A passive verb is conjugated by adding the perfect participle to the auxiliary *to be*, through all its changes of number, person, mood, and tense, in the following manner.

To Be Loved.

Indicative Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I am loved.	1. We are loved.
2. Thou art loved.	2. Ye *or* you are loved.
3. He is loved.	3. They are loved.

IMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I was loved.	1. We were loved.
2. Thou wast loved.	2. Ye *or* you were loved.
3. He was loved.	3. They were loved.

PERFECT TENSE.

SINGULAR.	PLURAL.
1. I have been loved.	1. We have been loved.
2. Thou hast been loved.	2. Ye *or* you have been loved.
3. He hath *or* has been loved.	3. They have been loved.

PLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I had been loved.	1. We had been loved.
2. Thou hadst been loved.	2. Ye *or* you had been loved.
3. He had been loved.	3. They had been loved.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. I shall *or* will be loved.	1. We shall *or* will be loved.
2. Thou shalt *or* wilt be loved.	2. Ye *or* you shall *or* will be loved.
3. He shall *or* will be loved.	3. They shall *or* will be loved.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. I shall have been loved.	1. We shall have been loved.
2. Thou wilt have been loved.	2. Ye *or* you will have been loved.
3. He will have been loved.	3. They will have been loved.

Imperative Mood.

SINGULAR.	PLURAL.
1. Let me be loved.	1. Let us be loved.
2. Be thou loved, *or* do thou be loved.	2. Be ye *or* you loved, *or* do ye be loved.
3. Let him be loved.	3. Let them be loved.

Potential Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can be loved.	1. We may *or* can be loved.
2. Thou mayst *or* canst be loved.	2. Ye *or* you may *or* can be loved.
3. He may *or* can be loved.	3. They may *or* can be loved.

IMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* should be loved.	1. We might, could, would, *or* should be loved.
2. Thou mightst, couldst, wouldst, *or* shouldst be loved.	2. Ye *or* you might, could, would, *or* should be loved.
3. He might, could, would, *or* should be loved.	3. They might, could, would, *or* should be loved.

PERFECT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can have been loved.	1. We may *or* can have been loved.

2. Thou mayst *or* canst have been loved.
3. He may *or* can have been loved.

2. Ye *or* you may *or* can have been loved.
3. They may *or* can have been loved.

PLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* should have been loved.	1. We might, could, would, *or* should have been loved.
2. Thou mightst, couldst, wouldst, *or* shouldst have been loved.	2. Ye *or* you might, could, would, *or* should have been loved.
3. He might, could, would, *or* should have been loved.	3. They might, could, would, *or* should have been loved.

Subjunctive Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. If I be loved.	1. If we be loved.
2. If thou be loved.	2. If ye *or* you be loved.
3. If he be loved.	3. If they be loved.

IMPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I were loved.	1. If we were loved.
2. If thou wert loved.	2. If ye *or* you were loved.
3. If he were loved.	3. If they were loved.

The remaining tenses of this mood, are, in general, similar to the correspondent tenses of the Indicative mood. See pages 80, 81, 94, and the notes under the nineteenth rule of syntax.

Infinitive Mood.

PRESENT TENSE.	PERFECT.
To be loved.	To have been loved.

PARTICIPLES.

PRESENT.	Being loved.
PERFECT OR PASSIVE.	Loved.
COMPOUND PERFECT.	Having been loved.

When an auxiliary is joined to the participle of the principal verb, the auxiliary goes through all the variations of person and number, and the participle itself continues invariably the same. When there are two or more auxiliaries joined to the participle, the first of them only is varied according to person and number. The auxiliary *must* admits of no variation.

The neuter verb is conjugated like the active; but as it partakes somewhat of the nature of the passive, it admits, in many instances, of the passive form, retaining still the neuter signification: as, "I am arrived;" "I was gone;" "I am grown." The auxiliary verb *am*, *was*, in this case, precisely defines the time of the action or event, but does not change the nature of it; the passive form still expressing, not properly a passion, but only a state or condition of being.

SECTION 9.

Observations on Passive Verbs.

SOME writers on grammar assert, that there are no Passive Verbs in the English language, because we have no verbs of this kind with a particular termination, all of them being formed by the different tenses of the auxiliary *to be*, joined to the passive participle of the verb. This is, however, to mistake the true nature of the English verb; and to regulate it, not on the principles of our own tongue, but on those of foreign languages. The conjugation, or the variation of the English verb, to answer all the purposes of verbs, is accomplished by the means of auxiliaries; and if it be alleged that we have no passive verbs, because we cannot exhibit them without having recourse to helping verbs, it may with equal truth be said, that we have no *perfect*, *pluperfect*, or *future tense*, in the indicative or subjunctive mood; since these, as well as some other parts of the verb active, are formed by auxiliaries.

Even the Greek and Latin passive verbs require an auxiliary to conjugate some of their tenses; namely, the former, in the preterit of the optative and subjunctive moods; and the latter, in the perfect and pluperfect of the indicative, the perfect, pluperfect, and future, of the subjunctive mood, and the perfect of the infinitive. The deponent verbs, in Latin, require also an auxiliary to conjugate several of their tenses. This statement abundantly proves, that the conjugation of a verb, in the learned languages, does not consist solely in varying the form of the original verb. It proves that these languages, like our own language, sometimes conjugate with an auxiliary, and sometimes without it. There is, indeed, a difference. What the learned languages require to be done, in some instances, the peculiar genius of our own tongue obliges us to do, in active verbs principally, and in passive ones, universally. In short, the variation of the verb, in Greek and Latin, is generally accomplished by prefixes, or terminations, added to the verb itself; in English, by the addition of auxiliaries.

The English tongue is, in many respects, materially different from the learned languages. It is, therefore, very possible to be mistaken ourselves, and to mislead and perplex others, by an undistinguishing attachment to the principles and arrangement of the Greek and Latin Grammarians. Much of the confusion and perplexity, which we meet with in the writings of some English Grammarians, on the subject of verbs, moods, and conjugations, has arisen from the misapplication of names. We are apt to think, that the old names must always be attached to the identical forms and things, to which they were anciently attached. But if we rectify this mistake, and properly adjust the names to the peculiar forms and nature of the things in our own language, we shall be clear and consistent in our ideas; and consequently, better able to represent them intelligibly to those whom we wish to inform.

The observations which we have made under this head, and on the subject of the moods in another place, will not apply to the declension and cases of nouns, so as to require us to adopt names and divisions similar to those of the Greek and Latin languages; for we should then have more cases than there are prepositions in connexion with the article and noun: and after all, it would be a useless, as well as an unwieldy apparatus; since every English preposition points to, and governs, but one case, namely the objective; which is also true with respect to our governing verbs and participles. But the conjugation of an English verb in form, through all its moods and tenses, by means of auxiliaries, so far from

being useless or intricate, is a beautiful and regular display of it, and indispensably necessary to the language.

Some grammarians have alleged, that on the same ground that the voices, moods, and tenses, are admitted into the English tongue, in the forms for which we have contended, we should also admit the dual number, the paulo post future tense, the middle voice, and all the moods and tenses which are to be found in Greek and Latin. But this objection, though urged with much reliance on its weight, is not well founded. If the arrangement of the moods, tenses, &c. which we have adopted, is suited to the idiom of our tongue; and the principle, on which they are adopted, is extended as far as use and convenience require; where is the impropriety in arresting our progress, and fixing our forms at the point of utility? A principle may be warrantably assumed, and carried to a precise convenient extent, without subjecting its supporters to the charge of inconsistency, for not pursuing it beyond the line of use and propriety.

The importance of giving the ingenious student clear and just ideas of the nature of *our* verbs, moods, and tenses, will apologize for the extent of the Author's remarks on these subjects, both here and elsewhere, and for his solicitude to simplify and explain them.—He thinks it has been proved, that the idiom of our tongue demands the arrangement he has given to the English verb; and that, though the learned languages, with respect to voices, moods, and tenses, are, in general, differently constructed from the English tongue, yet, in some respects, they are so similar to it, as to warrant the principle which he has adopted. See pages 66—68; 75—77; 94—95: and Note 8 under the 19th rule of Syntax.

Section 10.

Of Irregular Verbs.

Irregular Verbs are those, which do not form their imperfect tense, and their perfect participle, by the addition of *d* or *ed* to the verb: as,

Present.	Imperfect.	Perfect Part.
I begin,	I began,	begun.
I know,	I knew,	known.

IRREGULAR VERBS ARE OF VARIOUS SORTS.

1. Such as have the present and imperfect tenses, and perfect participle, the same: as.

Present.	Imperfect.	Perfect Part.
Cost,	cost,	cost.
Put,	put,	put.

2. Such as have the imperfect tense, and perfect participle, the same: as,

Present.	Imperfect.	Perfect. Part.
Abide,	abode,	abode.
Sell,	sold,	sold.

3. Such as have the imperfect tense, and perfect participle, different: as,

Present.	Imperfect.	Perfect. Part.
Arise,	arose,	arisen.
Blow,	blew,	blown.

Many verbs become irregular by contraction: as, "feed, fed; leave, left:" others, by the termination *en*: as, "fall, fell, fallen:" others, by the termination *ght*: as, "buy, bought: teach, taught," &c.

The following list of the irregular verbs will, it is presumed, be found both comprehensive and accurate.

Present.	Imperfect.	Perfect. or Pass. Part.
Abide,	abode,	abode.
Am,	was,	been.
Arise,	arose,	arisen.
Awake,	awoke, R.	awaked.
Bear, *to bring forth*,	bare,	born.
Bear, *to carry*,	bore,	borne.
Beat,	beat,	beaten, beat.
Begin,	began,	begun.
Bend,	bent,	bent.
Bereave,	bereft, R.	bereft, R.
Beseech,	besought,	besought.
Bid,	bid, bade,	bidden, bid.
Bind,	bound,	bound.
Bite,	bit,	bitten, bit.
Bleed,	bled,	bled.
Blow,	blew,	blown.
Break.	broke,	broken.

Present.	Imperfect.	Perf. or Pass. Part.
Breed,	bred,	bred.
Bring,	brought,	brought.
Build,	built,	built.
Burst,	burst,	burst.
Buy,	bought,	bought.
Cast,	cast,	cast.
Catch,	caught, R.	caught, R.
Chide,	chid,	chidden, chid.
Choose,	chose,	chosen.
Cleave, *to stick or adhere*,	REGULAR.	
Cleave, *to split*,	clove, *or* cleft,	cleft, cloven.
Cling,	clung,	clung.
Clothe,	clothed,	clad, R.
Come,	came,	come.
Cost,	cost,	cost.
Crow,	crew, R.	crowed.
Creep,	crept,	crept.
Cut,	cut,	cut.
Dare, *to venture*,	durst,	dared.
Dare, R. *to challenge*.		
Deal,	dealt, R.	dealt, R.
Dig,	dug, R.	dug, R.
Do,	did,	done.
Draw,	drew,	drawn.
Drive,	drove,	driven.
Drink,	drank,	drunk.
Dwell,	dwelt, R.	dwelt, R.
Eat,	eat, *or* ate,	eaten.
Fall,	fell,	fallen.
Feed,	fed,	fed.
Feel,	felt,	felt.
Fight,	fought,	fought.
Find,	found,	found.
Flee,	fled,	fled.
Fling,	flung,	flung.
Fly,	flew,	flown.

Present.	Imperfect.	Perf. or Pass. Part.
Forget,	forgot,	forgotten, forgot.
Forsake,	forsook,	forsaken.*
Freeze,	froze,	frozen.
Get,	got,	got.†
Gild,	gilt, R.	gilt, R.
Gird,	girt, R.	girt, R.
Give,	gave,	given.
Go,	went,	gone.
Grave,	graved,	graven, R.
Grind,	ground,	ground.
Grow,	grew,	grown.
Have,	had,	had.
Hang,	hung, R.	hung, R.
Hear,	heard,	heard.
Hew,	hewed,	hewn, R.
Hide,	hid,	hid, hidden.
Hit,	hit,	hit.
Hold,	held,	held.
Hurt,	hurt,	hurt.
Keep,	kept,	kept.
Knit,	knit, R.	knit, R.
Know,	knew,	known.
Lade,	laded,	laden.
Lay,	laid,	laid.
Lead,	led,	led.
Leave,	left,	left.
Lend,	lent,	lent.
Let,	let,	let.
Lie, *to lie down*,	lay,	lain.
Load,	loaded,	laden, R.
Lose,	lost,	lost.
Make,	made,	made.

* Walker observes, that Milton has availed himself of the license of his art, (an art as apt to corrupt grammar, as it is to raise and adorn language,) to use the preterit of this verb for the participle:

"Th' immortal mind that hath *forsook*
Her mansion."

† *Gotten* is nearly obsolete. Its compound *forgotten* is still in good use.

Present.	Imperfect.	Perf. or Pass. Part.
Meet,	met,	met.
Mow,	mowed,	mown, R.
Pay,	paid,	paid.
Put,	put,	put.
Read,	read,	read.
Rend,	rent,	rent.
Rid,	rid,	rid.
Ride,	rode,	rode, ridden.*
Ring,	rung, rang,	rung.
Rise,	rose,	risen.
Rive,	rived,	riven.
Run,	ran,	run.
Saw,	sawed,	sawn, R.
Say,	said,	said.
See,	saw,	seen.
Seek,	sought,	sought.
Sell,	sold,	sold.
Send,	sent,	sent.
Set,	set,	set.
Shake,	shook,	shaken.
Shape,	shaped,	shaped, shapen.
Shave,	shaved,	shaven, R.
Shear,	sheared,	shorn.
Shed,	shed,	shed.
Shine,	shone, R.	shone, R.
Show,	showed,	shown.
Shoe,	shod,	shod.
Shoot,	shot,	shot.
Shrink,	shrunk,	shrunk.
Shred,	shred,	shred.
Shut,	shut,	shut.
Sing,	sung, sang,	sung.
Sink,	sunk, sank.	sunk.
Sit,	sat,	sat.
Slay,	slew,	slain.

* *Ridden* is nearly obsolete.

Present.	Imperfect.	Perf. or Pass. Part.
Sleep,	slept,	slept.
Slide,	slid,	slidden.
Sling,	slung,	slung.
Slink,	slunk,	slunk.
Slit,	slit, R.	slit *or* slitten.
Smite,	smote,	smitten.
Sow,	sowed,	sown, R.
Speak,	spoke,	spoken.
Speed,	sped,	sped.
Spend,	spent,	spent.
Spill,	spilt, R.	spilt, R.
Spin,	spun,	spun.
Spit,	spit, spat,	spit, spitten.*
Split,	split,	split.
Spread,	spread,	spread.
Spring,	sprung, sprang,	sprung.
Stand,	stood,	stood.
Steal,	stole,	stolen.
Stick,	stuck,	stuck.
Sting,	stung,	stung.
Stink,	stunk,	stunk.
Stride,	strode *or* strid,	stridden.
Strike,	struck,	struck *or* stricken.
String,	strung,	strung.
Strive,	strove,	striven.
Strow *or* Strew,	strowed *or* strewed,	strown, strowed, strewed.
Swear,	swore,	sworn.
Sweat,	swet, R.	swet, R.
Swell,	swelled,	swollen, R.
Swim,	swum, swam,	swum.
Swing,	swung,	swung.
Take,	took,	taken.
Teach,	taught,	taught.
Tear,	tore,	torn.

* *Spitten* is nearly obsolete.

Present.	Imperfect.	Perf. or Pass. Part.
Tell,	told,	told.
Think,	thought,	thought.
Thrive,	throve, R.	thriven.
Throw,	threw,	thrown.
Thrust,	thrust,	thrust.
Tread,	trod,	trodden.
Wax,	waxed,	waxen, R.
Wear,	wore,	worn.
Weave,	wove,	woven.
Weep,	wept,	wept.
Win,	won,	won.
Wind,	wound,	wound.
Work,	wrought,	wrought *or* worked.
Wring,	wrung,	wrung.
Write,	wrote,	written.

In the preceding list, some of the verbs will be found to be conjugated regularly, as well as irregularly; and those which admit of the regular form are marked with an R. There is a preference to be given to some of these, which custom and judgment must determine. Those preterits and participles which are first mentioned in the list, seem to be the most eligible. The Compiler has not inserted such verbs as are irregular only in familiar writing or discourse, and which are improperly terminated by *t*, instead of *ed*: as learnt, spelt, spilt, &c. These should be avoided in every sort of composition. It is, however, proper to observe, that some contractions of *ed* into *t*, are unexceptionable; and others, the only established forms of expression: as crept, dwelt, gilt, &c.: and lost, felt, slept, &c. These allowable and necessary contractions must therefore be carefully distinguished by the learner, from those that are exceptionable. The words which are obsolete have also been omitted, that the learner might not be induced to mistake them for words in present use. Such are wreathen, drunken, holpen, molten, gotten, holden, bounden, &c.: and swang, wrang, slank, strawed, gat, brake, tare, ware, &c.

Section 11.

Of Defective Verbs; and of the different ways in which verbs are conjugated.

Defective Verbs are those which are used only in some of their moods and tenses.

The principal of them are these:

Present.	Imperfect.	Perf. or Pass. Part.
Can,	could,	———
May,	might,	———
Shall,	should,	———
Will,	would,	———
Must,	must,	———
Ought,	ought,	———
———	quoth,	———

That the verbs *must* and *ought* have both a present and past signification, appears from the following sentences: "I must now own that I was to blame;" "He must at that time, have been mistaken;" "We ought to do our duty, and leave the consequences;" "They spoke things which they ought not then to have spoken."

If it should be objected that the words *must* and *ought*, in the preceding sentences, are all in the present tense; on the ground, that the expression, "He must, at that time, have been mistaken," implies, "It *is* necessary, it *is* certain, he was at that time mistaken;" and that the sentence, "They spoke things which they ought not then to have spoken," signifies that, "They spoke things which it *is* a duty incumbent upon them, not then to have spoken:" we may reply that, on this principle, the true grammatical constructions of sentences, may be often strangely perverted. From a similar mode of reasoning, the words *may*, *might*, *could*, in the following sentences, may be considered as in the present tense; "I *may*, at that time, have been mistaken;" "He *might* have decided better;" "They *could* have finished the work sooner:" since *may*, *might*, *could*, may be converted into, "It *is possible* that I was, at that time, mistaken;" "It *is possible* for him to have decided better;" "It *is possible* for them to have finished the work sooner."—We have shown at pages 61, 62, of this work, that one phrase may, in point of sense, be equivalent to another, though its grammatical nature is essentially different.

If it be further objected, that the expression, "He must have been deceived," is as incorrect and absurd as the phrase, "He intended to have written," we presume that the objection is wholly destitute of foundation. As the word *must*, in the sentence in question, is used as an auxiliary verb, there appears to be no impropriety in connecting it with the subsequent form of the verb. It is as justifiable and regular as the helping verbs and their connexions are, in the following sentences; "He *may* have been deceived;" "He *might* have done better;" "He *could* not have done worse."—With regard to the phrase, "He ought, when the officer appeared, to have surrendered himself;" we observe that when we use this verb *ought*, this is the only possible way to distinguish the past from the present. See the thirteenth rule of Syntax.

To attempt the support of the preceding objections, if that could support them, by a partial construction of the English verb, and considering it, in no part of its formation, as composed of the participle and its auxiliary, would be to take that for granted which is disputed; to resort to an hypothesis which, we presume, has already been sufficiently controverted, and shown to be untenable.

In most languages, there are some verbs which are defective with respect to persons. These are denominated *impersonal* verbs. They are used only in the third person, because they refer to a subject peculiarly appropriated to that person: as, "It rains, it snows, it hails, it lightens, it thunders." But as the word *impersonal* implies a total absence of persons, it is improperly applied to those verbs which have a person: and hence it is manifest, that there is no such thing in English, nor indeed, in any language, as a sort of verbs really impersonal.*

The whole number of verbs in the English language, regular and irregular, simple and compounded, taken together, is about 4300. The number of irregular verbs, the defective included, is about 177.

Some Grammarians have thought that the English verbs, as well as those of the Greek, Latin, French, and other languages, might be classed into several conjugations; and that the three different terminations of the participle might be the

* The plea urged to prove the existence of Impersonal Verbs is, in substance, as follows: and the reader will perceive that it is not wholly destitute of plausibility.—There are certain verbs which do not admit for their subject any thing that has life, or any thing that is strictly definable; such as, "It snows, it hails, it freezes, it rains, it lightens, it thunders." In this point of view, and with this explanation, it is supposed, by some grammarians, that our language contains a few Impersonal Verbs; that is, verbs which declare the existence of some action or state, but which do not refer to any animate being, or any determinate particular subject.

distinguishing characteristics. They have accordingly proposed three conjugations; namely, the first to consist of verbs, the participles of which end in *ed*, or its contraction *t*; the second of those ending in *ght*; and the third of those in *en*. But as the verbs of the first conjugation, would so greatly exceed in number those of both the others, as may be seen by the preceding account of them; and as those of the third conjugation are so various in their form, and incapable of being reduced to one plain rule; it seems better in practice, as Dr. Lowth justly observes, to consider the first in *ed* as the only regular form, and the other as deviations from it; after the example of the Saxon and German Grammarians.

Before we close this section, it may afford instruction to the learners, to be informed, more particularly than they have been, that different nations have made use of different contrivances for making the tenses and moods of their verbs. The Greeks and Latins distinguish them, as well as the cases of their nouns, adjectives, and participles, by varying the termination, or otherwise changing the form, of the word; retaining, however, those radical letters, which prove the inflection to be of the same kindred with its root. The modern tongues, particularly the English, abound in auxiliary words, which vary the meaning of the noun, or the verb, without requiring any considerable varieties of inflection. Thus, *I do love*, *I did love*, *I have loved*, *I had loved*, *I shall love*, have the same import as, *amo*, *amabam*, *amavi*, *amaveram*, *amabo*. It is obvious, that a language, like the Greek and Latin, which can thus comprehend in one word the meaning of two or three words, must have some advantages over those which are not so comprehensive. Perhaps, indeed, it may not be more perspicuous; but in the arrangement of words, and consequently in harmony and energy, as well as in conciseness, it may be much more elegant.

Section 12.

Theory respecting the Inflections of language.

In our modern verbs and nouns, says Dr. Beattie, the variety of auxiliary words, is much greater than in the language of Greece or Rome. The northern nations, who overturned the Roman empire, and established themselves in the conquered provinces, being an unlettered race of men, would not take the trouble, either to impart their own language to the Romans, or to learn theirs with any degree of exactness:

but, blending words and idioms of their own with Latin words inaccurately acquired, or imperfectly remembered, and finding it too great a labour to master all the inflections of that language, fell upon a simpler, though less elegant, artifice, of supplying the place of cases, moods, and tenses, with one or more auxiliary words, joined to nouns, verbs, and participles. And hence, in the Italian, Spanish, Portuguese, and French languages, the greater part of the words are Latin; (for the conquered were more in number than the conquerors:) but so disguised are those words, by the mixture of northern idioms, and by the slovenly expedient now hinted at, as to have become at once like the Latin, and very different from it.—The ancient Greek, compared with the modern, is found to have undergone alterations somewhat similar, but not so great. For with the northern invaders the Greeks were never so thoroughly incorporated, as were the Europeans of the West: and, when conquered by the Turks, they maintained their religion, and so preserved their language from total depravation, though they could not prevent its debasement.

On many topics, it is easier to propose than to solve difficulties; and to ask questions, than to answer them. What is hinted in the last paragraph, may be thought to account for the multitude of auxiliary words that belong to the verbs and nouns of modern Europe. But, for the multitude of *Inflections*, that are found in the nouns and verbs of the ancient languages, how are we to account? Why did not the Greeks and Romans abound in auxiliary words as much as we?

Was it because their languages, like regular towns and fortifications, were *made* by men of learning; who planned them before they existed, with a view to the renown of the poets, philosophers, and orators, who were to compose in them, as well as to the convenience of the people, who were to speak them: while the modern tongues, like poor villages that extend their bounds irregularly, are the rude work of a barbarous people, who, without looking before or behind them, on the right hand, or on the left, threw their coarse materials together, with no other view, than just to answer the exigency of the present hour?—This theory is agreeable to the ideas of some learned authors. But if we pay any regard to history, or believe that human exertions are proportioned to human abilities, and that the Greeks and Romans were like other men, we cannot acquiesce in it.

They who first spoke Greek and Latin were certainly not less ignorant, nor less savage, than were those moderns, among whom arose the Italian, the Spanish, the French, and

the English languages. If these last were formed gradually, and without plan or method, why should we believe, that the Classic tongues were otherwise formed? Are they more regular than the modern? In some respects they may be so; and it is allowed that they are more elegant: for of two towns that are built without a plan, it is not difficult to imagine, that the one may be more convenient and more beautiful than the other. But every polite tongue has its own rules; and the English that is according to rule, is not less regular than the Greek that is according to rule; and a deviation from the established use of the language, is as much an irregularity in the one as in the other: nor are the modes of the Greek tongue more uniform in Xenophon and Plato, or of the Latin in Cicero and Cæsar, than those of the English are in Addison and Swift, or those of the French in Rollin, Vertot, and Fenelon.

But why should the Inflections of language be considered, as a proof of refinement and art, and the substitution of auxiliary words, as the work of chance and of barbarism? Nay, what evidence can be brought to show, that the Inflections of the Classic tongues were not originally formed out of obsolete auxiliary words prefixed, or subjoined, to nouns and verbs, or otherwise incorporated with their radical letters? some learned men are of opinion, that this was actually the case. And though the matter does not now admit of a direct proof, the analogy of other languages, ancient as well as modern, gives plausibility to the conjecture.

The inflections of Hebrew nouns and verbs may, upon this principle, be accounted for. The cases of the former, are marked by a change made in the beginning of the word; and this change is nothing more than a contracted preposition prefixed, answering to the English *of*, *to*, *from*: as if instead of *animal*, *of animal*, *to animal*, *from animal*, we were to pronounce and write *animal*, *fanimal*, *tanimal*, *franimal*; which, if we were accustomed to speak so, would be as intelligible to us, as *animal*, *anamalis*, *animali*, were to the Romans.—Of the Hebrew verb, in like manner, the persons are marked by contracted pronouns subjoined or prefixed to the radical letters. Thus, *masar*, he delivered; *masartha*, thou deliveredst, from *masar*, the root, and *atha*, thou; *masarthi*, I delivered, from *masar*, and *aothi*, me, &c. And in Erse, a very ancient species of Celtic, most of the inflections of the nouns and verbs may, if I am not misinformed, be analysed in a way somewhat similar.

If the English and other modern tongues, had been spoken for ages before they were written, (which we have reason to think was the case with the Greek and Latin,) it is probable

many of our auxiliaries would have been shortened and softened; and at length incorporated with the radical words, so as to assume the form of initial or final inflections. For it is while they are only spoken, and not written, that languages are most liable to alterations of this kind; as they become, in some degree, stationary from the time they begin to be visible in writing. But we know that writing was practised in many, and perhaps in most European nations, previously to the very existence of the modern languages: from which we may infer, that attempts would be made to write those languages almost as soon as to speak them. And if thus our auxiliary words were kept distinct in the beginning, and marked as such by our first writers, it is no wonder that they should have remained distinct ever since.

Had the Greek and Latin tongues been ascertained by writing, at as early a period of their existence, their fate would perhaps have been similar; and their inflections might now, like those of the Hebrew, have been easily analysed; and found to be auxiliary words shortened and softened by colloquial use, and gradually incorporated with the radical part of the original nouns and verbs. But it was the misfortune of the modern languages, (if it can be called a misfortune,) that their form was, in some measure, fixed before it became so complete as it might have been; that without passing through the intermediate stages of childhood and youth, they rose at once (if I may so speak) from infancy to premature manhood: and in regard to the Classic tongues, it was a fortunate circumstance, that their growth advanced more gradually, and that their form was not established by writing, till after it had been variously rounded and moulded by the casual pronunciation of successive ages. Hence, if there be any truth in these conjectures, (for they lay claim to no higher character,) it will follow that the Greek and Latin tongues are for this reason peculiarly elegant, because they who first spoke them were long in a savage state; and that the modern languages are for this reason less elegant, because the nations among whom they took their rise were not savage. This looks very like a paradox. And yet, is it not more probable, than any thing which can be advanced in favour of that contrary supposition, adopted by some learned men, that the Classic tongues were planned by philosophers, and the modern languages jumbled rudely into form by barbarians?

The preceding theory of Dr. Beattie, though modestly offered by him as conjecture only, appears to be well founded, and entitled to considerable respect and attention. It is a curious discussion; and well adapted to lead the student to criti-

cal reflections, and to further inquiries, respecting the nature and origin of the Inflections of language.

CHAPTER VII.

OF ADVERBS.

An Adverb is a part of speech joined to a verb, an adjective, and sometimes to another adverb, to express some quality or circumstance respecting it: as, "He reads *well;*" "A *truly* good man;" "He writes *very correctly.*"

Some adverbs are compared thus: "Soon, sooner, soonest;" "often, oftener, oftenest." Those ending in *ly*, are compared by *more* and *most:* as, "Wisely, more wisely, most wisely."

Adverbs seem originally to have been contrived to express compendiously in one word, what must otherwise have required two or more: as, "He acted wisely," for, he acted with wisdom; "prudently," for, with prudence; "He did it here," for, he did it in this place; "exceedingly," for, to a great degree; "often and seldom," for many, and for few times; "very," for, in an eminent degree, &c.—Phrases which do the office of adverbs may properly be termed adverbial phrases, as, "He acted in the best manner possible." Here, the words *in the best manner possible*, as they qualify the verb *acted*, may be called an adverbial phrase.

There are many words in the English language, that are sometimes used as adjectives, and sometimes as adverbs: as, "More men than women were there;" or, "I am more diligent than he." In the former sentence *more* is evidently an adjective, and in the latter, an adverb. There are others that are sometimes used as substantives, and sometimes as adverbs; as, "To-day's lesson is longer than yesterday's;" here *to-day* and *yesterday* are substantives, because they are words that make sense of themselves, and admit besides of a genitive case: but in the phrase, "He came home yesterday, and sets out again to-day," they are adverbs of time; because they answer to the question *when.* The adverb *much* is used as all three: as, "Where much is given, much is required;" "Much money

has been expended;" "It is much better to go than to stay." In the first of these sentences, *much* is a substantive; in the second, it is an adjective; and in the third, an adverb. In short, nothing but the sense can determine what they are.

Adverbs, though very numerous, may be reduced to certain classes, the chief of which are those of Number, Order, Place, Time, Quantity, Manner or Quality, Doubt, Affirmation, Negation, Interrogation, and Comparison.

1. Of *number:* as, "Once, twice, thrice," &c.

2. Of *order:* as, "First, secondly, thirdly, fourthly, fifthly, lastly, finally," &c.

3. Of *place:* as, "Here, there, where, elsewhere, anywhere, somewhere, nowhere, herein, whither, hither, thither, upward, downward, forward, backward, whence, hence, thence, whithersoever," &c.

4. Of *time.*

Of *time present:* as, "Now, to-day," &c.

Of *time past:* as, "Already, before, lately, yesterday, heretofore, hitherto, long since, long ago," &c.

Of *time to come:* as, "To-morrow, not yet, hereafter, henceforth, henceforward, by and by, instantly, presently, immediately, straightways," &c.

Of *time indefinite:* as, "Oft, often, oft-times, often-times, sometimes, soon, seldom, daily, weekly, monthly, yearly, always, when, then, ever, never, again," &c.

5. Of *quantity:* as, "Much, little, sufficiently, how much, how great, enough, abundantly," &c.

6. Of *manner* or *quality:* as, "Wisely, foolishly, justly, unjustly, quickly, slowly," &c. Adverbs of quality are the most numerous kind; and they are generally formed by adding the termination *ly* to an adjective or participle, or changing *le* into *ly:* as, "Bad, badly; cheerful, cheerfully; able, ably; admirable, admirably."

7. Of *doubt:* as, "Perhaps, peradventure, possibly, perchance."

8. Of *affirmation:* as, "Verily, truly, undoubtedly, doubtless, certainly, yea, yes, surely, indeed, really," &c.

9. Of *negation:* as, "Nay, no, not, by no means, not at all, in no wise," &c.

10. Of *interrogation:* as, "How, why, wherefore, whether," &c.

11. Of *comparison:* as, "More, most, better, best, worse, worst, less, least, very, almost, little, alike," &c.

Besides the adverbs already mentioned, there are many which are formed by a combination of several of the prepositions with the adverbs of place *here, there,* and *where:* as,

"Hereof, thereof, whereof; hereto, thereto, whereto; hereby, thereby, whereby; herewith, therewith, wherewith; herein, therein, wherein; therefore, (i. e. there-for,) wherefore, (i. e. where-for,) hereupon, or hereon, thereupon, or thereon, whereupon, or whereon," &c. Except *therefore*, these are seldom used.

In some instances the preposition suffers no change, but becomes an adverb merely by its application: as when we say, "he rides *about*;" "he was *near* falling;" "but do not *after* lay the blame on me."

There are also some adverbs, which are composed of nouns, and the letter *a* used instead of *at*, *on*, &c. as, "Aside, athirst, afoot, ahead, asleep, aboard, ashore, abed, aground, afloat," &c.

The words *when* and *where*, and all others of the same nature, such as, *whence*, *whither*, *whenever*, *wherever*, &c. may be properly called *adverbial conjunctions*, because they participate the nature both of adverbs and conjunctions: of conjunctions, as they conjoin sentences; of adverbs, as they denote the attributes either of *time* or of *place*.

It may be particularly observed, with respect to the word *therefore*, that it is an adverb when, without joining sentences, it only gives the sense of, *for that reason*. When it gives that sense, and also connects, it is a conjunction: as, "He is good, *therefore* he is happy." The same observation may be extended to the words *consequently*, *accordingly*, and the like. When these are subjoined to *and*, or joined to *if*, *since*, &c. they are adverbs, the connexion being made without their help; when they appear single, and unsupported by any other connective, they may be called conjunctions.

The inquisitive scholar may naturally ask, what necessity there is for *adverbs of time*, when verbs are provided with *tenses*, to show that circumstance. The answer is, though tenses may be sufficient to denote the greater distinctions of time, yet to denote them all by the tenses would be a perplexity without end. What a variety of forms must be given to the verb, to denote *yesterday*, *to-day*, *to-morrow*, *formerly*, *lately*, *just now*, *now*, *immediately*, *presently*, *soon*, *hereafter*, &c. It was this consideration that made the adverbs of time necessary, over and above the tenses.

CHAPTER VIII.

OF PREPOSITIONS.

PREPOSITIONS serve to connect words with one another, and to show the relation between them. They are, for the most part, put before nouns and pronouns: as, "He went *from* London *to* York;" "She is *above* disguise;" "They are instructed *by* him."

The following is a list of the principal prepositions:

Of	into	above	at	off
to	within	below	near	on *or* upon
for	without	between	up	among
by	over	beneath	down	after
with	under	from	before	about
in	through	beyond	behind	against

Verbs are often compounded of a verb and preposition: as, to uphold, to invest, to overlook; and this composition sometimes gives a new sense to the verb: as, to understand, to withdraw, to forgive. But in English, the preposition is more frequently placed after the verb; and separately from it, like an adverb; in which situation it is not less apt to affect the sense of it, and to give it a new meaning; and may still be considered as belonging to the verb, and as a part of it. As, *to cast*, is to throw; but *to cast up*, or to compute *an account*, is quite a different thing: thus, to fall on, to bear out, to give over, &c. So that the meaning of the verb, and the propriety of the phrase, depend on the preposition subjoined. As the distinct component parts of these words are, however, no guide to the sense of the whole, this circumstance contributes greatly towards making our language peculiarly difficult to foreigners.

In the composition of many words, there are certain syllables employed, which grammarians have called inseparable prepositions: as, *be*, *con*, *mis*, &c. in bedeck, conjoin, mistake; but as they are not words of any kind, they cannot properly be called a species of preposition.

One great use of prepositions, in English, is, to express those relations, which, in some languages, are chiefly marked by cases, or the different endings of nouns. See page 44. The necessity and use of them will appear from the following examples. If we say, "he writes a pen," "they ran the

river," "the tower fell the Greeks," "Lambeth is Westminster-abbey," there is observable in each of these expressions, either a total want of connexion, or such a connexion as produces falsehood or nonsense: and it is evident, that, before they can be turned into sense, the vacancy must be filled up by some connecting word: as thus, "He writes *with* a pen;" "they ran *towards* the river;" "the tower fell *upon* the Greeks;" "Lambeth is *over against* Westminster-abbey." We see by these instances, how prepositions may be necessary to connect those words, which in their signification are not naturally connected.

Prepositions, in their original and literal acceptation, seem to have denoted relations of place; but they are now used *figuratively* to express other relations. For example, as they who are *above* have, in several respects, the advantage of such as are *below*, prepositions expressing high and low places, are used for superiority and inferiority in general: as, "He is *above* disguise;" "we serve *under* a good master;" "he rules *over* a willing people;" "we should do nothing *beneath* our character."

The importance of the prepositions will be further perceived by the explanation of a few of them.

Of denotes possession or belonging, an effect or consequence, and other relations connected with these: as, "The house *of* my friend;" that is, "the house belonging to my friend;" "He died *of* a fever;" that is, "in consequence of a fever."

To or *unto*, is opposed to *from*: as, "He rode *from* Salisbury *to* Winchester."

For indicates the cause or motive of any action or circumstance, &c.: as, "He loves her *for* (that is on account of) her amiable qualities."

By is generally used with reference to the cause, agent, means, &c.: as, "He was killed *by* a fall;" that is, "a fall was the cause of his being killed;" "This house was built *by* him;" that is, "he was the builder of it."

With denotes the act of accompanying, uniting, &c.: as, "We will go *with* you:" "They are on good terms *with* each other."—*With* also alludes to the instrument or means: as, "He was cut *with* a knife."

In relates to time, place, the state or manner of being or acting, &c.: as, "He was born *in* (that is during) the year 1720;" "He dwells *in* the city;" "She lives *in* affluence."

Into is used after verbs that imply motion of any kind: as, "He retired *into* the country;" "Copper is converted *into* brass."

Within relates to something comprehended in any place or

time: as, "They are *within* the house;" "He began and finished his work *within* the limited time."

The signification of *without* is opposite to that of *within*: as, "She stands *without* the gate:" But it is more frequently opposite to *with*: as, "You may go *without* me."

The import and force of the remaining prepositions will be readily understood, without a particular detail of them. We shall therefore conclude this head with observing, that there is a peculiar propriety in distinguishing the use of the prepositions *by* and *with*; which is observable in sentences like the following: "He walks *with* a staff *by* moonlight;" "He was taken *by* stratagem, and killed *with* a sword." Put the one preposition for the other, and say, "he walks *by* a staff *with* moonlight;" "he was taken *with* stratagem, and killed *by* a sword;" and it will appear, that they differ in signification more than one, at first view, would be apt to imagine.

Some of the prepositions have the appearance and effect of conjunctions: as, "*After* their prisons were thrown open," &c. "*Before* I die;" "They made haste to be prepared *against* their friends arrived:" but if the noun *time*, which is understood be added, they will lose their conjunctive form: as, "After [the time when] their prisons," &c.

The prepositions *after*, *before*, *above*, *beneath*, and several others, sometimes appear to be adverbs, and may be so considered: as, "They had their reward soon *after*;" "He died not long *before*;" "He dwells *above*;" but if the nouns *time* and *place* be added, they will lose their adverbial form: as, "He died not long *before that time*," &c.

Prepositions, as well as some other species of words, have a variety of significations. It will both gratify and instruct the inquisitive learner, to examine some of the various meanings which are attached to the preposition FOR. He will find, that each of the phrases denoting these meanings, may, with propriety, be substituted for the preposition.

1. It signifies, *because of*: as, "Let me sing praises *for* his mercies and blessings."
2. *With regard to*, *with respect to*: as, "*For* me, no other happiness I own."
3. *In the character of*: as, "Let her go *for* an ungrateful woman."
4. *By means of*; *by interposition of*: as, "If it were not *for* Divine Providence, the world would be a scene of confusion."
5. *For the sake of*: as, "He died *for* those who knew him not."
6. *Conducive to*: as, "It is *for* the general good."

7. *With intention of going to a certain place:* as, "We sailed from Peru *for* China."
8. *In expectation of:* as, "He waited long *for* the return of his friend."
9. *Instead of:* as, "We take a falling meteor *for* a star."
10. *In search of:* as, "He went far back *for* arguments."
11. *In favour of:* as, "One party was *for* the king, the other *for* the people."
12. *Becoming:* as, "It were more *for* his honour to submit on this occasion."
13. *Notwithstanding:* as, "*For* any thing we know to the contrary, the design may be accomplished."
14. *To preserve:* as, "I cannot *for* my life comply with the proposal."
15. *In proportion to:* as, "He is not very tall, yet *for* his years he is tall."
16. *For the purpose of:* as, "It was constructed *for* sailing in rough weather."
17. *To be:* as, "No one ever took him *for* a very prudent man."
18. *In illustration of:* as, "Thus much, *for* the first point under consideration."
19. *In exchange for:* as, "They received gold *for* their glass beads."
20. *During:* as, "He was elected to the office *for* his life."
21. *In recompense of:* as, "*For* his great and numerous services, they voted him a statue."
22. After O, it denotes *an expression of desire:* as, "O, *for* better times:" "O, *for* a place of rest and peace."

Before the conclusion of this chapter, we shall present the reader with a list of Prepositions, which are derived from the Latin and Greek languages, and which enter into the composition of a great number of our words. If their signification should be carefully studied by the learner, he will be the better qualified to understand, with accuracy, the meaning of a numerous class of words, in which they form a material part.

The Latin prepositions used in the composition of English words, are the following: *a*, *abs*, *ad*, *ante*, &c.

A, AB, ABS,—signify *from* or *away*: as, to *avert*, to turn from; to *abstract*, to draw away.

AD—signifies *to* or *at*: as, to *adhere*, to stick to; to *admire*, to wonder at.

ANTE—means *before*: as, *antecedent*, going before; to *antedate*, to date before.

CIRCUM—means *round, about:* as, to *circumnavigate*, to sail round.

CON, COM, CO, COL—signify *together:* as, to *conjoin*, to join together; to *compress*, to press together; to *co-operate*, to work together; to *collapse*, to fall together.

CONTRA—*against:* as, to *contradict*, to speak against.

DE—signifies *from, down:* as, to *depart*, to retire from; to *deject*, to cast down.

DI—*asunder:* as, *dilacerate*, to tear asunder.

DIS—reverses the meaning of the word to which it is prefixed; as, to disagree, to dispossess.

E, EX—*out:* as to *eject*, to throw out; to *exclude*, to shut out.

EXTRA—*beyond:* as, *extraordinary*, beyond the ordinary course.

IN—before an adjective, like *un*, signifies privation: as, *indecent*, not decent; before a verb it has its simple meaning; as, to *infuse*, to pour in; to *infix*, to fix in.

INTER—*between:* as, to *intervene*, to come between; to *interpose*, to put between.

INTRO—*into, inwards:* as, to *introduce*, to lead into; to *introvert*, to turn inwards.

OB—denotes opposition: as, to *object*, to oppose; to *obstruct*, to block up; *obstacle*, something standing in opposition.

PER—*through:* as, to *perambulate*, to walk through; to *perforate*, to bore through.

POST—*after:* as, *post meridian*, afternoon; *Postcript*, written after, that is, after the letter.

PRÆ—*before:* as, to *pre-exist*, to exist before; to *prefix*, to fix before.

PRO—*forth* or *forwards:* as, to *protend*, to stretch forth; to *project*, to shoot forwards.

PRÆTER—*past*, or *beyond:* as, *preterperfect*, pastperfect: *preternatural*, beyond the course of nature.

RE—*again*, or *back:* as, to *reprint*, to print again; to *retrace*, to trace back.

RETRO—*backwards:* as, *retrospective*, looking backwards; *retrograde*, going backwards.

SE—*aside, apart:* as, to *seduce*, to draw aside; to *secrete*, to put aside.

SUB—*under:* as, *subterranean*, lying under the earth; to *subscribe*, to *subsign*, to write under.

SUBTER—*under*: as, *subterfluous*, flowing under.

SUPER—*above*, or *over*: as, *superscribe*, to write above; to *supervise*, to overlook.

TRANS—*over*, *beyond*, *from one place to another*: as, to *transport*, to carry over; to *transgress*, to pass beyond; to *transplant*, to remove from one soil to another.

The Greek prepositions and particles used in the composition of English words, are the following: *a*, *amphi*, *anti*, *hyper*, &c.

A—signifies privation: as, *anonymous*, without name.

AMPHI—*both*, or *the two*: as, *amphibious*, partaking of both, or of two natures.

ANTI—*against*: as, *antimonarchical*, against government by a single person; *antiministerial*, against the ministry.

HYPER—*over and above*: as, *hypercritical*, over, or too critical.

HYPO—*under*, implying concealment, or disguise: as, *hypocrite*, one dissembling his real character.

META—denotes change or transmutation: as, to *metamorphose*, to change the shape.

PERI—*round about*: as, *periphrasis*, circumlocution.

SYN, SYM—*together*: as, *synod*, a meeting, or coming together; *sympathy*, fellow-feeling, feeling together.

CHAPTER IX.

OF CONJUNCTIONS.

A CONJUNCTION is a part of speech that is chiefly used to connect sentences; so as, out of two or more sentences, to make but one. It sometimes connects only words.

Conjunctions are principally divided into two sorts, the COPULATIVE and the DISJUNCTIVE.

The Conjunction Copulative serves to connect or to continue a sentence, by expressing an addition, a supposition, a cause, &c.: as, "He *and* his brother reside in London;" "I will go *if* he will accompany me;" "You are happy, *because* you are good."

The Conjunction Disjunctive serves, not only to connect and continue the sentence, but also to express opposition of meaning in different degrees: as, "*Though* he was frequently reproved, *yet* he did not reform;" "They came with her, *but* they went away without her."

The following is a list of the principal conjunctions:

The *Copulative*. And, if, that, both, then, since, for, because, therefore, wherefore.

The *Disjunctive*. But, or, nor, as, than, lest, though, unless, either, neither, yet, notwithstanding.

The same word is occasionally used both as a conjunction and as an adverb; and sometimes as a preposition. "I rest *then* upon this argument;" *then* is here a conjunction: in the following phrase, it is an adverb: "He arrived *then*, and not before." "I submitted; *for* it was vain to resist:" in this sentence, *for* is a conjunction; in the next it is a preposition: "He contended *for* victory only." In the first of the following sentences, *since* is a conjunction: in the second it is a preposition; and in the third, an adverb: "*Since* we must part, let us do it peaceably:" "I have not seen him *since* that time:" "Our friendship commenced long *since*."

Relative pronouns, as well as conjunctions, serve to connect sentences: as, "Blessed is the man *who* feareth the Lord, *and* keepeth his commandments."

A relative pronoun possesses the force both of a pronoun and a connective. Nay, the union by relatives is rather closer than that by mere conjunctions. The latter may form two or more sentences into one; but, by the former, several sentences may incorporate in one and the same *clause* of a sentence. Thus, "thou seest a man, *and* he is called Peter," is a sentence consisting of two distinct clauses, united by the copulative *and*: but, "the man *whom* thou seest is called Peter," is a sentence of one clause, and not less comprehensive than the other.

Conjunctions very often unite sentences, when they appear to unite only words; as in the following instances: "Duty *and* interest forbid vicious indulgences;" "Wisdom *or* folly governs us." Each of these forms of expression contains two sentences, namely; "Duty forbids vicious indulgences; interest forbids vicious indulgences;" "Wisdom governs us, or folly governs us."

Though the conjunction is commonly used to connect sentences together, yet, on some occasions, it merely connects words, not sentences: as, "The king *and* queen are an amiable pair;" where the affirmation cannot refer to each: it being absurd to say, that the *king* or the *queen only*, is an amiable pair. So in the instances, "two *and* two are four;" "the fifth *and* sixth volumes will complete the set of books." Prepositions also, as before observed, connect words; but they do it to show the relation which the connected words have to each other; conjunctions when they unite words only, are designed to show the relations, which these words, so united, have to other parts of the sentence.

As there are many conjunctions and connective phrases appropriated to the coupling of sentences, that are never employed in joining the members of a sentence; so there are several conjunctions appropriated to the latter use, which are never employed in the former; and some that are equally adapted to both those purposes: as, *again*, *further*, *besides*, &c. of the first kind; *than*, *lest*, *unless*, *that*, *so that*, *&c.* of the second; and *but*, *and*, *for*, *therefore*, &c. of the last.

We shall close this chapter with a few observations on the peculiar use and advantage of the conjunction; a subject which will, doubtless, give pleasure to the ingenious student, and expand his views of the importance of his grammatical studies. The observations are taken from Dr. Beattie.

Conjunctions are those parts of language, which, by joining sentences in various ways, mark the connexions, and various

dependences, of human thought. And therefore, if our thoughts be really connected and mutually dependent, it is most likely, (as every man in speaking and writing wishes to do justice to his ideas,) that conjunctions will be employed, to make that connexion, and those dependences, obvious to ourselves, and to others. And where there is, in any discourse, a remarkable deficiency of connecting particles, it may be presumed, either that there is a want of connexion, or that sufficient pains have not been taken to explain it.

The style of the best authors of Greece and Rome abounds in conjunctions, and other connecting words. Take any page in Cicero, especially where he speaks in his own person, and in the way of investigation, as in his books of Moral Duties; and you shall hardly see a sentence that has not, in or near the beginning, a *but*, *besides*, *for*, *however*, *therefore*, or some other connective: by which we may instantly discover the relation, which the present sentence bears to what went before; as an inference, an objection, an illustration, a continuation, a concession, a condition, or simply as one sentiment subjoined to another by a copulative. The style of Seneca, on the other hand, and that of Tacitus, are in this respect deficient. Their sentences are short, and their connectives few; so that the mutual dependence of their thoughts is rather left to the conjecture of the reader, than expressed by the author. And hence we are told it was, that the emperor Caligula remarked, (though we can hardly suppose Caligula to have been capable of saying so good a thing,) that the style of Seneca was, sand without lime; meaning, that matter or sense was not wanting, but that there was nothing to cement that matter into one uniform and solid mass.

This uncemented composition has of late become fashionable among the French and their imitators. One of the first who introduced it was Montesquieu, an author of great learning and extraordinary penetration; who, as he resembled Tacitus in genius, seems to have admired his manner and copied his style. Like him, and like Florus, of whom also he was an admirer, he affects short sentences, in the way of aphorism; full of meaning indeed, but so concise in the expression as to be frequently ambiguous; and so far from having a regular connexion, that their place might often be changed without inconvenience. This, in philosophical writing, has a disagreeable effect, both upon the memory, and upon the understanding of the reader.

First, upon his memory. Nothing tends more to impress the mind with a distinct idea of a complex object, than a strict and natural connexion of the parts. And therefore, when a discourse is not well connected, the sentiments, however just,

are easily forgotten; or, if a few be remembered, yet their general scope and tendency, having never been clearly apprehended, is not remembered at all.

Secondly, upon his understanding. To read a number of detached thoughts, although it may amuse the fancy, does not sufficiently exercise the rational faculties. Of such thoughts, that only which is present is attended to; and, if we understand it, we do all that is required of us. But when we peruse a regular investigation, wherein many sentiments are employed to illustrate or evince one leading point of doctrine, we must attend, both to the present thought and to that which went before, that we may perceive the connexion; we must also compare the several ideas together, in order to discern their agreement or disagreement, as well as the influence of all the premises in establishing the conclusion. This is a most wholesome intellectual exercise. It puts all our rational powers in motion, and inures us to a methodical way of thinking and speaking: and so quickens attention, strengthens memory, and gives direction and vigour to our inventive powers.

As the fashionable mode of unconnected composition is less improving to the mind of the reader, so it promotes a habit of inaccuracy and negligence in a writer. One of the greatest difficulties in writing is, to give a right arrangement to the several thoughts and parts, of which a discourse is made up; and that arrangement is the best, in which the several parts throw most light upon one another. But when an author thinks himself at liberty to write without connexion, he is at little pains to arrange his ideas, but sets them down just as they occur; sometimes taking up a subject in the middle, and sometimes at the end; and often quitting one point before he has discussed it, and recurring to it again when he ought to be engaged in something else. In a word, he is apt to be more intent upon the brilliancy of particular thoughts, than upon their coherence: which is not more wise in an author, than it would be in an architect to build a house rather of round, smooth, and shining pebbles, than of stones of more homely appearance, hewn into such figures as would make them easily and firmly incorporate.

Relatives are not so useful in language as conjunctions. The former make speech more concise; the latter make it more explicit. Relatives comprehend the meaning of a pronoun, and conjunction *copulative:* conjunctions, while they *couple* sentences, may also express opposition, inference, and many other relations and dependences.

Till men began to think in a train, and to carry their reasonings to a considerable length, it is not probable that they

would make much use of conjunctions, or of any other connectives. Ignorant people, and children, generally speak in short and separate sentences. The same thing is true of barbarous nations: and hence uncultivated languages are not well supplied with connecting particles. The Greeks were the greatest reasoners that ever appeared in the world; and their language, accordingly, abounds more than any other in connectives.

Conjunctions are not equally necessary in all sorts of writing. In poetry, where great conciseness of phrase is required, and every appearance of formality avoided, many of them would have a bad effect. In passionate language too, it may be proper to omit them: because it is the nature of violent passion, to speak rather in disjointed sentences, than in the way of inference and argument. Books of aphorisms, like the Proverbs of Solomon, have few connectives; because they instruct, not by reasoning, but in detached observations. And narrative will sometimes appear very graceful, when the circumstances are plainly told, with scarcely any other conjunction than the simple copulative *and:* which is frequently the case in the historical parts of Scripture.—When narration is full of images or events, the omission of connectives may, by crowding the pincipal words upon one another, give a sort of picture of hurry and tumult, and so heighten the vivacity of description. But when facts are to be traced down through their consequences, or upwards to their causes; when the complicated designs of mankind are to be laid open, or conjectures offered concerning them: when the historian argues either for the elucidation of truth, or in order to state the pleas and principles of contending parties; there will be occasion for every species of connective, as much as in philosophy itself. In fact, it is in argument, investigation, and science, that this part of speech is peculiarly and indispensably necessary.

We have observed above, (page 124) that a relative pronoun possesses the force both of a pronoun and a connective. This is a more artificial and refined construction than that in which the common connective is simply made use of. In some very ancient languages, as the Hebrew, which have been employed chiefly for expressing plain sentiments in the plainest manner, without aiming at any elaborate length or harmony of periods, this pronoun occurs not so often as in Greek and Latin, and those other tongues, which have been embellished by the joint labours of the philosopher and the rhetorician. When we read the first chapter of Genesis, we perceive, that this subjunctive pronoun, as it may be called, occurs but seldom; the sentences being short, particularly towards the beginning, and joined for the most part by the connective. The

same simplicity of composition, as we before observed, is frequent in Scripture; which in that Divine book is a great beauty, and an evidence both of its truth and of its antiquity. For had the diction been more elaborate, it would have had too much the air of human contrivance, and of the arts of later times. But in other compositions, the same unadorned simplicity would not always be agreeable: for we are not displeased to find human decorations in a work of human art. Besides, the sentiments of inspiration support themselves by their intrinsic dignity; whereas those of men must often be supported and recommended by the graces of language. The inspired author commands our attention, and has a right to it: but other writers must sooth and amuse, in order to prevail with us to attend. The same ornaments, which we admire in a private apartment, are unseemly in a temple; and that rhetorical art which in Virgil and Cicero is delightful, would be quite unsuitable to the majesty of Scripture.

CHAPTER X.

OF INTERJECTIONS.

INTERJECTIONS are words thrown in between the parts of a sentence, to express the passions or emotions of a speaker; as, "Oh! I have alienated my friend; alas! I fear for life:" "O virtue! how amiable thou art!"

The English interjections, as well as those of other languages, are comprised within a small compass. They are of different sorts, according to the different passions which they serve to express. Those which intimate earnestness or grief, are, *O! oh! ah! alas!* Such as are expressive of contempt, are, *pish! tush!* of wonder, *heigh! really! strange!* of calling, *hem! ho! soho!* of aversion or disgust, *foh! fie! away!* of a call of the attention, *lo! behold! hark!* of requesting silence, *hush! hist!* of salutation, *welcome! hail! all hail!* Besides these, many others, often in the mouths of the multitude, might be enumerated. But we have perhaps mentioned a sufficient number of them. Any word or phrase may indeed become an interjection, or, at least, it may be used as such, when it is expressed with emotion, and in an uncon-

nected manner: as, behold! peace! strange! ungrateful creature! folly in the extreme!

Interjections are not so much the signs of thought, as of feeling. That a creature so inured to articulate sound as man is, should acquire the habit of uttering, without reflection, certain vocal sounds, when he is assaulted by any strong passion, or becomes conscious of any intense feeling, is natural enough. Indeed, by continual practice, this habit becomes so powerful, that, in certain cases, we should find it difficult to resist it, even if we wished to do so. When attacked by acute pain, it is hardly possible for us to refrain from saying oh! ah! &c.: and when we are astonished at any narrative or event, the words, strange! prodigious! indeed! break from us, without any effort of the will.

Interjections, though frequent in discourse, do not often occur in elegant composition. Unpractised writers, however, are apt to abound in the use of them, in order, as they imagine, to give pathos to their style: which is nearly the same as if, with the view of rendering conversation witty or humorous, one were to interrupt it with frequent peals of laughter. The appearance of violent emotion in others, does not always raise violent emotion in us: our hearts, for the most part, are more effectually subdued, by a sedate and simple utterance, than by strong interjections and theatrical gesture. At any rate, composure is more graceful than extravagance: and therefore, a multitude of these passionate words and particles will generally, at least on common occasions, savour more of levity than of dignity, of want of thought than of keen sensation. This holds in common discourse, as well as in writing. They who wish to speak often, and have little to say, are apt to abound in exclamations; *wonderful*, *amazing*, *prodigious*, *O dear*, *dear me*, *surprising*, *astonishing*, and the like: and hence the too frequent use of such words tends to breed a suspicion that one labours under a scantiness of ideas. Interjections denoting imprecation, and those in which the Divine Name is irreverently mentioned, are always offensive to a pious mind: and the writer or speaker, who contracts a habit of introducing them, may, without breach of charity, be suspected of profaneness.

CHAPTER XI.

OF DERIVATION.

SECTION 1.

Of the various ways in which words are derived from one another.

HAVING treated of the different sorts of words, and their various modifications, which is the first part of Etymology, it is now proper to explain the methods by which one word is derived from another.

Words are derived from one another in various ways, *viz.*

1. Substantives, are derived from verbs.
2. Verbs are derived from substantives, adjectives, and sometimes from adverbs.
3. Adjectives are derived from substantives.
4. Substantives are derived from adjectives.
5. Adverbs are derived from adjectives.

1. Substantives are derived from verbs: as, from "to love," comes "lover;" from "to visit, visiter;" from "to survive, surviver," &c.

In the following instances, and in many others, it is difficult to determine, whether the verb was deduced from the noun, or the noun from the verb, *viz.* "Love, to love; hate, to hate; fear, to fear; sleep, to sleep; walk, to walk; ride, to ride; act, to act," &c.

2. Verbs are derived from substantives, adjectives, and sometimes from adverbs; as, from the substantive *salt*, comes, "to salt;" from the adjective *warm*, "to warm;" and from the adverb *forward*, "to forward." Sometimes they are formed by lengthening the vowel, or softening the consonant: as, from "grass, to graze;" sometimes by adding *en*: as, from "length, to lengthen;" especially to adjectives: as, from "short, to shorten," "bright to brighten."

3. Adjectives are derived from substantives, in the following manner: Adjectives denoting plenty are derived from substantives by adding *y*: as, from "Health, healthy; wealth, wealthy; might, mighty," &c.

Adjectives denoting the matter out of which any thing is made, are derived from substantives by adding *en*: as, from "Oak, oaken; wood, wooden; wool, woollen," &c.

Adjectives denoting abundance are derived from substantives, by adding *ful*: as, from "Joy, joyful; sin, sinful; fruit, fruitful," &c.

Adjectives denoting plenty, but with some kind of diminution, are derived from substantives, by adding *some*: as, from "Light, lightsome; trouble, troublesome; toil, toilsome," &c.

Adjectives denoting want are derived from substantives, by adding *less*: as, from "Worth, worthless;" from "care, careless; joy, joyless," &c.

Adjectives denoting likeness are derived from substantives, by adding *ly*: as, from "Man, manly; earth, earthly; court, courtly," &c.

Some adjectives are derived from other adjectives, or from substantives, by adding *ish* to them; which termination, when added to adjectives, imports diminution, or lessening the quality: as, "White, whitish;" i. e. somewhat white. When added to substantives, it signifies similitude or tendency to a character: as, "Child, childish; thief, thievish."

Some adjectives are formed from substantives or verbs, by adding the termination *able*; and those adjectives signify capacity: as, "Answer, answerable; to change, changeable."

4. Substantives are derived from adjectives, sometimes by adding the termination *ness*: as, "White, whiteness; swift, swiftness:" sometimes by adding *th* or *t*, and making a small change in some of the letters: as, "Long, length; high, height."

5. Adverbs of quality are derived from adjectives, by adding *ly*, or changing *le* into *ly*; and denote the same quality as the adjectives from which they are derived: as, from "base," comes "basely;" from "slow, slowly;" from "able, ably."

There are so many other ways of deriving words from one another, that it would be extremely difficult, and nearly impossible, to enumerate them. The primitive words of any language are very few; the derivatives form much the greater number. A few more instances only can be given here.

Some substantives are derived from other substantives, by adding the terminations *hood* or *head*, *ship*, *ery*, *wick*, *rick*, *dom*, *ian*, *ment*, and *age*.

Substantives ending in *hood* or *head*, are such as signify character, or qualities: as, "Manhood, knighthood, falsehood," &c.

Substantives ending in *ship*, are those that signify office, employment, state, or condition: as, "Lordship, stewardship,

partnership," &c. Some substantives in *ship*, are derived from adjectives: as, "Hard, hardship," &c.

Substantives which end in *ery*, signify action or habit: as, "Slavery, foolery, prudery," &c. Some substantives of this sort come from adjectives: as, "Brave, bravery," &c.

Substantives ending in *wick*, *rick*, and *dom*, denote dominion, jurisdiction or condition: as, "Bailiwick, bishoprick, kingdom, dukedom, freedom," &c.

Substantives which end in *ian*, are those that signify profession: as, "Physician, musician," &c. Those that end in *ment* and *age*, come generally from the French, and commonly signify the act or habit: as, "Commandment, usage."

Some substantives ending in *ard*, are derived from verbs or adjectives, and denote character or habit: as, "Drunk, drunkard; dote, dotard."

Some substantives have the form of diminutives; but these are not many. They are formed by adding the terminations, *kin*, *ling*, *ing*, *ock*, *el*, and the like: as, "Lamb, lambkin; goose, gosling; duck, duckling; hill, hillock; cock, cockerel," &c.

That part of derivation which consists in tracing English words to the Greek, Latin, French, and other languages, must be omitted, as the English scholar is not supposed to be acquainted with these languages. The best English Dictionaries will, however, furnish some information on this head, to those who are desirous of obtaining it. The learned Horne Tooke, in his "Diversions of Purley," has given an ingenious account of the derivation and meaning of many of the adverbs, conjunctions, and prepositions: and as the student will doubtless be amused, by tracing to their Saxon origin some of these words, we shall present him with a list or specimen of them; which we presume will be sufficient to excite his curiosity, and induce him to examine the subject more extensively.

ABOUT—is derived from *a*, on, and *bout*, signifying boundary: On the boundary or confines.

AMONG or AMONGST—comes from the passive participle *gemœnced*, which is from *gemengan*, to mix.

AND—is from the imperative *an-ad*, which is from the verb, *anan-ad*, signifying to accumulate, to add to: as, "Two *and* two are four;" that is, "Two *add* two are four."

ASUNDER—comes from the participle *asundred* of the verb *asundrian*, to separate: and this verb is from *sond*, sand.

ATHWART—is derived from the passive participle *athweorted* of the verb *athweorian*, to wrest.

BEYOND—comes from *be-geond*: *geond*, or *goned*, is the pas-

sive participle of the verb *gangan*, to go, to pass: Be passed, be gone.

BUT—from the imperative *bot*, of the verb *botan*, to boot, to superadd, to supply: as, "The number three is not an even number, *but* an odd;" that is, "not an even number, *superadd*, (it is) an odd number."

BUT—from the imperative, *be-utan*, of the verb *beon-utan*, to be out. It is used by way of exception: as, "She regards nobody, *but* him;" that is, "nobody *be out* him."

IF—comes from *gif*, the imperative of the verb *gifan*, to give: as, "If you live honestly, you will live happily;" that is, "*give* you live honestly."

LEST—from the participle, *lesed*, of the verb *lesan*, to dismiss.

THOUGH—from *thafig*, the imperative of the verb *thafigan*, to allow: as, "Though she is handsome, she is not vain:" that is, "*Allow*, *grant*, she is handsome."

UNLESS—comes from *onles*, the imperative of the verb *onlesan*, to dismiss or remove: as, "Troy will be taken unless the palladium be preserved;" that is, "Remove *the palladium be preserved*, Troy will be taken."

WITH—the imperative of *withan*, to join: as, "A house with a party-wall;" that is, "A house *join* a party-wall."

WITHOUT—comes from *wyrth-utan*, the imperative of the verb *wyrthan-utan*, to be out: as, "A house without a roof;" that is, "A house *be out* a roof."

YET—is derived from *get*, the imperative of the verb *getan*, to get: as, "Yet a little while;" that is, "*Get* a little time."

THROUGH—comes from Gothic and Teutonic words, which signify door, gate, passage: as, "They marched *through* a wilderness;" that is, "They marched the *passage* a wilderness."

FOR—is from Saxon and Gothic words, signifying, cause, motive: as, "He died *for* his religion;" that is, "He died, the *cause* his religion."

FROM—is derived from *frum*, which signifies beginning, origin, source, &c.: as, "The lamp hangs *from* the ceiling;" that is, "Ceiling the place of *beginning* to hang."

TO—comes from Saxon and Gothic words, which signify action, effect, termination, to act, &c.: as, "Figs come *from* Turkey *to* England:" that is, "Figs come—*beginning* Turkey—*termination* England."

It is highly probable that the system of the acute grammarian, from whose work these Saxon derivations are borrowed.

is founded on truth; and that adverbs, prepositions, and conjunctions, are corruptions or abbreviations of other parts of speech. But as many of them are derived from obsolete words in our own language, or from words in kindred languages, the radical meaning of which are, in general, obscure, or unknown; as the system of this very able etymologist is not universally admitted; and as, by long prescription, whatever may have been their origin, the words in question appear to have acquired a title to the rank of distinct species; it seems proper to consider them as such, in an elementary treatise of grammar: especially as this plan coincides with that, by which other languages must be taught; and will render the study of them less intricate. It is of small moment, by what names and classification we distinguish these words. provided their meaning and use are well understood. A philosophical consideration of the subject, may, with great propriety, be entered upon by the grammatical student, when his knowledge and judgment become more improved.

Some critics carry their respect for the Saxon tongue, and their fondness for derivation, to so great an extent, that if their opinions were adopted, and reduced to practice, our language would be disorganized, and many of its rules and principles involved in obscurity. Etymological deductions may certainly be pushed too far, and valued too highly. Like other things they have their proper use and limits, which ought, on no occasion, to be violated. Our Saxon ancestors were governed by their own lights, and by the improvements which they made on the practice of their predecessors. We too must be allowed the privilege of forming our own laws, and adapting them to our wants and convenience. Succeeding generations of men have an indubitable right to alter the old words of their predecessors, both in point of meaning and orthography, to make new ones, and to class the whole, according to their own views and circumstances. This right, with regard to our own tongue, has been regularly, though very gradually exercised: and the result has been a great amelioration of the language, in every point of view.

If fanciful, or learned etymologists, are to decide for us, by their remote researches and discoveries, our improvements are at an end. We have nothing to do but to inquire what was the practice of ancient writers; and to submit to the rude phraseology of authors, who were far inferior to us in science and literature. But during this inquiry, we should be plunged into a state of uncertainty and fluctuation. The various opinions and contests of our Saxon etymologists would perplex and confound us. This, however, would not be our only embar-

rassment: for, at one time, a derivation from the Saxon must correct present usage; at another, a more recondite examiner would be able to show, that, in the points contested, neither the Saxon, nor present usage, is consistent with the Gothic or Teutonic, from which the Saxon itself was derived. There would, indeed, be no boundary to these remote and obscure derivations; and we should have no decisions upon which we could rest with satisfaction.

Etymology, when it is guided by judgment, and proper limits are set to it, certainly merits great attention: it is then highly conducive to perspicuous and accurate language. But the suggestions of fancy, or the far-fetched discoveries of learning, should not be allowed to supersede the dictates of common sense, sound criticism, and rational improvement. Ancient usage is not the test by which the correctness of modern language is to be tried. The origin of things is certainly a proper and gratifying subject of inquiry; and it is particularly curious and pleasing to trace the words of our language to their remote sources. This pleasure should, however, be confined to speculation. It should not lead us to invert the proper order of things, and to determine the propriety of our present words and forms of expression, by the practice of distant, and comparatively rude ages. On the important subject of the standard of language, we concur entirely with the learned and judicious Dr. Campbell, who, in his "Philosophy of Rhetoric," says, "The standard of language, is reputable, national, and present use."

In confirmation of our views, in this discussion, we give the following quotation, from the celebrated Walker, author of the "Critical Pronouncing Dictionary." "As our language (says he) has departed from its Saxon parent, in a thousand instances, I know not why we should encumber it, by preserving Saxon peculiarities, when such improvements as naturally arise in the cultivation of letters, enable us to class words in a clearer and more analogical manner." The sentiments of the Eclectic Reviewers on the subject in question, are also well worthy of insertion. "What (say they) would have become of the French language, if its grammarians and lexicographers had employed their labour and time, in reducing it to the state in which it was left by the Franks, and other barbarous conquerors of ancient Gaul? Yet such appears to us to be the object of several recent treatises on our own language. We are called to reject the refinements, by which our elegant writers of the last century have recommended the English tongue to universal esteem; and to return to the barbarous phraseology of our Saxon ancestors."*

* Eclectic Review, May, 1808.

At the same time that we object to the laws, which the antiquarian in language would impose upon us, we must enter our protest against those authors, who are too fond of innovations: and particularly against those ingenious writers on grammar, who wish to alter its long-established terms, and to give many of its parts new definitions, and a new arrangement. These novelties, which we think are so productive of confusion, and so unnecessary, are not likely, in our opinion, to acquire that reputable and general adoption, which is essential to the establishment of literary experiments. On all occasions, they who endeavour to improve our language, should observe a happy medium between too great, and too little reverence for the usages of ancient times.

> In words, as fashions, the same rule will hold,
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See the observations on this subject, pages 29, 30, and 58, 59.

Section 2.

A sketch of the steps, by which the English Language has risen to its present state of refinement.

Before we conclude the subject of derivation, it will probably be gratifying to the curious scholar, to be informed of some particulars respecting the origin of the English language, and the various nations to which it is indebted for the copiousness, elegance, and refinement, which it has now attained.

"When the ancient Britons were so harrassed and oppressed by the invasion of their northern neighbours, the Scots and Picts, that their situation was truly miserable, they sent an embassy (about the middle of the fifth century) to the Saxons, a warlike people, inhabiting the north of Germany, with solicitations for speedy relief. The Saxons accordingly came over to Britain, and were successful in repelling the incursions of the Scots and Picts: but seeing the weak and defenceless state of the Britons, they resolved to take advantage of it; and at length established themselves in the greater part of South-Britain, after having dispossessed the original inhabitants.

From these barbarians, who founded several petty kingdoms in this island, and introduced their own laws, language, and

manners, is derived the groundwork of the English language; which, even in its present state of cultivation, and notwithstanding the successive augmentations and improvements, which it has received through various channels, displays very conspicuous traces of its Saxon original.

The Saxons did not long remain in quiet possession of the kingdom; for before the middle of the ninth century, the Danes, a hardy and adventurous nation, who had long infested the northern seas with their piracies, began to ravage the English coasts. Their first attempts, were, in general, attended with such success, that they were encouraged to a renewal of their ravages; till, at length, in the beginning of the eleventh century, they made themselves masters of the greater part of England.

Though the period, during which these invaders occupied the English throne, was very short, not greatly exceeding half a century, it is highly probable that some change was introduced by them, into the language spoken by those whom they had subdued: but this change cannot be supposed to have been very considerable, as the Danish and Saxon languages arose from one common source, the Gothic being the parent of both.

The next conquerors of this kingdom, after the Danes, were the Normans, who, in the year 1066, introduced their leader William, to the possession of the English throne. This prince, soon after his accession, endeavoured to bring his own language (the Norman-French) into use among his new subjects; but his efforts were not very successful, as the Saxons entertained a great antipathy to these haughty foreigners. In process of time, however, many Norman words and phrases were incorporated into the Saxon language: but its general form and construction still remained the same.

From the Conquest to the Reformation, the language continued to receive occasional accessions of foreign words, till it acquired such a degree of expression and strength, as to render it susceptible of that polish, which it has received from writers of taste and genius, in the last and present centuries. During this period, the learned have enriched it with many significant expressions, drawn from the treasures of Greek and Roman literature; the ingenious and the fashionable have imported occasional supplies of French, Spanish, Italian, and German words, gleaned during their foreign excursions; and the connexions which we maintain, through the medium of government and commerce, with many remote nations, have made some additions to our native vocabulary.

In this manner did the ancient language of the Anglo-Saxons proceed, through the various stages of innovation, and the

several gradations of refinement, to the formation of the present English tongue.

A language which has been so much indebted to others, both ancient and modern, must of course be very copious and expressive. In these respects, perhaps it may be brought into competition with any now spoken in the world. No Englishman has had reason to complain, since our tongue has reached its present degree of excellence, that his ideas could not be adequately expressed, or clothed in a suitable dress. No author has been under the necessity of writing in a foreign language, on account of its superiority to our own. Whether we open the volumes of our divines, philosophers, historians, or artists, we shall find that they abound with all the terms necessary to communicate their observations and discoveries, and give to their readers the most ample views of their respective subjects. Hence it appears, that our language is sufficient for all topics, and that it can give proper and adequate expression to variety of argument, delicacy of taste, and fervour of genius. That it has sufficient copiousness to communicate to mankind every action, event, invention, and observation, in a full, clear, and elegant manner, may be proved by an appeal to the authors, who are at present held in the greatest esteem."

CHAPTER XII.

NUMBER AND VARIETY OF WORDS—THEIR EXTENSIVE SIGNIFICATION—ARBITRARY SIGNS OF IDEAS.

"Though the number of elementary sounds is not great in any language, the variety of *possible* words, that may be formed by combining them, is, in every tongue, so great, as almost to exceed computation, and much more than sufficient to express all the varieties of human thought. But the *real* words, even of the most copious language, may without difficulty be numbered; for a good dictionary comprehends them all, or nearly the whole of them. In the English tongue, after deducting proper names, and the inflections of our verbs and nouns, they do not exceed forty thousand.

We must not, however, estimate the number of our ideas, by that of our words; the former being beyond comparison more numerous and diversified than the latter. Many

thoughts we express, not by particular terms appropriated to each, but by a periphrasis, or combination of terms, which under different forms of arrangement and connexion, may be applied to a great variety of different purposes; and many thoughts are communicated in tropes and figures; and many may sometimes be signified by one and the same word. There are few terms in language, that have not more than one meaning; some have several, and some a great number. In how many different ways, and to how many different purposes, may the verbs *do*, *lie*, *lay*, and *take*, for example, be applied! Johnson's Dictionary will show this, and much more of the same kind; and leave the reader equally astonished at the acuteness of the lexicographer, and at the complex nature and use of certain minute parts of human speech. Even of our prepositions, one has upwards of twelve, one more than twenty, and one not fewer than thirty different meanings. And yet, when we understand a language, we are not sensible of any perplexity arising from these circumstances: all ambiguities of sense, being, in a correct style, prevented by a right arrangement of the words, and other artifices of composition.

Words derive their meaning from the consent and practice of those who use them. There is no necessary connexion between words and ideas. The association between the sign and the thing signified, is purely arbitrary. If we were to contrive a new language, we might make any articulate sound the sign of any idea: there would be no impropriety in calling oxen *men*, or rational beings by the name of *oxen*. But where a language is already formed, they who speak it must use words in the customary sense. By doing otherwise, they incur the charge, either of affectation, if they mean only to be remarkable, or of falsehood if they mean to deceive. To speak as others speak, is one of those tacit obligations, annexed to the condition of living in society, which we are bound in conscience to fulfil, though we have never ratified them by any express promise; because, if they were disregarded, society would be impossible, and human happiness at an end. It is true, that, in a book of science founded on definition, words may be used in any sense, provided their meaning be explained. In this case there is no falsehood, because there is no intention to deceive. But, even in this case, if the common analogies of language were violated, the author would be justly blamed, for giving unnecessary trouble to his readers, and for endeavouring capriciously to abrogate a custom, which universal use had rendered more respectable, as well as more convenient, than any other which he could substitute in its room."

This proper respect for the customary sense of words, does not, however, preclude improvements in language. We are not bound to adhere for ever to the terms, or to the meaning of terms, which were established by our ancestors. But our alterations should be proposed with great caution and modesty. Too much should not be offered at once: the deviations from general usage should be gradual as well as temperate. By these means, the public taste and judgment are consulted; our habits and feelings are not shocked; and the proposed variations, if approved, are introduced and established almost imperceptibly.

PART III.

SYNTAX.

THE third part of Grammar is SYNTAX, which treats of the agreement and construction of words in a sentence.

A sentence is an assemblage of words, forming a complete sense.

Sentences are of two kinds, simple and compound.

A simple sentence has in it but one subject, and one finite* verb: as, "Life is short."

A compound sentence consists of two or more simple sentences connected together: as, "Life is short, and art is long." "Idleness produces want, vice, and misery."

As sentences themselves are divided into simple and compound, so the members of sentences may be divided likewise into simple and compound members: for whole sentences, whether simple or compounded, may become members of other sentences, by means of some additional connexion; as in the following example: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people do not consider." This sentence consists of two compounded members, each of which is subdivided into two simple members, which are properly called clauses.

There are three sorts of simple sentences; the *explicative*, or explaining; the *interrogative*, or asking; the *imperative*, or commanding.

An explicative sentence is, when a thing is said to be or not to be, to do, or not to do, to suffer or not to suffer, in a direct manner: as, "I am; thou writest; Thomas is loved." If the sentence be negative, the adverb *not* is placed after the

* *Finite* verbs are those to which number and person appertain. Verbs in the *infinitive* mood have no respect to number or person.

auxiliary, or after the verb itself when it has no auxiliary: as, "I did not touch him;" or, "I touched him not."

In an interrogative sentence, or when a question is asked, the nominative case follows the principal verb, or the auxiliary: as, "Was it he?" "Did Alexander conquer the Persians?"

In an imperative sentence, when a thing is commanded to be, to do, to suffer, or not, the nominative case likewise follows the verb or the auxiliary: as, "Go, thou traitor!" "Do thou go:" "Haste ye away:" unless the verb *let* be used: as, "Let us be gone."

A phrase is two or more words rightly put together, making sometimes part of a sentence, and sometimes a whole sentence.

The principal parts of a simple sentence are, the subject, the attribute, and the object.

The subject is the thing chiefly spoken of: the attribute is the thing or action affirmed or denied of it; and the object is the thing affected by such action.

The nominative denotes the subject, and usually goes before the verb or attribute; and the word or phrase denoting the object, follows the verb: as, "A wise man governs his passions." Here, *a wise man* is the subject; *governs*, the attribute, or thing affirmed: and *his passions*, the object.

Syntax principally consists of two parts, *Concord* and *Government*.

Concord is the agreement which one word has with another, in gender, number, case, or person.

Government is that power which one part of speech has over another, in directing its mood, tense, or case.

In arranging the Rules of Syntax, we have adopted that scheme which appeared to be the least liable to objections; and the most likely to impress the mind of the learner, and be retained in his memory. The plan corresponds very nearly with that which is founded on the Concord and Government of words. But an arrangement on this principle is not, in all cases, sufficiently distinct; and if it were strictly adhered to, would not embrace all the rules of Syntax. The rule, that "a verb must agree with its nominative in number and person," being of primary use and importance, demands the

first place. The seven subsequent rules are so intimately connected with the principle of the first rule, that they necessarily follow it, without admitting the intervention of any other. By this arrangement, the pronouns are presented in a distinct point of view, and in regular succession. The English adjective, having but a very limited syntax, is classed with its kindred article, the adjective pronoun, under the eighth rule. It has, however, an appropriate section under that rule. After this special disposition, the syntax of the remaining parts of speech, is exhibited according to their etymological arrangement. The whole is closed by two rules of a mixed and general nature.—By this order, the first nine rules accord with those which respect the rules of Concord; and the remainder include, though they extend beyond, the rules of Government.

To produce the agreement and right disposition of words in a sentence, the following rules and observations should be carefully studied.

Rule I.

A verb must agree with its nominative case, in number and person: as, "I learn;" "Thou art improved;" "The birds sing."

See vol. ii. part 3. Exercises, Chap. 1. Rule 1.

The following are a few instances of the violation of this rule. "What signifies good opinions, when our practice is bad?" "what *signify*." "There's two or three of us, who have seen the work:" "there *are*." "We may suppose there was more impostors than one:" "there *were* more." "I have considered what have been said on both sides in this controversy:" "what *has* been said." "If thou would be healthy, live temperately:" "if thou *wouldst*." "Thou sees how little has been done:" "thou *seest*." "Though thou cannot do much for the cause, thou may and should do something:" "*canst not*, *mayst*, and *shouldst*." "Full many a flower are born to blush unseen:" "*is* born." "A conformity of inclinations and qualities prepare us for friendship:" "*prepares us*." "A variety of blessings have been conferred upon us:" "*has* been." "In piety and virtue consist the happiness of man:" "*con-*

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Section 2.

A sketch of the steps, by which the English Language has risen to its present state of refinement.

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Rule II.

Two or more nouns, &c. in the singular number, joined together by a copulative conjunction, expressed or understood, must have verbs, nouns, and pronouns, agreeing with them in the plural number: as, "Socrates and Plato *were* wise; *they* were the most eminent philosophers of Greece;" "The sun that rolls over our heads, the food that we receive, the rest that we enjoy, daily *admonish* us of a superior and superintending Power."*

See Vol. II. Part 3. Exercises. Chap. 1. Rule 2.

This rule is often violated; some instances of which are annexed. "And so was also James and John, the sons of Zebedee, who were partners with Simon;" "and so *were* also." "All joy, tranquillity, and peace, even for ever and ever, doth dwell;" "*dwell* for ever." "By whose power all good and evil is distributed;" "*are* distributed." "Their love, and their hatred, and their envy, is now perished;" "*are* perished." "The thoughtless and intemperate enjoyment of pleasure, the criminal abuse of it, and the forgetfulness of our being accountable creatures, obliterates every serious thought of the proper business of life, and effaces the sense of religion and of God." It ought to be, "*obliterate*," and "*efface*."

1. When the nouns are nearly related, or scarcely distinguishable in sense, and sometimes even when they are very different, some authors have thought it allowable to put the verbs, nouns, and pronouns, in the singular number: as, "Tranquillity and peace dwells there;" "Ignorance and negligence has produced the effect;" "The discomfiture and slaughter was very great." But it is evidently contrary to the first principles of grammar, to consider two distinct ideas as one, however nice may be their shades of difference: and if there be no difference, one of them must be superfluous, and ought to be rejected.

To support the above construction, it is said, that the verb may be understood as applied to each of the preceding terms; as in the following example: "Sand, and salt, and a mass of iron, *is* easier to bear than a man without understanding."

* For the exceptions to this Rule, see Vol. ii. Part 3. Key. Chap. 1. Rule 8. The note.

auxiliary, or after the verb itself when it has no auxiliary: as, "I did not touch him;" or, "I touched him not."

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Government is that power which one part of speech has over another, in directing its mood, tense, or case.

In arranging the Rules of Syntax, we have adopted that scheme which appeared to be the least liable to objections; and the most likely to impress the mind of the learner, and be retained in his memory. The plan corresponds very nearly with that which is founded on the Concord and Government of words. But an arrangement on this principle is not, in all cases, sufficiently distinct; and if it were strictly adhered to, would not embrace all the rules of Syntax. The rule, that "a verb must agree with its nominative in number and person," being of primary use and importance, demands the

first place. The seven subsequent rules are so intimately connected with the principle of the first rule, that they necessarily follow it, without admitting the intervention of any other. By this arrangement, the pronouns are presented in a distinct point of view, and in regular succession. The English adjective, having but a very limited syntax, is classed with its kindred article, the adjective pronoun, under the eighth rule. It has, however, an appropriate section under that rule. After this special disposition, the syntax of the remaining parts of speech, is exhibited according to their etymological arrangement. The whole is closed by two rules of a mixed and general nature.—By this order, the first nine rules accord with those which respect the rules of Concord; and the remainder include, though they extend beyond, the rules of Government.

To produce the agreement and right disposition of words in a sentence, the following rules and observations should be carefully studied.

Rule I.

A verb must agree with its nominative case, in number and person: as, "I learn;" "Thou art improved;" "The birds sing."

See vol. ii. part 3. Exercises, Chap. 1. Rule 1.

The following are a few instances of the violation of this rule. "What signifies good opinions, when our practice is bad?" "what *signify*." "There's two or three of us, who have seen the work:" "there *are*." "We may suppose there was more impostors than one:" "there *were* more." "I have considered what have been said on both sides in this controversy:" "what *has* been said." "If thou would be healthy, live temperately:" "if thou *wouldst*." "Thou sees how little has been done:" "thou *seest*." "Though thou cannot do much for the cause, thou may and should do something:" "*canst not*, *mayst*, and *shouldst*." "Full many a flower are born to blush unseen:" "*is* born." "A conformity of inclinations and qualities prepare us for friendship:" "*prepares us*." "A variety of blessings have been conferred upon us:" "*has* been." "In piety and virtue consist the happiness of man:" "*con-*

sists." "To these precepts are subjoined a copious selection of rules and maxims:" "*is* subjoined."

*1. The infinitive mood, or part of a sentence, is sometimes put as the nominative case to the verb: as, "To see the sun *is* pleasant;" "To be good *is* to be happy;" "A desire to excel others in learning and virtue *is* commendable;" "That warm climates should accelerate the growth of the human body, and shorten its duration, *is* very reasonable to believe;" "Promising without due consideration, often *produces* a breach of promise;" "To be temperate in eating and drinking, to use exercise in the open air, and to preserve the mind free from tumultuous emotions, *are* the best preservatives of health." These sentences, or clauses, thus constituting the subject of an affirmation, may be termed *nominative sentences.*

2. Every verb, except in the infinitive mood, or the participle, ought to have a nominative case, either expressed or implied: as, "Awake; arise;" that is, "Awake ye; arise ye."

We shall here add some examples of inaccuracy, in the use of the verb without its nominative case. "As it hath pleased him of his goodness to give you safe deliverance, and hath preserved you in the great danger," &c. The verb "*hath preserved,*" has here no nominative case; for it cannot be properly supplied by the preceding word, "*him,*" which is in the objective case. It ought to be, "and as *he hath preserved* you;" or rather, "and *to preserve* you." "If the calm in which he was born, and lasted so long, had continued;" "and *which* lasted," &c. "These we have extracted from an historian of undoubted credit, and are the same that were practised," &c.; "and *they are* the same." "A man whose inclinations led him to be corrupt, and had great abilities to manage the business;" "and *who* had," &c.; "A cloud gathering in the north; which we have helped to raise, and may quickly break in a storm upon our heads;" "and *which* may quickly."

3. Every nominative case, except the case absolute, and when an address is made to a person, should belong to some verb, either expressed or implied: as, "Who wrote this book?" "James;" that is, "James wrote it." "To whom thus Adam," that is, "spoke." Who invented the telescope?" "Galileo;" that is, "Galileo invented the telescope."

* The chief practical notes under each Rule, are regularly numbered, that they may correspond with the examples in the volume of Exercises.

One or two instances of the improper use of the nominative case, without any verb, expressed or implied, to answer it, may be sufficient to illustrate the usefulness of the preceding observation.

"*Which rule*, if it had been observed, a neighbouring prince would have wanted a great deal of that incense, which hath been offered up to him." The pronoun *it* is here the nominative case to the verb "observed;" and *which rule*, is left by itself, a nominative case without any verb following it. This form of expression, though improper, is very common. It ought to be, "*If this rule* had been observed," &c. "*Man*, though he has great variety of thoughts, and such from which others as well as himself might receive profit and delight, yet they are all within his own breast." In this sentence, the nominative *man* stands alone and unconnected with any verb, either expressed or implied. It should be, "*Though man* has great variety," &c.

4. When a verb comes between two nouns, either of which may be understood as the subject of the affirmation, it may agree with either of them; but some regard must be had to that which is more naturally the subject of it, as also to that which stands next to the verb: as, "His meat *was* locusts and wild honey;" "A great cause of the low state of industry *were* the restraints put upon it;" "The wages of sin *is* death."

In such sentences as those which follow, either of the clauses may be considered as the nominative to the verb. "To show how the understanding proceeds herein, *is* the design of the following discourse." This sentence may be inverted without changing a single word: "The design of the following discourse *is*, to show how the understanding proceeds herein." "To fear no eye, and to suspect no tongue, *is* the great prerogative of innocence." This sentence may be inverted: but, according to the English idiom, the pronoun *it* would, in that case, precede the verb: as, "*It* is the great prerogative of innocence, to fear no eye, and to suspect no tongue."

5. When the nominative case has no personal tense of a verb, but is put before a participle, independently on the rest of the sentence, it is called the case absolute: as, "Shame being lost, all virtue is lost;" "That having been discussed long ago, there is no occasion to resume it."

As in the use of the case absolute, the case is, in English, always the nominative, the following example is erroneous, in making it the objective. "Solomon was of this mind; and I have no doubt he made as wise and true proverbs, as any

body has done since; *him* only excepted, who was a much greater and wiser man than Solomon." It should be, "*he* only excepted."

The nominative case is commonly placed before the verb; but sometimes it is put after the verb, if it is a simple tense; and between the auxiliary and the verb or participle, if a compound tense: as,

1st, When a question is asked, a command given, or a wish expressed: as, "Confidest thou in me?" "Read thou;" "Mayst thou be happy!" "Long live the king!"

2d, When a supposition is made. without the conjunction *if:* as, "Were it not for this;" "Had I been there."

3d, When a verb neuter is used: as, "On a sudden appeared the king." "Above it stood the seraphim."

4th, When the verb is preceded by the adverbs, *here*, *there*, *then*, *thence*, *hence*, *thus*, &c.: as, "Here am I;" "There was he slain;" "Then cometh the end;" "Thence ariseth his grief;" "Hence proceeds his anger;" "Thus was the affair settled."

5th, When a sentence depends on *neither* or *nor*, so as to be coupled with another sentence: as, "Ye shall not eat of it, neither shall ye touch it, lest ye die."

6th, When an emphatical adjective introduces a sentence: as, "Happy is the man, whose heart does not reproach him."

Grammarians differ in opinion, respecting the propriety of the following modes of expression: "The arguments advanced were nearly *as follows;*" "The positions were, *as appears*, incontrovertible."—Some maintain that the phrases *as follows*, *as appears*, form what are called impersonal verbs; and should, therefore, be confined to the singular number: the construction being, "as it follows," "as it appears." They assert, that if we give the sentence a different turn, and instead of *as*, say *such as*, the verb is no longer termed impersonal; but properly agrees with its nominative, in the plural number: as, "The arguments advanced were nearly *such as follow;*" "The positions were *such as appear* incontrovertible." Of this opinion is the learned Dr. Campbell, who, in his "Philosophy of Rhetoric," says, "When a verb is used impersonally, it ought undoubtedly to be in the singular number, whether the neuter pronoun be expressed or understood. For this reason, analogy and usage favour this mode of expression: 'The conditions of the agreement were *as follows*,' and not, *as follow*. A few late writers have inconsiderately

adopted the last form, through a mistake of the construction. For the same reason, we ought to say, 'I shall consider his censures so far only, *as concerns* my friend's conduct;' and not, 'so far *as concern*.'"

Other writers contend that the word *as* is equivalent to *it*, *that*, or *which*; and that *as* in the phrases mentioned, is the true nominative to the verbs *follows* and *appears*; which should consequently be written, *as follow*, *as appear*. They assert that *as* is used either in the singular or the plural number; in the singular: as, "His insensibility is such *as excites* our detestation:" in the plural thus: "His manners are such, *as are* universally pleasing." That, in the former example, *such as* is equivalent to *that which*, and in the latter to *those which*. That if *as* be either singular or plural, and synonymous with *it*, *that*, or *which*, it must, when it refers to a plural antecedent, like *which*, be considered as plural, and joined to a plural verb. That it is more consonant with analogy to say: "The circumstances were, which follow," than *it follows*, or *that follows*. They further observe, that when the demonstrative *such* precedes, and is joined to a plural noun, it is universally admitted that *as* must then be followed by a plural verb: if so, the construction of the word *as* cannot be in the least degree affected by the ellipsis of the correlative term.

The diversity of sentiment on this subject, and the respectability of the different opponents, will naturally induce the readers to pause and reflect, before they decide. They who doubt the accuracy of Horne Tooke's statement, "That *as*, however and whenever used in English, means the same as *it*, or *that*, or *which*;" and who are not satisfied whether the verbs, in the sentences first mentioned, should be in the singular or the plural number, may vary the form of expression. Thus, the meaning of the sentences alluded to, may be conveyed in the following terms, or in other equivalent expressions. "The arguments advanced were nearly such as follow;" "The arguments advanced were nearly of the following nature;" "The following are nearly the arguments which were advanced;" "The arguments advanced were nearly those which follow;" "These, or nearly these, were the arguments advanced:" "The positions were such as appear incontrovertible;" "It appears that the positions were incontrovertible;" "That the positions were incontrovertible, is apparent;" "The positions were apparently incontrovertible;" "In appearance, the positions were incontrovertible."

It has been advanced as a rule of grammar, that "When the nominative consists of several words, and the last of the

nouns is in the plural number, the verb is commonly plural:" as, "A part of the exports *consist* of raw silk;" "A number of men and women *were* present;" "The train of our ideas *are* often interrupted." The support of this rule has been ingeniously attempted by the following observations: "The whole of the words in the first part of each of the preceding sentences, or the noun and its adjuncts, are the actual nominative. Separate the words *part* and *exports*, in the first example, and the affirmation of the verb cannot with truth be applied to either: and as the whole must be considered as the nominative, the verb is very naturally connected in number with the last noun."—This reasoning, how plausible soever it may, at first sight appear, is certainly destitute of solidity. It would counteract some of the plainest principles of grammar; and would justify the following constructions, and a multitude of others of a similar nature. "The truth of the narratives *have* never been disputed;" "The virtue of these men and women, *are* indeed exemplary;" "A fondness for such distinctions, *render* a man ridiculous;" "A deviation from good principles, soon *produce* a deviation from good conduct." In each of these instances, it may be said, as our opponents say in support of the proposed rule, that if we separate the two nouns, the affirmation cannot with truth be applied to either; the verb respects the whole preceding phrase, in the one case as much as in the other. But will it hence follow, that the verb is to be connected in number with the last noun? The truth is, the assertion grammatically respects the first nouns in all the preceding instances. The adjuncts are connected with those nouns, as subordinate parts, or as modifications, and are put in the *objective* case, governed by the prepositions. The latter nouns cannot therefore be the nominatives to the respective verbs; they cannot be at the same time, in the nominative and objective cases. That a sentence, or part of a sentence, may be the nominative to a verb, is undoubtedly true; but, in these cases, the construction is obviously different from that which exists in the cases enumerated under the proposed rule. In the former, there is no prominent object to which the verb chiefly relates: and the whole preceding part must therefore be considered as the nominative: in the latter, there is a capital, leading object, which attracts the verb, and which supports the dependent circumstances.

Rule II.

Two or more nouns, &c. in the singular number, joined together by a copulative conjunction, expressed or understood, must have verbs, nouns, and pronouns, agreeing with them in the plural number: as, "Socrates and Plato *were* wise; *they* were the most eminent philosophers of Greece;" "The sun that rolls over our heads, the food that we receive, the rest that we enjoy, daily *admonish* us of a superior and superintending Power."*

See Vol. II. Part 3. Exercises. Chap. 1. Rule 2.

This rule is often violated; some instances of which are annexed. "And so was also James and John, the sons of Zebedee, who were partners with Simon;" "and so *were* also." "All joy, tranquillity, and peace, even for ever and ever, doth dwell;" "*dwell* for ever." "By whose power all good and evil is distributed;" "*are* distributed." "Their love, and their hatred, and their envy, is now perished;" "*are* perished." "The thoughtless and intemperate enjoyment of pleasure, the criminal abuse of it, and the forgetfulness of our being accountable creatures, obliterates every serious thought of the proper business of life, and effaces the sense of religion and of God." It ought to be, "*obliterate*," and "*efface*."

1. When the nouns are nearly related, or scarcely distinguishable in sense, and sometimes even when they are very different, some authors have thought it allowable to put the verbs, nouns, and pronouns, in the singular number: as, "Tranquillity and peace dwells there;" "Ignorance and negligence has produced the effect;" "The discomfiture and slaughter was very great." But it is evidently contrary to the first principles of grammar, to consider two distinct ideas as one, however nice may be their shades of difference: and if there be no difference, one of them must be superfluous, and ought to be rejected.

To support the above construction, it is said, that the verb may be understood as applied to each of the preceding terms; as in the following example: "Sand, and salt, and a mass of iron, *is* easier to bear than a man without understanding."

* For the exceptions to this Rule, see Vol. ii. Part 3. Key. Chap. 1. Rule 8. The note.

But besides the confusion, and the latitude of application, which such a construction would introduce, it appears to be more proper and analogical, in cases where the verb is intended to be applied to any one of the terms, to make use of the disjunctive conjunction, which grammatically refers the verb to one or other of the preceding terms in a separate view. To preserve the distinctive uses of the copulative and disjunctive conjunctions, would render the rules precise, consistent, and intelligible. Dr. Blair observes, that "two or more substantives, joined by a copulative, must *always* require the verb or pronoun to which they refer, to be placed in the plural number:" and this is the general sentiment of English grammarians.

2. In many complex sentences, it is difficult for learners to determine, whether one or more of the clauses are to be considered as the nominative case; and consequently, whether the verb should be in the singular or the plural number. We shall, therefore, set down a number of varied examples of this nature, which may serve as some government to the scholar, with respect to sentences of a similar construction. "Prosperity, with humility, *renders* its possessor truly amiable." "The ship, with all her furniture, *was* destroyed." "Not only his estate, his reputation too *has* suffered by his misconduct." "The general also, in conjunction with the officers, *has* applied for redress." "He cannot be justified; for it is true, that the prince, as well as the people, *was* blameworthy." "The king, with his life-guard, *has* just passed through the village." "In the mutual influence of body and soul, there *is* a wisdom, a wonderful wisdom, which we cannot fathom." "Virtue, honour, nay, even self-interest, *conspire* to recommend the measure." "Patriotism, morality, every public and private consideration, *demand* our submission to just and lawful government." "Nothing *delights* me so much as the works of nature."—*See Vol.* 2. *Part* 1. *Exercises. Chap.* 1, *Sec.* 9.

In support of such forms of expression as the following, we see the authority of Hume, Priestly, and other writers; and we annex them for the reader's consideration. "A long course of time, with a variety of accidents and circumstances, *are* requisite to produce those revolutions." "The king, with the lords and commons, *form* an excellent frame of government." "The side A, with the sides B and C, *compose* the triangle." "The fire communicated itself to the bed, which, with the furniture of the room, and a valuable library, *were* all entirely consumed." It is however, proper to observe, that these modes of expression do not appear to be warranted by the just principles of construction. The words, "A long course of time," "The king," "The side A," and

"which," are the true nominatives to the respective verbs. In the last example, the word *all* should be expunged. As the preposition *with* governs the *objective* case, in English; and if translated into Latin would govern the *ablative* case, it is manifest that the clauses following *with*, in the preceding sentences, cannot form any part of the *nominative* case. They cannot be at the same time in the objective and the nominative cases. The following sentence appears to be unexceptionable; and may serve to explain the others. "The lords and commons are essential branches of the British constitution: the king, with them, *forms* an excellent frame of government."*

3. If the singular nouns and pronouns, which are joined together by a copulative conjunction, be of several persons, in making the plural pronouns agree with them in person, the second person takes place of the third, and the first of both: as, "James, and thou, and I, *are* attached to *our* country." "Thou and he shared it between *you*."

Rule III.

The conjunction disjunctive has an effect contrary to that of the conjunction copulative; for as the verb, noun, or pronoun, is referred to the preceding terms taken separately, it must be in the singular number: as, "Ignorance or negligence *has* caused this mistake;" "John, James, or Joseph, *intends* to accompany me;" "There *is*, in many minds, neither knowledge nor understanding."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 3.

The following sentences are variations from this rule. "A man may see a metaphor or an allegory in a picture, as well as read them in a description;" "read *it*." "Neither character nor dialogue were yet understood;" "*was* yet." "It must indeed be confessed, that a lampoon or a satire, do not carry in them robbery or murder;" "*does* not carry in *it*." "Death, or some worse misfortune, soon divide them." it ought to be "*divides*."

1. When singular pronouns, or a noun and pronoun of different persons are disjunctively connected, the verb must agree with that person which is placed nearest to it: as, "I

* Though the construction will not admit of a plural verb, the sentence would certainly stand better thus: "The king, the lords, and the commons, *form* an excellent constitution."

or thou *art* to blame;" "Thou or I *am* in fault;" "I, or thou, or he, *is* the author of it;" "George or I *am* the person." But it would be better to say; "Either I am to blame, or thou art," &c.

2. When a disjunctive occurs between a singular noun, or pronoun, and a plural one, the verb is made to agree with the plural noun and pronoun: as, "Neither poverty nor riches *were* injurious to him;" "I or they *were* offended by it." But in this case the plural noun or pronoun, when it can conveniently be done, should be placed next to the verb.

Rule IV.

A noun of multitude, or signifying many, may have a verb or pronoun agreeing with it, either of the singular or plural number; yet not without regard to the import of the word, as conveying unity or plurality of idea: as, "The meeting *was* large;" "The parliament *is* dissolved;" "The nation *is* powerful:" "My people *do* not consider: *they* have not known me:" "The multitude eagerly *pursue* pleasure, as *their* chief good:" "The council were divided in *their* sentiments."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 4.

We ought to consider whether the term immediately suggests the idea of the number it represents, or whether it exhibits to the mind the idea of the whole as one thing. In the former case, the verb ought to be plural: in the latter, it ought to be singular. Thus, it seems improper to say, "The peasantry *goes* barefoot, and the middle sort *makes* use of wooden shoes." It would be better to say, "The peasantry *go* barefoot, and the middle sort *make use*," &c.; because the idea in both these cases, is that of a number. On the contrary, there is a harshness in the following sentences, in which nouns of number have verbs plural: because the ideas they represent seem not to be sufficiently divided in the mind. "The court of Rome *were* not without solicitude." "The house of commons *were* of small weight." "The house of lords *were* so much influenced by these reasons." "Stephen's party *were* entirely broken up by the captivity of their leader." "An army of twenty-four thousand *were* assembled." "What reason *have* the church of Rome for proceeding in this manner?" "There is indeed no constitu-

tion so tame and careless of *their* own defence." "All the virtues of mankind are to be counted upon a few fingers, but *his* follies and vices are innumerable." Is not *mankind* in this place a noun of multitude, and such as requires the pronoun referring to it, to be in the plural number, *their?*

When a noun of multitude is preceded by a definitive word, which clearly limits the sense to an aggregate with an idea of unity, it requires a verb and pronoun to agree with it in the singular number: as, "*A* company of troops *was* detached; *a* troop of cavalry *was* raised; *this* people *is* become a great nation; *that* assembly *was* numerous; a great number of men and women *was* collected."—*See pages* 147, 148.

On many occasions, where a noun of multitude is used, it is very difficult to decide, whether the verb should be in the singular, or in the plural number; and this difficulty has induced some grammarians to cut the knot at once, and to assert that every noun of multitude, as it constitutes *one* aggregate of many particulars, must always be considered as conveying the idea of *unity;* and that, consequently, the verb and pronoun agreeing with it, cannot with propriety, be ever used in the plural number. This opinion appears to be not well considered; it is contrary to the established practice of the best writers of the language, and against the rules of the most respectable grammarians. Some nouns of multitude certainly convey to the mind an idea of plurality, others, that of a whole as one thing, and others again sometimes that of unity, and sometimes that of plurality. On this ground, it is warrantable, and consistent with the nature of things, to apply a plural verb and pronoun to the one class, and a singular verb and pronoun, to the other. We shall immediately perceive the impropriety of the following constructions: "The clergy *has* withdrawn *itself* from the temporal courts;" "The nobility, exclusive of *its* capacity as hereditary *counsellor* of the crown, *forms* the *pillar* to support the throne;" "The commonalty *is* divided into several degrees;" "The people of England *is* possessed of super-eminent privileges;" "The multitude *was* clamorous for the object of *its* affections;" "The assembly *was* divided in *its opinion;*" "The fleet *was* all dispersed, and some of *it was* taken."—In all these instances, as well as in many others, the plural verb and pronoun should be used: and if the reader will apply them, as he looks over the sentences a second time, he will perceive the propriety and effect of a change in the construction.

Rule V.

Pronouns must always agree with their antecedents, and the nouns for which they stand, in gender and number; as, "This is the friend *whom* I love;" "That is the vice *which* I hate;" "The king and the queen had put on *their* robes;" "The moon appears, and *she* shines, but the light is not *her* own."

The relative is of the same person as the antecedent, and the verb agrees with it accordingly; as, "Thou *who lovest* wisdom;" "I *who speak* from experience."

See vol. ii. Part 3. Exercises. Chap. 1. Rule 5.

Or this rule there are many violations to be met with; a few of which may be sufficient to put the learner on his guard. "*Each* of the sexes should keep within *its* particular bounds, and content *themselves* with the advantages of *their* particular districts:" better thus: "The sexes should keep within *their* particular bounds," &c. "Can any one, on their entrance into the world, be fully secure that they shall not be deceived?" "on *his* entrance," and "that *he* shall." "One should not think too favourably of ourselves;" "of *one's self*." "He had one acquaintance which poisoned his principles;" "*who* poisoned."

Every relative must have an antecedent to which it refers, either expressed or implied: as, "Who is fatal to others, is so to himself;" that is, "*the man who* is fatal to others."

Who, *which*, *what*, and the relative *that*, though in the objective case, are always placed before the verb; as are also their compounds, *whoever*, *whosoever*, &c.: as, "He whom ye seek;" "This is what, or the thing which, or that, you want;" "Whomsoever you please to appoint."

What is sometimes applied, in a manner which appears to be exceptionable: as, "All fevers, except what are called nervous," &c. It would at least be better to say, "except *those which* are called nervous."

What is very frequently used as the representative of two cases; one the objective after a verb or preposition, and the other, the nominative to a subsequent verb: as, "I heard *what* was said." "He related *what* was seen." "According to *what* was proposed." "We do not constantly love *what* has done us good."—This peculiar construction may be explained, by resolving *what* into its principles *that which*: as, "I heard *that which* was said," &c.

In a few instances, the relative is introduced as the nominative to a verb *before* the sentence or clause which it represents: as, "There was therefore, *which* is all that we assert, a course of life pursued by them, different from that which they before led." Here, the relative *which* is the representative of the whole of the last part of the sentence; and its natural position is *after* that clause.

Whatever relative is used, in one of a series of clauses relating to the same antecedent, the same relative ought, generally to be used in them all. In the following sentence, this rule is violated: "It is remarkable, that Holland, against *which* the war was undertaken, and *that*, in the very beginning, was reduced to the brink of destruction, lost nothing." The clause ought to have been, "and *which* in the very beginning."

The relative frequently refers to a whole clause in the sentence, instead of a particular word in it: as, "The resolution was adopted hastily, and without due consideration, which produced great dissatisfaction;" that is, "which thing," namely, the hasty adoption of the resolution.

1. Personal pronouns being used to supply the place of the noun, are not employed in the same part of the sentence as the noun which they represent; for it would be improper to say, "The king *he* is just;" "I saw *her* the queen;" "The men *they* were there;" "Many words *they* darken speech;" "My banks *they* are furnished with bees." These personals are superfluous, as there is very seldom any occasion for a substitute in the same part where the principal word is present. The nominative case *they*, in the following sentence, is also superfluous: "Who, instead of going about doing good, *they* are perpetually intent upon doing mischief."

This rule is often infringed, by the case absolute's not being properly distinguished from certain forms of expression apparently similar to it. In this sentence, "The candidate being chosen, the people carried him in triumph," the word *candidate* is in the absolute case. But in the following sentence, "The candidate, being chosen, was carried in triumph by the people," *candidate* is the nominative to the verb *was carried;* and therefore it is not in the case absolute. Many writers, however, apprehending the nominative in this latter sentence, as well as in the former, to be put absolutely, often insert another nominative to the verb, and say, "The candidate being chosen, *he* was carried in triumph by the people;" "The general approving the plan, *he* put it in execution." The error in each of these two sentences, is, that there are two no-

minatives used, where one would have been sufficient, and consequently that *he* is redundant.

2. The pronoun *that* is frequently applied to persons as well as to things; but after an adjective in the superlative degree, and after the pronominal adjective *same*, it is generally used in preference to *who* or *which*: as, "Charles XII. king of Sweden, was one of the greatest madmen *that* the world ever saw;" "Cataline's followers were the most profligate *that* could be found in any city." "He is the same man *that* we saw before." But if, after the word *same* a preposition should precede the relative, one of the other two pronouns must be employed, the pronoun *that* not admitting a preposition prefixed to it: as, "He is the same man, *with whom* you were acquainted." It is remarkable, however, that, when the arrangement is a little varied, the word *that* admits the preposition: as, "He is the same man *that* you were acquainted *with*."

There are cases wherein we cannot conveniently dispense with the relative *that*, as applied to persons: as first, after *who* the interrogative; "Who *that* has any sense of religion, would have argued thus?" Secondly, when persons make but a part of the antecedent; "The woman and the estate, *that* became his portion, were rewards far beyond his desert." In neither of these examples could any other relative have been used.

3. The pronouns *whichsoever*, *whosoever*, and the like, are elegantly divided by the interposition of the corresponding substantives: thus, "On whichsoever side the king cast his eyes;" would have sounded better, if written, "On which side soever," &c.

4. Many persons are apt, in conversation, to put the objective case of the personal pronouns in the place of *these* and *those*: as, "Give me *them* books;" instead of "*those* books." We may sometimes find this fault even in writing: as, "Observe *them* three there." We also frequently meet with *those* instead of *they*, at the beginning of a sentence, and where there is no particular reference to an antecedent: as, "*Those* that sow in tears, sometimes reap in joy." *They* that, or *they* who sow in tears.

It is not, however, always easy to say, whether a personal pronoun or a demonstrative is preferable, in certain constructions. "We are not unacquainted with the calumny of *them* (or those) who openly make use of the warmest professions."

5. In some dialects, the word *what* is improperly used for *that*, and sometimes we find it in this sense in writing: "They

will never believe but *what* I have been entirely to blame." "I am not satisfied but what," &c. instead of "but *that*." The word *somewhat*, in the following sentence, seems to be used improperly. "These punishments seemed to have been exercised in somewhat an arbitrary manner." Sometimes we read, "In somewhat of." The meaning is, "in a manner which is in some respects arbitrary."

6. The pronoun relative *who* is so much appropriated to persons, that there is generally harshness in the application of it, except to the proper names of persons, or the general terms *man*, *woman*, &c. A term which only implies the idea of persons, and expresses them by some circumstance or epithet, will hardly authorize the use of it: as, "That faction in England, *who* most powerfully opposed his arbitrary pretensions." "That faction *which*," would have been better; and the same remark will serve for the following examples: "France, *who* was in alliance with Sweden." "The court, *who*," &c. "The cavalry, *who*," &c. "The cities *who* aspired at liberty." "That party among us *who*," &c. "The family *whom* they consider as usurpers."

In some cases it may be doubtful, whether this pronoun is properly applied or not: as, "The number of substantial inhabitants with *whom* some cities abound." For when a term directly and necessarily implies persons, it may in many cases claim the personal relative. "None of the company *whom* he most affected, could cure him of the melancholy under which he laboured." The word *acquaintance* may have the same construction.

7. We hardly consider little children as persons, because that term gives us the idea of reason and reflection: and therefore the application of the personal relative *who*, in this case, seems to be harsh: "A child *who*." *It*, though neuter, is applied, when we speak of an infant or child whose sex is unknown: as, "*It* is a lovely infant;" "*It* is a healthy child." The personal pronoun is still more improperly applied to animals: "A lake frequented by that fowl, *whom* nature has taught to dip the wing in water."

8. When the name of a person is used merely as a name, and it does not refer to the person, the pronoun *who* ought not to be applied. "It is no wonder if such a man did not shine at the court of queen Elizabeth, *who* was but another name for prudence and economy." Better thus; "Whose name was but another word for prudence," &c. The word *whose* begins likewise to be restricted to persons; yet it is not

done so generally, but that good writers, even in prose, use it when speaking of things. The construction is not, however, always pleasing, as we may see in the following instances: "Pleasure, *whose* nature," &c. "Call every production, *whose* parts and *whose* nature," &c.

In one case, however, custom authorizes us to use *which* with respect to persons; and that is when we want to distinguish one person of two, or a particular person among a number of others. We should then say, "*Which* of the two," or "*Which* of them, is he or she?"

9. As the pronoun relative has no distinction of number, we sometimes find an ambiguity in the use of it: as, when we say, "The disciples of Christ, *whom* we imitate;" we may mean the imitation either of Christ, or of his disciples. The accuracy and clearness of the sentence, depend very much upon the proper and determinate use of the relative, so that it may readily present its antecedent to the mind of the hearer or reader, without any obscurity or ambiguity.

10. *It is* and *it was*, are often, after the manner of the French, used in a plural construction, and by some of our best writers: as, "*It is* either a few great men who decide for the whole, or *it is* the rabble that follow a seditious ringleader;" "*It is* they that are the real authors, though the soldiers are the actors of the revolutions;" "*It was* the heretics that first began to rail;" &c. "'*Tis these* that early taint the female mind." This license in the construction of *it is*, (if it be proper to admit it all,) has, however, been certainly abused in the following sentence, which is thereby made a very awkward one. "*It is* wonderful the very few accidents, which, in several years, happen from this practice."

11. The interjections *O! Oh!* and *Ah!* require the objective case of a pronoun in the first person after them: as, "O me! oh me! Ah me!" But the nominative case in the second person: as, "O thou persecutor!" "Oh ye hypocrites!" "O thou, who dwellest," &c.

The neuter pronoun, by an idiom peculiar to the English language, is frequently joined in explanatory sentences, with a noun or pronoun of the masculine or feminine gender: as, "It was I;" "It was the man or woman that did it."

The neuter pronoun *it* is sometimes omitted and understood; thus we say, "As appears, as follows;" for, "As it appears, as it follows;" and "May be," for "It may be."

The neuter pronoun *it* is sometimes employed to express;

1st, The subject of any discourse or inquiry: as, "*It* happened on a summer's day;" "Who is *it* that calls on me?"

2d, The state or condition of any person or thing: as, "How is *it* with you?"

3d, The thing, whatever it be, that is the cause of any effect or event, or any person considered merely as a cause: as, "We heard her say *it* was not he;" "The truth is, *it* was I that helped her."

Rule VI.

The relative is the nominative case to the verb, when no nominative comes between it and the verb: as, "The master *who* taught us;" "The trees *which* are planted."

When a nominative comes between the relative and the verb, the relative is governed by some word in its own member of the sentence: as, "He *who* preserves me, to *whom* I owe my being *whose* I am, and *whom* I serve, is eternal."

See vol. ii. part 3. Exercises, Chap. 1. Rule 6.

In the several members of the last sentence, the relative performs a different office. In the first member, it marks the agent; in the second, it submits to the government of the preposition; in the third, it represents the possessor; and in the fourth, the object of an action: and, therefore, it must be in the three different cases, correspondent to those offices.

When both the antecedent and the relative become nominatives, each to different verbs, the relative is the nominative to the former, and the antecedent to the latter verb: as, "*True philosophy*, *which is* the ornament of our nature, *consists* more in the love of our duty, and the practice of virtue, than in great talents and extensive knowledge."

A few instances of erroneous construction will illustrate both the branches of the sixth rule. The three following refer to the first part. "How can we avoid being grateful to those whom, by repeated kind offices, have proved themselves our real friends?" "These are the men whom you might suppose, were the authors of the work:" "If you were here, you would find three or four whom you would say passed their time agreeably:" in all these places it should be *who* instead of *whom*. The two latter sentences contain a nominative between the relative and the verb; and, therefore,

seem to contravene the rule: but the student will reflect, that it is not the nominative of the verb with which the relative is connected. The remaining examples refer to the second part of the rule. "Men of fine talents are not always the persons who we should esteem." "The persons who you dispute with, are precisely of your opinion." "Our tutors are our benefactors, who we owe obedience to, and who we ought to love." In these sentences *whom* should be used instead of *who*.

1. When the relative pronoun is of the interrogative kind, the noun or pronoun containing the answer, must be in the same case as that which contains the question: as, "*Whose* books are these? They are *John's*." "*Who* gave them to him? *We*." "Of *whom* did you buy them? Of a bookseller; *him* who lives at the Bible and Crown." "*Whom* did you see there? Both *him* and the shopman." The learner will readily comprehend this rule, by supplying the words which are understood in the answers. Thus, to express the answers at large, we should say, "They are John's books." "We gave them to him." "We bought them of him who lives," &c. "We saw both him and the shopman."—As the relative pronoun, when used interrogatively, refers to the subsequent word or phrase, containing the answer to the question, that word or phrase may properly be termed the *subsequent* to the interrogative.

Pronouns are sometimes made to precede the things which they represent: as, "If a man declares in autumn when he is eating *them*, or in spring when there are *none*, that he loves *grapes*," &c. But this is a construction which is very seldom allowable.

Rule VII.

When the relative is preceded by two nominatives of different persons, the relative and verb may agree in person with either, according to the sense: as, "I am the man *who command* you:" or, "I am the *man who commands* you."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 7.

The form of the first of the two preceding sentences, expresses the meaning rather obscurely. It would be more perspicuous to say; "I who command you, am the man." Perhaps the difference of meaning, produced by referring the relative to different antecedents, will be more evident to the

learner, in the following sentences. "I am the general who *gives* the orders to-day;" "I am the general, who *give* the orders to-day;" that is, "I, who give the orders to-day, am the general."

When the relative and the verb have been determined to agree with either of the preceding nominatives, that agreement must be preserved throughout the sentence; as, in the following instance: "I am the Lord that *maketh* all things: and *stretcheth* forth the heavens alone." *Isa.* xliv. 24. Thus far is consistent: The *Lord*, in the third person, is the antecedent, and the verb agrees with the relative in the third person: "I am *the Lord*, which Lord, or, he that *maketh* all things." If *I* were made the antecedent, the relative and the verb should agree with it in the first person: as, "*I* am the Lord, *that make* all things, *that stretch* forth the heavens alone." But should it follow: "*That spreadeth* abroad the earth by myself:" there would arise a confusion of persons, and a manifest solecism.

Rule VIII.

Every adjective, and every adjective pronoun, belongs to a substantive, expressed or understood: as, "He is a *good*, as well as a *wise man*;" "*Few* are *happy*;" that is, "*persons*;" "*This* is a pleasant walk;" that is, "*This walk is*," &c.

Adjective pronouns must agree, in number, with their substantives: as, "This book, these books; that sort, those sorts; another road, other roads."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 8. and Part 3, Key. Chap. 1. Rule 8. The note.

1. ADJECTIVE PRONOUNS.

A few instances of the breach of this rule are here exhibited. "I have not travelled this twenty years;" "*these* twenty." "I am not recommending these kind of sufferings;" "*this* kind." "Those set of books was a valuable present;" "*that* set."

1. The word *means* in the singular number, and the phrases, "*By this means*," "*By that means*," are used by our best and most correct writers; namely, Bacon. Tillotson, Atterbury.

Addison, Steele, Pope, &c.* They are, indeed, in so general and approved use, that it would appear awkward, if not affected, to apply the old singular form, and say, "By this *mean;* by that *mean;* it was by a *mean;*" although it is more agreeable to the general analogy of the language. "The word *means*, (says Priestley) belongs to the class of words, which do not change their termination on account of number; for it is used alike in both numbers."

The word *amends* is used in this manner in the following sentences; "Though he did not succeed, he gained the approbation of his country; and with *this amends* he was content." "Peace of mind is *an* honourable *amends* for the sacrifices of interest." "In return, he received the thanks of his employers, and the present of a large estate: *these* were ample *amends* for all his labours." "We have described the rewards of vice: the good man's *amends are* of a different nature."

It can scarcely be doubted, that this word *amends* (like the word *means*) had formerly its correspondent form in the singular number, as it is derived from the French *amende*, though

* "*By this means* he had them the more at vantage, being tired and harrassed with a long march." *Bacon.*

"*By this means* one great restraint from doing evil would be taken away."—"And *this* is *an* admirable *means* to improve men in virtue."—"*By that means* they have rendered their duty more difficult." *Tillotson.*

"It renders us careless of approving ourselves to God, and by *that means* securing the continuance of his goodness." "A good character, when established, should not be rested in as an end, but employed as *a means* of doing still further good." *Atterbury.*

"*By this means* they are happy in each other." "He *by that means* preserves his superiority" *Addison.*

"Your vanity *by this means* will want its food." *Steele.*

"*By this means* alone, their greatest obstacles will vanish." *Pope.*

"Which *custom* has proved the most effectual *means* to ruin the nobles." *Dean Swift.*

"There *is* no *means* of escaping the persecution."—"Faith is not only a *means* of obeying, but a principal act of obedience." *Dr. Young.*

"He looked on money as *a* necessary *means* of maintaining and increasing power." *Lord Lyttleton's Henry II.*

"John was too much intimidated not to embrace *every means* afforded for his safety." *Goldsmith.*

"Lest *this means* should fail."—"By *means* of *ship-money*, the late king," &c.—"The *only means* of securing a durable peace." *Hume.*

"*By this means* there was nothing left to the Parliament of Ireland," &c. *Blackstone.*

"*By this means* so many slaves escaped out of the hands of their masters." *Dr. Robertson.*

"*By this means* they bear witness to each other." *Burke.*

"*By this means* the wrath of man was made to turn against itself." *Dr. Blair.*

"A magazine, which has, by *this means*, contained," &c.—"Birds, in general procure their food by *means* of their *beak*." *Dr. Paley.*

now it is exclusively established in the plural form. If, therefore, it be alleged that *mean* should be applied in the singular, because it is derived from the French *moyen*, the same kind of argument may be advanced in favour of the singular *amende:* and the general analogy of the language may also be pleaded in support of it.

Campbell, in his "Philsophy of Rhetoric," has the following remark on the subject before us: "No persons of taste will, I presume, venture so far to violate the present usage, and consequently to shock the ears of the generality of readers, as to say, 'By this *mean*, by that *mean*.' "

Lowth and Johnson seem to be against the use of *means* in the singular number. They do not, however, speak decisively on the point; but rather dubiously, and as if they knew that they were questioning eminent authorities, as well as general practice. That they were not decidedly against the application of this word to the singular number, appears from their own language: "Whole sentences, whether simple or compound, may become members of other sentences, by *means* of some additional *connexion*."—Dr. Lowth's *Introduction to English Grammar.*

"There is no other method of teaching that of which any one is ignorant, but by *means* of *something* already known." "Neither grace of person nor vigour of understanding, is to be regarded otherwise than as *a means* of happiness."—Dr. Johnson.

It is remarkable that our present version of the Scriptures makes no use, as far as the Compiler can discover, of the word *mean;* though there are several instances to be found in it of the use of *means*, in the sense and connexion contended for. "By *this means* thou shalt have no portion on this side the river." Ezra iv. 16. "That by *means* of *death*," &c. Heb. ix. 15. It will scarcely be pretended, that the translators of the sacred volumes did not accurately understand the English language; or that they would have admitted one form of this word, and rejected the other, had not their determination been conformable to the best usage. An attempt therefore to recover an old word, so long since disused by the most correct writers, seems not likely to be successful; especially as the rejection of it is not attended with any inconvenience.

The practice of the best and most correct writers, or a great majority of them, corroborated by general usage, forms, during its continuance, the standard of language; especially, if, in particular instances, this practice continue, after objection and due consideration. Every connexion and application of words and phrases, thus supported, must therefore be

proper, and entitled to respect, if not exceptionable in a moral point of view.

"Sermo constat ratione, vetustate, auctoritate, consuetudine.
"Consuetudo veroò certissima loquendi magistra."
QUINCTILIAN.

——————————— "Si volet usus
"Quem penes arbitrium est, et jus, et norma loquendi."
HORACE.

On this principle, many forms of expression, not less deviating from the general analogy of the language, than those before mentioned, are to be considered as strictly proper and justifiable. Of this kind are the following: "*None* of them *are* varied to express the gender;" and yet *none* originally signified *no one*. "He *himself* shall do the work:" here, what was at first appropriated to the objective, is now properly used as the nominative case. "*You* have behaved yourselves well:" in this example, the word *you* is put in the nominative case plural, with strict propriety; though formerly it was confined to the objective case, and *ye* exclusively used for the nominative.

With respect to anomalies and variations of language, thus established, it is the grammarian's business to submit, not to remonstrate. In pertinaciously opposing the decision of proper authority, and contending for obsolete modes of expression, he may, indeed, display learning and critical sagacity; and, in some degree, obscure points that are sufficiently clear and decided: but he cannot reasonably hope, either to succeed in his aims, or to assist the learner, in discovering and respecting the true standard and principles of language.

Cases which custom has left dubious, are certainly within the grammarian's province. Here, he may reason and remonstrate on the ground of derivation, analogy, and propriety; and his reasonings may refine and improve the language: but when authority speaks out and decides the point, it were perpetually to unsettle the language, to admit of cavil and debate. Anomalies then, under the limitation mentioned, become the law, as clearly as the plainest analogies.

The reader will perceive that in the following sentences, the use of the word *mean*, in the old form, has a very uncouth appearance: "By the *mean* of adversity, we are often instructed." "He preserved his health, by *mean* of exercise." "Frugality is one *mean* of acquiring a competency." They should be, "By *means* of adversity," &c. "By *means* of exercise," &c. "Frugality is one *means*," &c.

Good writers do indeed make use of the substantive *mean* in the singular number, and in that number only, to signify mediocrity, middle rate, &c.: as, "This is a *mean* between the two extremes." But in the sense of instrumentality, it has been long disused by the best authors, and by almost every writer.

This means and *that means* should be used only when they refer to what is singular; *these means* and *those means*, when they respect plurals: as, "He lived temperately, and by *this means* preserved his health;" "The scholars were attentive, industrious, and obedient to their tutors; and by *these means* acquired knowledge."

We have enlarged on this article, that the young student may be led to reflect on a point so important, as that of ascertaining the standard of propriety in the use of language.

2. When two persons or things are spoken of in a sentence, and there is occasion to mention them again for the sake of distinction, *that* is used in reference to the former, and *this* in reference to the latter: as, "Self-love, which is the spring of action in the soul, is ruled by reason: but for *that*, man would be inactive; and but for *this*, he would be active to no end."

3. The distributive adjective pronouns, *each*, *every*, *either*, agree with the nouns pronouns and verbs, of the singular number only: as, "The king of Israel, and Jehoshaphat, the king of Judah, sat *each* on *his* throne;" "*Every* tree *is* known by *its* fruit:" unless the plural noun convey a collective idea: as, "Every six months:" "Every hundred years."—The following phrases are exceptionable: "Let *each* esteem others better than themselves:" it ought to be "*himself*." "It is requite that the language should be both perspicuous and correct: in proportion as *either* of these two qualities are wanting, the language is imperfect:" it should be, "*is* wanting." "*Every* one of the letters bear regular dates, and contain proofs of attachment:" "*bears a* regular *date*, and *contains*." "*Every* town and village were burned; *every* grove and *every* tree were cut down:" "*was* burned, and *was* cut down." "*Every* freeman, and *every* citizen, have a right to give their votes:" "*has* a right to give *his vote*."—*See vol.* 2. *pages* 24, 190. *The Note.*

Either is often used improperly, instead of *each*: as, "The king of Israel, and Jehoshaphat the king of Judah, sat *either* of them on his throne;" "Nadab and Abihu, the sons of Aaron, took *either* of them his censer." *Each* signifies both of them taken distinctly or separately; *either* properly signifies only the one or the other of them, taken disjunctively.

In the course of this work, some examples will appear, of erroneous translations from the Holy Scriptures, with respect to grammatical construction: but it may be proper to remark.

that notwithstanding these verbal mistakes, the Bible, for the size of it, is the most accurate grammatical composition that we have in the English language. The authority of several eminent grammarians might be adduced in support of this assertion; but it may be sufficient to mention only that of Dr. Lowth, who says, "The present translation of the Bible, is the best standard of the English language."

2. ADJECTIVES.

4. Adjectives are sometimes improperly applied as adverbs: as, "Indifferent honest; excellent well; miserable poor." instead of "Indifferently honest; excellently well; miserably poor." "He behaved himself conformable to that great example;" "*conformably.*" "Endeavour to live hereafter suitable to persons in your station;" "*suitably.*" "I can never think so very mean of him;" "*meanly.*" "He describes this river agreeable to the common reading;" "*agreeably.*" "Agreeable to my promise, I now write;" "*agreeably.*" "Thy exceeding great reward." When united to an adjective, or adverb not ending in *ly*, the word *exceeding* has *ly* added to it: as, "exceedingly dreadful, exceedingly great;" "exceedingly well, exceedingly more active:" but when it is joined to an adverb or adjective, having that termination, the *ly* is omitted: as, "Some men think exceeding clearly, and reason exceeding forcibly:" "She appeared on this occasion, exceeding lovely:" "He acted in this business *bolder* than was expected:" "They behaved the *noblest*, because they were disinterested." They should have been, "*more boldly; most nobly.*"--The adjective pronoun *such* is often misapplied: as, "He was such an extravagant young man, that he spent his whole patrimony in a few years:" it should be, "*so extravagant a young man.*" "I never before saw such large trees:" "*saw trees so large.*" When we refer to the species or nature of a thing, the word *such* is properly applied: as, "Such a temper is seldom found:" but when degree is signified; we use the word *so*: as, "So bad a temper is seldom found."

Adverbs are likewise improperly used as adjectives: as, "The tutor addressed him in terms rather warm, but suitably to his offence;" "*suitable.*" "They were seen wandering about solitarily and distressed;" "*solitary.*" "He lived in a manner agreeably to the dictates of reason and religion;" "*agreeable.*" "The study of syntax should be previously to that of punctuation;" "*previous.*"*

* For the rule to determine, whether an adjective or an adverb is to be used, see Volume II. The *Note* at the end of the promiscuous Exercises on Syntax.

5. Double comparatives and superlatives should be avoided: such as, "A worser conduct;" "On lesser hopes;" "A more serener temper;" "The most straitest sect;" "A more superior work." They should be, "worse conduct;" "less hopes;" "a more serene temper;" "the straitest sect;" "a superior work."

6. Adjectives that have in themselves a superlative signification, do not properly admit of the superlative or comparative form superadded: such as, "Chief, extreme, perfect, right, universal, supreme," &c.; which are sometimes improperly written, "Chiefest, extremest, perfectest, rightest, most universal, most supreme," &c. The following expressions are therefore improper. "He sometimes claims admission to the *chiefest* offices;" "The quarrel became *so universal*, and national;" "A method of attaining the *rightest* and greatest happiness." The phrases, so perfect, so right, so extreme, so universal, &c. are incorrect; because they imply that one thing is less perfect, less extreme, &c. than another, which is not possible.

7. Inaccuracies are often found in the way in which the degrees of comparison are applied and construed. The following are examples of wrong construction in this respect; "This noble nation hath, of all others, admitted fewer corruptions." The word *fewer* is here construed precisely as if it were the superlative. It should be, "This noble nation hath admitted fewer corruptions than any other." We commonly say, "This is the weaker of the two;" or, "The weakest of the two:" but the former is the regular mode of expression, because there are only two things compared. "The vice of covetousness is what enters deepest into the soul of any other." "He celebrates the church of England as the most perfect of all others." Both these modes of expression are faulty: we should not say, "The best of any man," or, "The best of any other man," for "the best of men." The sentences may be corrected by substituting the comparative in the room of the superlative. "The vice, &c. is what enters deeper into the soul than any other." "He celebrates, &c. as more perfect, or less imperfect, than any other." It is also possible to retain the superlative, and render the expression grammatical. "Covetousness, of all vices, enters the deepest into the soul," "He celebrates, &c. as the most perfect of all churches." These sentences contain other errors, against which it is proper to caution the learner. The words *deeper* and *deepest*, being intended for adverbs, should have been *more deeply*, *most*

deeply. The phrases *more perfect* and *most perfect*, are improper; because perfection admits of no degrees of comparison. We may say *nearer* or *nearest* to perfection, or more or less imperfect.

8. In some cases, adjectives should not be separated from their substantives, even by words which modify their meaning, and make but one sense with them: as, "A large enough number surely." It should be, "a number large enough." "The lower sort of people are good enough judges of one not very distant from them."

The adjective is usually placed before its substantive: as, "A *generous* man;" "How *amiable* a woman!" The instances in which it comes after the substantive, are the following:

1st, When something depends upon the adjective; and when it gives a better sound, especially in poetry: as, "A man *generous* to his enemies;" "Feed me with food *convenient* for me;" "A tree three feet *thick*;" "A body of troops fifty thousand *strong*;" "The torrent tumbling through rocks *abrupt*."

2d, When the adjective is emphatical: as, "Alexander the *Great*;" "Lewis the *Bold*;" "Goodness *infinite*;" "Wisdom *unsearchable*."

3d, When several adjectives belong to one substantive: as, "A man just, wise, and charitable;" "A woman modest, sensible, and virtuous."

4th, When the adjective is preceded by an adverb: as, "A boy regularly studious;" "A girl unaffectedly modest."

5th, When the verb *to be*, in any of its variations, comes between a substantive and an adjective, the adjective may frequently either precede or follow it: as, "The man is *happy*;" or, "*happy* is the man who makes virtue his choice:" "The interview was *delightful*;" or, "*delightful* was the interview."

6th, When the adjective expresses some circumstance of a substantive placed after an active verb: as, "Vanity often renders its possessor *despicable*." In an exclamatory sentence, the adjective generally precedes the substantive: as, "How *despicable* does vanity often render its possessor?"

There is sometimes great beauty, as well as force, in placing the adjective before the verb, and the substantive immediately after it: as, "Great is the Lord! just and true are thy ways, thou King of saints!"

Sometimes the word *all* is emphatically put after a number of particulars comprehended under it. "Ambition, interest, honour, *all* concurred." Sometimes a substantive, which likewise comprehends the preceding particulars, is used in

conjunction with this adjective pronoun: as, "Royalists, republicans, churchmen, sectaries, courtiers, patriots, *all parties*, concurred in the illusion."

An adjective pronoun in the plural number, will sometimes properly associate with a singular noun: as, "Our desire, your intention, their resignation." This association applies rather to things of an intellectual nature, than to those which are corporeal. It forms an exception to the general rule.

A substantive with its adjective is reckoned as one compounded word; whence they often take another adjective, and sometimes a third, and so on: as, "An old man; a good old man; a very learned, judicious, good old man."

Though the adjective always relates to a substantive, it is, in many instances, put as if it were absolute; especially where the noun has been mentioned before, or is easily understood, though not expressed: as, "I often survey the green fields, as I am very fond of *green*;" "The wise, the virtuous, the honoured, famed, and great," that is, "persons;" "The twelve," that is, "apostles;" "Have compassion on the *poor*; be feet to the *lame*, and eyes to the *blind*."

Substantives are often used as adjectives. In this case, the word so used is sometimes unconnected with the substantive to which it relates; sometimes connected with it by a hyphen; and sometimes joined to it, so as to make the two words coalesce. The total separation is proper, when either of the two words is long, or when they cannot be fluently pronounced as one word: as, an adjective pronoun, a silver watch, a stone cistern; the hyphen is used, when both the words are short, and are readily pronounced as a single word: as, coal-mine, corn-mill, fruit-tree: the words coalesce, when they are readily pronounced together; have a long established association; and are in frequent use: as, honeycomb, gingerbread. inkhorn, Yorkshire.

Sometimes the adjective becomes a substantive, and has another adjective joined to it: as, "The chief good;" "The vast immense of space."

Some adjectives of number are more easily converted into substantives, than others. Thus we more readily say, "A million of men," than "a thousand of men." On the other hand, it will hardly be allowable to say, "A million men," whereas, "a thousand men," is quite familiar. Yet in the plural number, a different construction seems to be required. We say, "Some hundreds," or "thousands," as well as "millions of men." Perhaps on this account, the words *million*, *hundreds*, and *thousands*, will be said to be substantives.

When an adjective has a preposition before it, and the substantive is understood, the words assume the nature of an adverb, and may be considered as an adverbial phrase: as, "In general, in particular, in common," &c.; that is, "Generally, particularly, commonly."

Enow was formerly used as the plural of *enough*: but it is now obsolete.

Rule IX.

The article *a* or *an* agrees with nouns in the singular number only, individually or collectively: as, "A Christian, an infidel, a score, a thousand."

The definite article *the* may agree with nouns in the singular and plural number: as, "The garden, the houses, the stars."

The articles are often properly omitted: when used, they should be justly applied, according to their distinct nature; as, "Gold is corrupting; the sea is green; a lion is bold."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 9.

It is of the nature of both the articles to determine or limit the thing spoken of. *A* determines it to be one single thing of the kind, leaving it still uncertain which; *the* determines which it is, or of many, which they are.

The following passage will serve as an example of the different uses of *a* and *the*, and of the force of the substantive without any article. "*Man* was made for society, and ought to extend his good will to all men: but *a man* will naturally entertain a more particular kindness for *the men*, with whom he has the most frequent intercourse; and enter into a still closer union with *the man* whose temper and disposition suit best with his own."

There is in some instances, a peculiar delicacy in the application or omission of the indefinite article. This will be seen in the following sentences. We commonly say; "I do not intend to turn critic on this occasion;" not "turn *a* critic." On the other hand, we properly add the article in this phrase; "I do not intend to become *a* critic in this business;" not, "to become critic." It is correct to say with the article, "He is in *a* great hurry;" but not, "in great hurry." And yet, in this expression, "He is in great haste." the article should be omitted: it would be improper to say, "He is in *a* great haste." A nice discernment, and accurate attention to the best usage, are necessary to direct us, on these occasions,

As the articles are sometimes misapplied, it may be of some use to exhibit a few instances: "And I persecuted this way unto *the* death." The apostle does not mean any particular sort of death, but death in general: the definite article therefore is improperly used: it ought to be "unto death," without any article.

"When he, the Spirit of Truth, is come, he will guide you into all truth;" that is, according to this translation, "into all truth whatsoever, into truth of all kinds;" very different from the meaning of the evangelist, and from the original, "into all *the* truth;" that is, "into all evangelical truth, all truth necessary for you to know."

"Who breaks a butterfly upon *a* wheel?" it ought to be "*the* wheel," used as an instrument for the particular purpose of torturing criminals. "The Almighty hath given reason to *a* man to be a light unto him:" it should rather be, "to *man*," in general. "This day is salvation come to this house, forasmuch as he also is *the* son of Abraham:" it ought to be, "*a* son of Abraham."

These remarks may serve to show the great importance of the proper use of the article, and the excellence of the English language in this respect; which, by means of its two articles, does most precisely determine the extent of signification of common names.

1. A nice distinction of the sense is sometimes made by the use or omission of the article *a*. If I say, "He behaved with *a* little reverence;" my meaning is positive. If I say, "He behaved with little reverence;" my meaning is negative. And these two are by no means the same, or to be used in the same cases. By the former, I rather praise a person; by the latter, I dispraise him. For the sake of this distinction, which is a very useful one, we may better bear the seeming impropriety of the article *a* before nouns of number. When I say, "There were few men with him;" I speak diminutively, and mean to represent them as inconsiderable: whereas, when I say, "There were *a* few men with him;" I evidently intend to make the most of them.

2. In general, it may be sufficient to prefix the article to the former of two words in the same construction; though the French never fail to repeat it in this case. "There were many hours, both of the night and day, which he could spend, without suspicion, in solitary thought." It might have been "of *the* night and *of the* day." And, for the sake of emphasis, we often repeat the article in a series of epithets. "He

hoped that this title would secure him *an* ample and *an* independent authority."

3. In common conversation, and in familiar style, we frequently omit the articles, which might be inserted with propriety in writing, especially in a grave style. "At worst, time might be gained by this expedient." "At *the* worst," would have been better in this place. "Give me here John Baptist's head." There would have been more dignity in saying, "John *the* Baptist's head;" or, "The head of John *the* Baptist."

The article *the* has sometimes a good effect, in distinguishing a person by an epithet. "In the history of Henry the fourth, by Father Daniel, we are surprised at not finding him *the* great man." "I own I am often surprised that he should have treated so coldly, a man so much *the* gentleman."

This article is often elegantly put, after the manner of the French, for the pronoun possessive: as, "He looks him full in *the* face;" that is, "in *his* face." "In his presence they were to strike *the* forehead on the ground;" that is, "*their forehead*s."

We sometimes, according to the French manner, repeat the same article, when the adjective, on account of any clause depending upon it, is put after the substantive. "Of all the considerable governments among the Alps, a commonwealth is a constitution *the* most adapted of any to the poverty of those countries." "With such a specious title as that of blood, which with the multitude is always a claim, *the* strongest, and *the* most easily comprehended." "They are not the men in the nation *the* most difficult to be replaced."

The definite article is likewise used to distinguish between things, which are individually different, but have one generic name, and things which are, in truth, one and the same, but are characterized by several qualities. If we say, "The ecclesiastical and secular powers concurred in this measure," the expression is ambiguous, as far as language can render it so. The reader's knowledge, as Dr. Campbell observes, may prevent his mistaking it; but, if such modes of expression be admitted, where the sense is clear, they may inadvertently be imitated, in cases where the meaning would be obscure, if not entirely misunderstood. The error might have been avoided, either by repeating the substantive, or by subjoining the substantive to the first adjective, and prefixing the article to both adjectives; or by placing the substantive after both adjectives, the article being prefixed in the same manner: as, "The ecclesiastical powers, and the secular powers;" or better, "The

ecclesiastical powers, and the secular;" or, "The ecclesiastical, and the secular powers." The repetition of the article shows, that the second adjective is not an additional epithet to the same subject, but belongs to a subject totally different, though expressed by the same generic name. "The lords spiritual and temporal," is a phraseology objectionable on the same principle, though now so long sanctioned by usage, that we scarcely dare question its propriety. The subjects are different, though they have but one generic name. The phrase should, therefore, have been, "The spiritual and the temporal lords." On the contrary, when two or more adjectives belong as epithets, to one and the same thing, the other arrangement is to be preferred: as, "The high and mighty states." Here both epithets belong to one subject. "The states high and mighty," would convey the same idea.

The indefinite article has, frequently, the meaning of *every* or *each*: as, "They cost five shillings a dozen;" that is, "every dozen," or "each dozen."

> "A man he was to all the country dear,
> And passing rich with forty pounds a year;"——*Goldsmith.*

that is, "every year."

There is a particular use of the indefinite article, which deserves attention, as ambiguity may, by this means, be in some cases, avoided. Thus, if we say, "He is a better soldier than scholar," the article is suppressed before the second term, and the expression is equivalent to, "He is more warlike than learned;" or, "He possesses the qualities, which form the soldier, in greater degree than those, which constitute the scholar." If we say, "He would make a better soldier than *a* scholar," the article is prefixed to the second term, and the meaning is, "He would make a better soldier than a scholar would make;" that is, "He has more of the constituent qualities of a soldier, than are to be found in any literary man." These two phraseologies are frequently confounded, which seldom fails to produce uncertainty of meaning. In the former case, the subject, as possessing different qualities in various degrees, is compared with itself; in the latter it is compared with something else.

Rule X.

One substantive governs another, signifying a different thing, in the possessive or genitive case: as, "My father's house;" "Man's happiness;" "Virtue's reward."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 10.

When the annexed substantive signifies the same thing as the first, and serves merely to explain or describe it, there is no variation of case: as, "George, king of Great Britain, elector of Hanover," &c.; "Pompey contended with Cæsar, the greatest general of his time;" "Religion, the support of adversity, adorns prosperity." Nouns thus circumstanced are said to be *in apposition* to each other. The interposition of a relative and verb will sometimes break the construction: as, "Pompey contended with Cæsar, *who was* the greatest general of his time." Here the word *general* is in the nominative case, governed by note 4, under RULE XI. Both the parts of this rule are exemplified in the following sentences: "Maria rejected Valerius, the *man* whom she had rejected before;" "Maria rejected Valerius, *who was he* that she had rejected before."

Nouns are not unfrequently set in apposition to sentences, or clauses of sentences: as, "If a man had a positive idea of infinite, either duration or space, he could add two infinites together; nay, make one infinite infinitely bigger than another: *absurdities* too gross to be confuted." Here the *absurdities* are the whole preceding propositions. "You are too humane and considerate; *things* which few people can be charged with." Here *things* are in apposition to *humane* and *considerate*. This construction is not to be recommended, when the parts of the sentence are long, or numerous. The first of the preceding examples, is, therefore, improvable. It would have been better if a fresh sentence had been introduced, thus: "These are absurdities," &c.

The preposition *of* joined to a substantive, is frequently equivalent to the possessive case: as, "A Christian's hope," "The hope of a Christian." But it is only so, when the expression can be converted into the regular form of the possessive case. We can say, "The reward of virtue," and "Virtue's reward;" but though it is proper to say, "A crown of gold," we cannot convert the expression into the possessive case, and say, "Gold's crown."

Substantives govern pronouns as well as nouns, in the possessive case: as, "Every tree is known by *its* fruit;" "Goodness brings *its* reward;" "That desk is *mine*."

The genitive *its* is often improperly used for *'tis* or *it is*: as, "Its my book;" instead of, "It is my book."

The pronoun *his*, when detached from the noun to which it relates, is to be considered, not as a possessive pronoun, but as the genitive case of the personal pronoun: as, "This composition is *his*." "Whose book is that?" "*His*." If we use the noun itself, we should say, "This composition is John's." "Whose book is that?" "Eliza's." The position will be still

more evident, when we consider that both the pronouns, in the following sentence, must have a similar construction: "Is it *her* or *his* honour that is tarnished?" "It is not *hers*, but *his*."

Sometimes a substantive in the genitive or possessive case stands alone, the latter one by which it is governed being understood: as, "I called at the bookseller's," that is, "at the bookseller's *shop*."

1. If several nouns come together in the genitive case, the apostrophe with *s* is annexed to the last, and understood to the rest: as, "John and Eliza's books:" "This was my father, mother, and uncle's advice." But when any words intervene, perhaps on account of the increased pause, the sign of the possessive should be annexed to each: as, "They are John's as well as Eliza's books;" "I had the physician's, the surgeon's, and the apothecary's assistance." The following distinction, on this point, appears to be worthy of attention. When any subject or subjects are considered as the common property of two or more persons, the sign of the possessive case, is affixed only to the name of the last person: as, "This is Henry, William, and Joseph's estate." But when several subjects are considered, as belonging separately to distinct individuals, the names of the individuals have the sign of the possessive case annexed to each of them: as, "These are Henry's, William's, and Joseph's estates." It is, however, better to say, "It was the advice of my father, mother, and uncle;" "I had the assistance of the physician, the surgeon, and the apothecary;" "This estate belongs in common to Henry, William, and Joseph."

2. In poetry, the additional *s* is frequently omitted, but the apostrophe retained, in the same manner as in substantives of the plural number ending in *s*: as, "The wrath of Peleus' son." This seems not so allowable in prose; which the following erroneous examples will demonstrate: "Moses' minister;" "Phinehas' wife;" "Festus' came into Felix' room." "These answers were made to the witness' questions." But in cases which would give too much of the hissing sound, or increase the difficulty of pronunciation, the omission takes place even in prose: as, "For righteousness' sake;" "For conscience' sake."

3. Little explanatory circumstances are particularly awkward between a genitive case, and the word which usually follows it: as, "She began to extol the farmer's, as she called him, excellent understanding." It ought to be, "the excellent understanding of the farmer, as she called him." The word in the genitive case is frequently placed improperly:

as, "This fact appears from Dr. Pearson of Birmingham's experiments." It should be, "from the experiments of Dr. Pearson of Birmingham."

4. When a sentence consists of terms signifying a name and an office, or of any expressions by which one part is descriptive or explanatory of the other, it may occasion some doubt to which of them the sign of the genitive case should be annexed: or whether it should be subjoined to them both. Thus, some would say; "I left the parcel at Smith's the bookseller;" others, "at Smith the bookseller's;" and perhaps others, "at Smith's the bookseller's." The first of these forms is most agreeable to the English idiom; and if the addition consists of two or more words, the case seems to be less dubious: as, "I left the parcel at Smith's, the bookseller and stationer." The point will be still clearer, if we supply the ellipsis in these sentences, and give the equivalent phrases, at large: thus; "I left the parcel at the house of Smith the bookseller;" "I left it at Smith the house of the bookseller." "I left it at the house of Smith the house of the bookseller." By this process, it is evident, that only the first mode of expression is correct and proper. But as this subject requires a little further explanation, to make it intelligible to the learners, we shall add a few observations calculated to unfold its principles.

A phrase in which the words are so connected and dependent, as to admit of no pause before the conclusion, necessarily requires the genitive sign at or near the end of the phrase: as, "Whose prerogative is it? It is the king of Great Britain's;" "That is the duke of Bridgewater's canal;" "The bishop of Landaff's excellent book;" "The lord mayor of London's authority;" "The captain of the guard's house."

When words in apposition follow each other in quick succession, it seems also most agreeable to our idiom, to give the sign of the genitive a similar situation; especially if the noun which governs the genitive be expressed: as, "The emperor Leopold's;" "Dionysius the tyrant's;" "For David my *servant's* sake;" "Give me John the *Baptist's* head;" "Paul the *apostle's* advice." But when a pause is proper, and the governing noun not expressed; and when the latter part of the sentence is extended; it appears to be requisite that the sign should be applied to the first genitive, and understood to the other: as, "I reside at lord Stormont's, my old patron and benefactor;" "Whose glory did he emulate? He emulated Cæsar's the greatest general of antiquity." In the following sentences, it would be very awkward to place the sign, either at the end of each of the clauses, or at the end of the latter one alone: "These psalms are David's, the king, priest, and prophet of the Jewish people;" "We staid a month at

lord Lyttelton's, the ornament of his country, and the friend of every virtue." The sign of the genitive case may very properly be understood at the end of these members, an ellipsis at the latter part of sentences being a common construction in our language; as the learner will see by one or two examples: "They wished to submit, but he did not;" that is, "he did not *wish to submit;*" "He said it was their concern, but not his;" that is, "*not his concern.*"

If we annex the sign of the genitive to the end of the last clause only, we shall perceive that a resting place is wanted, and that the connecting circumstance is placed too remotely, to be either perspicuous or agreeable: as, "Whose glory did he emulate?" "He emulated Cæsar, the greatest general of *antiquity's.*" "These psalms are David, the king, priest, and prophet of the Jewish *people's.*" It is much better to say, "This is *Paul's* advice, the Christian hero, and great apostle of the Gentiles," than, "This is Paul the Christian hero, and great apostle of the *Gentiles'* advice." On the other hand, the application of the genitive sign to both or all of the nouns in apposition, would be generally harsh and displeasing, and perhaps in some cases incorrect: as, "The emperor's Leopold's;" "King's George's;" "Charles's the second's;" "The parcel was left at Smith's, the bookseller's and stationer's." The rules which we have endeavoured to elucidate, will prevent the inconveniences of both these modes of expression; and they appear to be simple, perspicuous, and consistent with the idiom of the language.

5. The English genitive has often an unpleasant sound; so that we daily make more use of the particle *of* to express the same relation. There is something awkward in the following sentences, in which this method has not been taken. "The general in the army's name, published a declaration." "The commons' vote." "The Lords' house." "Unless he is very ignorant of the kingdom's condition." It were certainly better to say, "In the name of the army;" "The votes of the commons;" "The house of lords;" "The condition of the kingdom." It is also rather harsh to use two English genitives with the same substantive: as, "Whom he acquainted with the pope's and the king's pleasure." "The pleasure of the pope and the king," would have been better.

We sometimes meet with three substantives dependent on one another, and connected by the preposition *of* applied to each of them: as, "The severity of the distress of the son of the king, touched the nation;" but this mode of expression is not to be recommended. It would be better to say, "The

severe distress of the king's son, touched the nation." We have a striking instance of this laborious mode of expression, in the following sentence: "*Of* some *of* the books *of* each *of* these classes *of* literature, a catalogue will be given at the end of the work."

6. In some cases, we use both the genitive termination and the preposition *of*: as, "It is a discovery of Sir Isaac Newton's." Sometimes indeed, unless we throw the sentence into another form, this method is absolutely necessary, in order to distinguish the sense, and to give the idea of property, strictly so called, which is the most important of the relations expressed by the genitive case: for the expressions, "This picture of my friend," and "This picture of my friend's," suggest very different ideas. The latter only is that of property in the strictest sense. The idea would, doubtless, be conveyed in a better manner, by saying, "This picture belonging to my friend."

When this double genitive, as some grammarians term it, is not necessary to distinguish the sense, and especially in a grave style, it is generally omitted. Except to prevent ambiguity, it seems to be allowable only in cases which suppose the existence of a plurality of subjects of the same kind. In the expressions, "A subject of the emperor's;" "A sentiment of my brother's;" more than one subject and one sentiment, are supposed to belong to the possessor. But when this plurality is neither intimated, nor necessarily supposed, the double genitive, except as before mentioned, should not be used: as, "This house of the governor is very commodious;" "The crown of the king was stolen;" "That privilege of the scholar was never abused." (See pages 45, 46.) But after all that can be said for this double genitive, as it is termed, some grammarians think, that it would be better to avoid the use of it altogether, and to give the sentiment another form of expression.

7. When an entire clause of a sentence, beginning with a participle of the present tense, is used as one name, or to express one idea or circumstance, the noun on which it depends may be put in the genitive case; thus, instead of saying, "What is the reason of this person dismissing his servant so hastily?" that is, "What is the reason of this person, in dismissing his servant so hastily?" we may say, and perhaps ought to say, "What is the reason of this person's dismissing of his servant so hastily?" Just as we say, "What is the reason of this person's hasty dismission of his servant?" So also, we say, "I remember it being reckoned a great exploit;"

or more properly, "I remember it's being reckoned," &c. The following sentence is correct and proper; "Much will depend on the *pupil's composing*, but more on *his reading* frequently." It would not be accurate to say, "Much will depend on the *pupil composing*," &c. We also properly say; "This will be the effect *of the pupil's composing* frequently;" instead of, "*Of the pupil composing* frequently." The participle, in such constructions, does the office of a substantive; and it should therefore have a correspondent regimen.

Rule XI.

Active verbs govern the objective case: as, "Truth ennobles *her*;" "She comforts *me*;" "They support *us*;" "Virtue rewards *her followers*."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 11.

In English, the nominative case denoting the subject, usually goes before the verb; and the objective case, denoting the object, follows the verb active; and it is the order that determines the case in *nouns*: as, "Alexander conquered the Persians." But the *pronoun* having a proper form for each of those cases, is sometimes, when it is in the objective case, placed before the verb; and, when it is in the nominative case, follows the object and verb: as, "*Whom* ye ignorantly worship, *him* declare I unto you."

This position of the pronoun sometimes occasions its proper case and government to be neglected; as in the following instances: "Who should I esteem more than the wise and good?" "By the character of those who you choose for your friends, your own is likely to be formed." "Those are the persons who he thought true to his interest." "Who should I see the other day but my old friend?" "Whosoever the court favours." In all these places it ought to be *whom*, the relative being governed in the objective case by the verbs "esteem, choose, thought." "He, who under all proper circumstances, has the boldness to speak truth, choose for thy friend;" it should be "*him* who," &c.

Verbs neuter do not act upon, or govern, nouns and pronouns. "He *sleeps*; they *muse*," &c. are not transitive. They are therefore, not followed by an objective case, specifying the object of an action. But when this case or an object of action, comes after such verbs, though it may carry the appearance of being governed by them, it is generally affected by a preposition or some other word understood: as, "He resided many years [that is, *for* or *during* many years] in that

street;" "He rode several miles [that is, *for* or *through* the space of several miles] on that day;" "He lay an hour [that is, *during* an hour] in great torture." In the phrases, "To dream a dream," "To live a virtuous life," "To run a race," "To walk the horse," "To dance the child," the verbs certainly assume a transitive form, and may, in these cases, not improperly be denominated transitive verbs.

Part of a sentence, as well as a noun or pronoun, may be said to be in the objective case, or to be put objectively, governed by the active verb: as, "We sometimes see *virtue in distress*: but we should consider *how great will be her ultimate reward.*" Sentences or phrases under this circumstance, may be termed *objective sentences* or *phrases.*

1. Some writers, however, use certain neuter verbs as if they were transitive, putting after them the objective case, agreeably to the French construction of reciprocal verbs; but this custom is so foreign to the idiom of the English tongue, that it ought not to be adopted or imitated. The following are some instances of this practice. "*Repenting* him of his design." "The king soon found reason *to repent* him of his provoking such dangerous enemies." "The popular lords did not fail to *enlarge* themselves on the subject." "The nearer his successes *approached* him to the throne." "Go *flee* thee away into the land of Judah." "I think it by no means a fit and decent thing to *vie* charities," &c. "They have spent their whole time and pains, to *agree* the sacred with the profane chronology."

2. Active verbs are sometimes as improperly made neuter: as, "I must *premise* with three circumstances." "Those that think to *ingratiate with* him by calumniating me." They should be, "premise three circumstances;" "ingratiate themselves with him."

3. The neuter verb is varied like the active; but having in some degree the nature of the passive, it admits, in many instances, of the passive form, retaining still the neuter signification, chiefly in such verbs as signify some sort of motion, or change of place or condition: as, "I am come; I was gone; I am grown; I was fallen." The following examples, however, appear to be erroneous, in giving the neuter verbs a passive form, instead of an active one. "The rule of our holy religion, from which we *are* infinitely *swerved.*" "The whole obligation of that law and covenant *was* also *ceased.*" "Whose number *was* now *amounted* to three hundred." "This mareschal, upon some discontent, *was entered* into a

conspiracy against his master." "At the end of a campaign, when half the men *are deserted* or killed." They should be, "*have* swerved, *had* ceased," &c.

4. The verb *to be*, through all its variations, has the same case after it, expressed or understood, as that which next precedes it: "*I* am *he* whom they invited;" "*It* may be (or might have been) *he*, but *it* cannot be (or could not have been) *I*;" "*It* is impossible to be *they*;" "*It* seems to have been *he*, who conducted himself so wisely;" "*It* appears to be *she* that transacted the business;" "I understood *it* to be *him*;" "I believe *it* to have been *them*;" "We at first took *it* to be *her*; but were afterward convinced that *it* was not *she*." "He is not the person *who* it seemed he was." "He is really the person *who* he appeared to be." "She is not now the woman *whom* they represented *her* to have been." "*Whom* do you fancy *him* to be?" "*He* desired to be their *king*;" "They desired *him* to be their *king*." By these examples it appears that this substantive verb has no government of case, but serves in all its forms, as a conductor to the cases; so that the two cases which, in the construction of the sentence, or member of the sentence, are the *next* before and after it, must always be alike. Perhaps this subject will be more intelligible to the learner, by observing that the words in the cases preceding and following the verb *to be*, may be said to be *in apposition* to each other. Thus, in the sentence, "I understood it to be him," the words *it* and *him* are in apposition; that is, "they refer to the same thing, and are in the same case."—If this rule be considered as applying to simple sentences, or to the simple members of compound sentences, the difficulties respecting it will be still farther diminished.

The following sentences contain deviations from the rule, and exhibit the pronoun in a wrong case: "It might have been *him*, but there is no proof of it;" "Though I was blamed, it could not have been *me*;" "I saw one whom I took to be *she*;" "She is the person *who* I understood it to have been;" "*Who* do you think me to be?" "*Whom* do men say that I am?" "And *whom* think ye that I am?"

In the last example, the natural arrangement is, "Ye think that I am whom;" where, contrary to the rule, the nominative *I* precedes, and the objective case *whom* follows the verb. The best method of discovering the proper case of the pronoun, in such phrases as the preceding, is, to turn them into declarative expressions, and to substitute the antecedent for the pronoun, as the pronoun must be in the same case as the antecedent would be in, if substituted for it. Thus, the question, "Whom do men say that I am?" if turned into a de-

clarative sentence, with the antecedent, would be, "Men do say that I am he:" consequently the relative must be in the same case as *he;* that is, the nominative *who* and not *whom.* In the same manner, in the phrase, "Who should I see but my old friend?" if we turn it into a declarative one, as, "I should see him, my old friend," we shall perceive that the relative is governed by the verb; as *him* and *my friend* are in the objective case, and that it ought to be in the same case; that is, *whom*, and not *who.*

When the verb *to be* is *understood*, it has the same case before and after it, as when it is *expressed:* as, "*He* seems the *leader* of the party;" "*He* shall continue *steward;*" "They appointed *me executor;*" "I supposed *him* a *man* of learning:" that is, "He seems *to be* the leader of the party," &c.

Passive verbs which signify *naming*, and others of a similar nature, have the same case before and after them: as, "*He* was called *Cæsar;*" "*She* was named *Penelope;*" "*Homer* is styled the *prince* of poets;" "*James* was created a *duke;*" "The *general* was saluted *emperor;*" "The *professor* was appointed *tutor* to the prince;" "He caused *himself* to be proclaimed *king;*" "The senate adjudged *him* to be declared a *traitor.*"

From the observations and examples which have been produced, under this 4th subordinate rule, it is evident that certain other neuter verbs, besides the verb *to be*, require the same case, whether it be the nominative or the objective, before and after them. The verbs to become, to wander, to go, to return, to expire, to appear, to die, to live, to look, to grow, to seem, to roam, and several others, are of this nature. "After this event *he* became *physician* to the king;" "*She* wanders an *outcast;*" "He forced *her* to wander an *outcast;*" "*He* went out *mate*, but *he* returned *captain;*" "And *Swift* expires a *driv'ler* and a *show;*" "This conduct made *him* appear an *encourager* of every virtue;" "*Hortensius* died a *martyr;*" "The gentle *Sidney* lived the shepherd's *friend.*"

All the examples under this 4th division of the Eleventh Rule, and all others of a similar construction, may be explained on the principle, that nouns and pronouns are in the same case, when they signify the same thing, the one merely describing or elucidating the other.

5. The auxiliary *let* governs the objective case: as, "Let *him* beware;" "Let us judge candidly;" "Let *them* not presume;" "Let *George* study his lesson."

Some of our verbs appear to govern two words in the objective case: as, "The Author of my being formed *me man*,

and made me accountable to him." "They desired me to call *them brethren*." "He seems to have made *him what* he was."

We sometimes meet with such expressions as these: "They were asked a question;" "They were offered a pardon;" "He had been left a great estate by his father." In these phrases, verbs passive are made to govern the objective case. This license is not to be approved. The expressions should be; "A question was put to them;" "A pardon was offered to them;" "His father left him a great estate."

Rule XII.

One verb governs another that follows it, or depends upon it, in the infinitive mood: as, "Cease *to do* evil: learn *to do* well:" "We should be prepared *to render* an account of our actions."

The preposition *to*, though generally used before the latter verb, is sometimes properly omitted: as, "I heard him say it;" instead of "*to* say it."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 12.

This rule refers to principal, not to auxiliary verbs. If the student reflects, that the principal and the auxiliary form but one verb, he will have little or no difficulty, in the proper application of the present rule.

The verbs which have commonly other verbs following them in the infinitive mood, without the sign *to*, are, bid, dare, need, make, see, hear, feel; and also, let, not used as an auxiliary; and perhaps a few others: as, "I bade him do it;" "Ye dare not do it;" "I saw him do it;" "I heard him say it;" "Thou lettest him go."

This irregularity extends only to active or neuter verbs: for all the verbs abovementioned, when made passive, require the preposition *to* before the following verb: as, "He was seen *to go*;" "He was heard *to speak* in his own defence;" "They were bidden *to be* upon their guard."

1. In the following passages, the word *to*, the sign of the infinitive mood, where it is distinguished by Italic characters, is superfluous and improper. "I have observed some satirists *to* use," &c. "To see so many *to* make so little conscience of so great a sin." "It cannot but be a delightful spectacle to God and angels, to see a young person besieged by powerful temptations on every side, *to* acquit himself gloriously, and resolutely to hold out against the most violent assaults; to

behold one in the prime and flower of his age, that is courted by pleasures and honours, by the devil, and all the betwitching vanities of the world, *to* reject all these, and *to* cleave steadfastly unto God."

This mood has also been improperly used in the following places: "I am not like other men, *to* envy the talents I cannot reach." "Grammarians have denied, or at least doubted, them *to be* genuine." "That all our doings may be ordered by thy governance, *to do* always what is righteous in thy sight."

The infinitive is frequently governed by adjectives, substantives, and participles: as, "He is eager to learn;" "She is worthy to be loved;" "They have a desire to improve;" "Endeavouring to persuade."

The infinitive sometimes follows the word *as*: thus, "An object so high *as to be* invisible;" "A question so obscure *as to perplex* the understanding."

The infinitive occasionly follows *than* after a comparison: as, "He desired nothing more *than to know* his own imperfections."

The infinitive mood has much of the nature of a substantive, expressing the action itself which the verb signifies, as the participle has the nature of an adjective. Thus the infinitive mood does the office of a substantive in different cases: in the nominative: as, "To *play* is pleasant:" in the objective: as, "Boys love to *play*:" "For *to will* is present with me; but *to perform* that which is good, I find not."

The infinitive mood is often made absolute, or used independently on the rest of the sentence, supplying the place of the conjunction *that* with the potential mood: as, "To confess the truth, I was in fault;" "To begin with the first;" "To proceed;" "To conclude;" that is, "That I may confess," &c.

The preposition *to*, signifying *in order to*, was anciently preceded by *for*: as, "What went ye out *for to see*." The word *for* before the infinitive, is now, in almost every case, obsolete. It is, however, still used, if the subject of the affirmation intervenes between that preposition and the verb: as, "*For* holy persons to be humble, is as hard, as *for* a prince *to submit* himself to be guided by tutors."

Rule XIII.

In the use of words and phrases which, in point of time, relate to each other, a due regard to that relation should be observed. Instead of saying, "The Lord *hath given*, and the Lord hath taken away;" we should say, "The Lord *gave*, and the Lord *hath taken* away." Instead of, "I *know* the family more than twenty years;" it should be, "I *have known* the family more than twenty years."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 13.

It is not easy, in all cases, to give particular rules, for the management of words and phrases which relate to one another, so that they may be proper and consistent. The best rule that can be given, is this very general one, "To observe what the sense necessarily requires." It may, however, be of use, to exhibit a number of instances, in which the construction is irregular. The following are of this nature.

"I have completed the work more than a week ago;" "I have seen the coronation at Westminster last summer." These sentences should have been; "I *completed* the work," &c.; "I *saw* the coronation," &c.: because the perfect tense extends to a past period, which immediately precedes, or includes, the present time; and it cannot, therefore, apply to the time of *a week ago*, or to *last midsummer*.

"Charles has lately finished the reading of Henry's History of England:" it should be, "Charles *lately finished*," &c.; the word *lately* referring to a time completely past, without any allusion to the present time.

"They have resided in Italy, till a few months ago, for the benefit of their health:" it should be, "they *resided* in Italy," &c.

"This mode of expression has been formerly much admired:" it ought to be, "*was* formerly much admired."

"The business is not done here, in the manner in which it has been done, some years since in Germany:" it should be, "in the manner in which it *was* done," &c.

"I will pay the vows which my lips have uttered, when I was in trouble:" it ought to be, "which my lips *uttered*," &c.

"I have, in my youth, trifled with health; and old age now

prematurely assails me:" it should be, "In my youth I *trifled* with health," &c.

The five examples last mentioned, are corrected on the same principle that the preceding examples are corrected.

"Charles is grown considerably since I have seen him the last time:" this sentence ought to be, "Charles *has* grown considerably, since I *saw* him the last time."

"Payment was at length made, but no reason assigned for its being so long postponed:" it should be, "for its *having been* so long postponed."

"He became so meek and submissive, that to be in the house as one of the hired servants, was now the utmost of his wishes:" it ought to be, "was *then* the utmost of his wishes."

"They were arrived an hour before we reached the city:" it ought to be, "They *had arrived*," &c.; because *arrived*, in this phrase, denotes an event not only past, but prior to the time referred to, by the words, "reached the city."

"The workmen will finish the business at mid summer." According to the meaning, it ought to be; "The workmen *will have finished*," &c.

"All the present family have been much indebted to their great and honourable ancestor:" it should be, "*are* much indebted."

"This curious piece of workmanship was preserved, and shown to strangers, for more than fifty years past;" it ought to be, "*has been preserved*, and *been shown*," &c.

"I had rather walk than ride;" it should be, "I *would* rather walk than ride."

"On the morrow, because he should have known the certainty wherefore he was accused of the Jews, he loosed him:" it ought to be, "because he *would know*:" or rather, "*being willing to know*."

"The blind man said unto him, Lord, that I might receive my sight;" "If by any means I might attain unto the resurrection of the dead:" in both these places *may* would have been better than *might*.

"I feared that I should have lost the parcel, before I arrived at the city:" it should be, "I feared that I *should lose*," &c.

"It would have afforded me no satisfaction, if I could perform it;" it ought to be, "If I *could have performed* it;" or, "It *would afford* me no satisfaction, if I *could perform* it."

To preserve consistency in the time of verbs, and of words and phrases, we must recollect that, in the subjunctive mood,

the present and the imperfect tenses often carry with them a future sense: and that the auxiliaries *should* and *would*, in the imperfect time, are used to express the present and future, as well as the past. See Section 5 of the 6th Chapter of Etymology, pages 72, 73.

1. With regard to verbs in the infinitive mood, the practice of many writers, and some even of our most respectable writers, appears to be erroneous. They seem not to advert to the true principles, which influence the different tenses of this mood. We shall produce some rules on the subject, which, we presume, will be found perspicuous and accurate. "All verbs expressive of hope, desire, intention, or command, must invariably be followed by the present, and not the perfect of the infinitive." "The last week I intended *to have written*," is a very common phrase; the infinitive being in the past time, as well as the verb which it follows. But it is evidently wrong: for how long soever it now is since I thought of writing, "to write" was then present to me; and must still be considered as present, when I bring back that time, and the thoughts of it. It ought therefore to be; "The last week, I intended *to write*."

The following sentence is properly and analogically expressed: "I found him better than I expected to find him." "Expected *to have found him*," is irreconcilable to grammar and to sense. Every person would perceive an error in this expression; "It is long since I commanded him *to have done* it:" yet, "expected *to have found*," is not better. It is as clear, that the *finding* must be posterior to the expectation, as that the *obedience* must be posterior to the command.

Some writers on grammar contend, that the sentence, "I intend to have written," is correct and grammatical; because it simply denotes, as they assert, the speaker's intention to be hereafter in possession of the finished action of writing. But to this reasoning the following answers may be given: that the phrase, "to have written," is stated, in English grammars, as the established past tense of the infinitive mood; that it is as incontrovertibly the past tense of the infinitive in English as *scripsisse* is the past tense of the infinitive in Latin; that no writers can be warranted in taking such liberties with the language, as to contradict its plainest rules, for the sake of supporting an hypothesis; that these writers might, on their own principles, and with equal propriety, contend, that the phrase, "I intend *having written*," is proper and grammatical; and that, by admitting such violations of established grammatical distinctions, confusion would be introduced, the language would be disorganized, and the most eccentric sys-

tems of grammar might be advanced, and plausibly supported.—In short, the phrase, "I intend to have written," appears to involve the following absurdity; "I intend to produce hereafter an action or event, which has been already completed."

As the verbs *to desire* and *to wish*, are nearly related, the young student may naturally suppose, from the rule just laid down, that the latter verb, like the former, must invariably be followed by the present of the infinitive. But if he reflect, that the act of *desiring* always refers to the future; and that the act of *wishing* refers sometimes to the past, as well as sometimes to the future; he will perceive the distinction between them, and that, consequently, the following modes of expression are strictly justifiable: "I wished *that I had written* sooner," "I wished *to have written* sooner:" and he will be perfectly satisfied, that the following phrases must be improper: "I desire that I had written sooner;" "I desire to have written sooner."*

Having considered and explained the special rule, respecting the government of verbs expressive of hope, desire, intention or command, we proceed to state and elucidate the general rule, on the subject of verbs in the infinitive mood. It is founded on the authority of Harris, Lowth, Campbell, Pickbourn, &c.; and we think too, on the authority of reason and common sense. "When the action or event signified, by a verb in the infinitive mood, is *contemporary* or *future*, with respect to the verb to which it is chiefly related, the present of the infinitive is required: when it is *not* contemporary *nor* future, the perfect of the infinitive is necessary." To comprehend and apply this rule, the student has only to consider, whether the infinitive verb refers to a time antecedent, contemporary or future, with regard to the governing or related verb. When this simple point is ascertained, there will be no doubt in his mind, respecting the form which the infinitive verb should have. A few examples may illustrate these positions. If I wish to signify, that I rejoiced at a particular time, in recollecting the sight of a friend, some time having intervened between the *seeing* and the *rejoicing*, I should express myself thus: "I rejoiced *to have seen* my friend." The

* In the expression, "I hope that I have done my duty," there appears to be a considerable ellipsis. The sentence at large may very naturally be thus explained: "I hope it will appear, or, I hope to show, or, I hope it is evident, or, I hope you will believe, that I have done my duty." But whether the ellipsis be admitted or rejected, it is indubitable that the infinitive mood cannot be applied on this occasion: to say, "I hope to have done my duty," is harsh and incorrect. "I *hoped* that I *had done* my duty," that is, "I hoped he would believe, or, I hoped it was evident, that I had done my duty," is a correct and regular mode of expression. But it would not be proper, under any circumstances whatever, to say, "I *hoped to have done* my duty:" it should be, "I *hoped to do* my duty."

seeing, in this case, was evidently antecedent to the *rejoicing*; and therefore the verb which expresses the former, must be in the perfect of the infinitive mood. The same meaning may be expressed in a different form: "I rejoiced *that I had seen* my friend;" or, "*in having seen* my friend;" and the student may, in general, try the propriety of a doubtful point of this nature, by converting the phrase into these two correspondent forms of expression. When it is convertible into both these equivalent phrases, its legitimacy must be admitted.—If, on the contrary, I wish to signify, that I rejoiced at the sight of my friend, that my joy and his presence were contemporary, I should say, "I rejoiced *to see* my friend;" or, in other words, "I rejoiced *in seeing* my friend." The correctness of this form of the infinitive may also, in most cases, be tried, by converting the phrase into other phrases of a similar import.

The subject may be still further illustrated, by additional examples. In the sentence which follows, the verb is with propriety put in the perfect tense of the infinitive mood: "It would have afforded me great pleasure, as often as I reflected upon it, *to have been* the messenger of such intelligence." As the message, in this instance, was antecedent to the pleasure, and not contemporary with it, the verb expressive of the message must denote that antecedent, by being in the perfect of the infinitive. If, on the contrary, the message and the pleasure were referred to as contemporary, the subsequent verb would, with equal propriety, have been put in the present of the infinitive: as, "It would have afforded me great pleasure, *to be* the messenger of such intelligence." In the former instance, the phrase in question is equivalent to these words; "*If I had been* the messenger;" in the latter instance, to this expression; "*Being* the messenger."

For the greater satisfaction of the reader, we shall present him with a variety of false constructions, under the general rule.

"This is a book which proves itself to be written by the person whose name it bears;" it ought to be, "which proves itself *to have been written*."

"To see him would have afforded me pleasure all my life;" it should be, "*To have seen* him, would have afforded," &c. or, "*To see* him *would afford* me pleasure," &c.

"The arguments were sufficient to have satisfied all who heard them;" "Providence did not permit the reign of Julian to have been long and prosperous:" they should be, "were sufficient *to satisfy*," &c. and, "*to be* long and prosperous."

"It was impossible for those men, by any diligence whatever, to have prevented this accident; every thing that men could have done, was done:" corrected thus; "*to prevent* this accident;" "every thing that men *could do*," &c.

"The respect shown to the candidate would have been greater, if it had been practicable to have afforded repeated opportunities to the freeholders, to have annexed their names to the address;" they should be, "if it had been practicable *to afford*," and "*to annex*, their names."

"From his biblical knowledge, he appears to study the Holy Scriptures with great attention:" it ought to be; "he appears *to have studied*," &c.

"I cannot excuse the remissness of those, whose business it should have been, as it certainly was their interest, to have interposed their good offices:" "There were two circumstances, which made it necessary for them to have lost no time:" "History painters would have found it difficult, to have invented such a species of beings." In these three examples, the phrases should have been, "*to interpose, to lose, to invent.*"

It is proper to inform the learner, that, in order to express the past time with the defective verb *ought*, the perfect of the infinitive must always be used: as, "He ought *to have done* it." When we use this verb, this is the only possible way to distinguish the past from the present.

In support of the positions advanced under this rule, we can produce the sentiments of the most eminent grammarians. There are, however, some writers on grammar, who strenuously maintain, that the governed verb in the infinitive ought to be in the past tense, when the verb which governs it, is in the past time. Though this cannot be admitted in the instances which are controverted under this rule, or in any instances of a similar nature, yet there can be no doubt that, in many cases, in which the thing referred to preceded the governing verb, it would be proper and allowable. We may say; "From a conversation I once had with him, he *appeared to have studied* Homer with great care and judgment." It would be proper also to say, "from his conversation, he *appears to have studied* Homer, with great care and judgment;" "That unhappy man *is supposed to have died* by violence." These examples are not only consistent with our rule, but they confirm and illustrate it. It is the tense of the governing verb only, that marks what is called the absolute time; the tense of the verb governed, marks solely its relative time with respect to the other.

To assert, as some writers do, that verbs in the infinitive mood have no tenses, no relative distinctions of present, past, and future, is inconsistent with just grammatical views of the subject. That these verbs associate with verbs in all the tenses, is no proof of their having no peculiar time of their own. Whatever period the governing verb assumes, whether present, past, or future, the governed verb in the infinitive

always respects that period, and its time is calculated from it. Thus, the time of the infinitive may be before, after, or the same as, the time of the governing verb, according as the thing signified by the infinitive is supposed to be before, after, or present with, the thing denoted by the governing verb. It is, therefore, with great propriety, that tenses are assigned to verbs of the infinitive mood. The point of time from which they are computed, is of no consequence; since present, past, and future, are completely applicable to them.

It may not be improper to observe, that though it is often correct to use the perfect of the infinitive after the governing verb, yet there are particular cases, in which it would be better to give the expression a different form. Thus, instead of saying, "I wish to have written to him sooner," "I then wished to have written to him sooner," "He will one day wish to have written sooner;" it would be more perspicuous and forcible, as well as more agreeable to the practice of good writers, to say; "I wish that I had written to him sooner," "I then wished that I had written to him sooner," "He will one day wish that he had written sooner."

Should the justness of these strictures be admitted, the past infinitive would not be superseded, though some grammarians have supposed it would: there would still be numerous occasions for the use of it; as we may perceive by a few examples. "It would ever afterwards have been a source of pleasure, to have found him wise and virtuous." "To have deferred his repentance longer, would have disqualified him for repenting at all." "They will then see, that to have faithfully performed their duty, would have been their greatest consolation."

In relating things that were formerly expressed by another person, we often meet with modes of expression similar to the following:

"The travellers who lately came from the south of England, said that the harvest there *was* very abundant:" "I met Charles yesterday, who told me that he *is* very happy:" "The professor asserted, that a resolute adherence to truth *is* an indispensable duty:" "The preacher said very audibly, that whatever *was* useful, *was* good."

In referring to declarations of this nature, the present tense must be used, if the position is immutably the same at all times, or supposed to be so: as, "The bishop declared, that virtue *is* always advantageous:" not, "*was* always advantageous." But if the assertion referred to something that is not always the same, or supposed to be so, the past tense must be applied: as, "George said that he *was* very happy:" not, "*is* very happy."

The following sentences will fully exemplify, to the young grammarian, both the parts of this rule. "He declared to us, that he *was* afraid of no man; because conscious innocence *gives* firmness of mind." "He protested, that he *believed* what *was* said, because it *appeared* to him probable." "Charles asserted, that it *was* his opinion, that men always *succeed*, when they *use* precaution and pains." "The doctor declared to his audience, that if virtue *suffers* some pains, she *is* amply recompensed by the pleasures which attend her."

If this rule should not be completely applicable to every case which an ingenious critic may state, the author presumes that it will be found very generally useful.

The examples which have been adduced, to illustrate and strengthen the positions contained under the several parts of this *Thirteenth* rule of Syntax, will not, we hope, be deemed too numerous: they have been given so copiously, that the student may be the better informed and impressed, by surveying the subject at large, and in different points of view. The author has not advanced any instances, or corrections, which he does not think are pertinent and strictly defensible. But if some of them should be less obvious than others, and if a few of them should be gratuitously conceded to criticism, the candid reader will perceive, that there would still remain unimpeached, a number amply sufficient to confirm the different rules and positions. This observation may be properly extended to several other parts of the present work. A rule is not to be invalidated, because all the examples given under it, are not equally obvious, or even equally tenable.

Rule XIV.

Participles have the same government as the verbs from which they are derived: as, "I am weary with *hearing him*;" "She is *instructing us*;" "The tutor is *admonishing Charles*."*

See vol. ii. part. 3. Exercises, Chap. 1. Rule 14.

1. Participles are sometimes governed by the article; for the present participle, with the definite article *the* before it, becomes a substantive, and must have the preposition *of* after it: as, "These are the rules of grammar, by the observing of which, you may avoid mistakes." It would not be

* Though the participle is not a part of speech distinct from the verb, yet as it forms a particular and striking part of the verb, and has some rules and observations which are peculiar to itself, we think it is entitled to a separate distinctive consideration.

proper to say, "by the observing which;" nor, "by observing of which;" but the phrase, without either article or preposition, would be right: as, "by observing which." The article *a* or *an*, has the same effect: as, "This was a betraying of the trust reposed in him."

This rule arises from the nature and idiom of our language, and from as plain a principle as any on which it is founded; namely, that a word which has the article before it, and the possessive preposition *of* after it, must be a noun; and, if a noun, it ought to follow the construction of a noun, and not to have the regimen of a verb. It is the participial termination of this sort of words that is apt to deceive us, and make us treat them as if they were of an amphibious species, partly nouns and partly verbs.

The following are a few examples of the violation of this rule. "He was sent to prepare the way by preaching of repentance;" it ought to be, "by *the* preaching of repentance;" or, "by preaching repentance." "By the continual mortifying our corrupt affections;" it should be, "by the continual mortifying *of*," or, "by continually mortifying our corrupt affections." "They laid out themselves towards *the* advancing and promoting the good of it;" "towards advancing and promoting the good." "It is *an* overvaluing ourselves, to reduce every thing to the narrow measure of our capacities;" "it is overvaluing ourselves," or, "*an* overvaluing *of* ourselves." "Keeping of one day in seven," &c. it ought to be, "*the* keeping *of* one day;" or "keeping one day."

A phrase in which the article precedes the present participle and the possessive preposition follows it, will not, in every instance convey the same meaning, as would be conveyed by the participle without the article and preposition. "He expressed the pleasure he had in the hearing of the philosopher," is capable of a different sense from, "He expressed the pleasure he had in hearing the philosopher." When, therefore, we wish, for the sake of harmony or variety, to substitute one of these phraseologies for the other, we should previously consider, whether they are perfectly similar in the sentiments they convey.

2. The same observations, which have been made respecting the effect of the article and participle, appear to be applicable to the pronoun and participle, when they are similarly associated: as, "Much depends on *their observing of* the rule, and error will be the consequence of *their neglecting of* it," instead of "*their observing* the rule, and *their neglecting* it." We shall perceive this more clearly, if we substitue a noun for the pronoun: as, "Much depends upon *Tyro's observ-*

ing of the rule," &c.; which is the same as, "Much depends on Tyro's observance of the rule." But, as this construction sounds rather harshly, it would, in general, be better to express the sentiment in the following, or some other form: "Much depends on the *rule's being observed;* and error will be the consequence of *its being neglected:*" or—"on observing the rule; and—of neglecting it." This remark may be applied to several other modes of expression to be found in this work; which, though they are contended for as strictly correct, are not always the most eligible, on account of their unpleasant sound. See pages 45, 46, 65, 66, 176—179.

We sometimes meet with expressions like the following: "*In forming of* his sentences, he was very exact:" "*From calling of* names, he proceeded to blows." But this is incorrect language; for prepositions do not, like articles and pronouns, convert the participle itself into the nature of a substantive; as we have shown above in the phrase, "By observing which." And yet the participle with its adjuncts. may be considered as a substantive phrase in the objective case, governed by the preposition or verb, expressed or understood: as, "By *promising much, and performing but little*, we become despicable." "He studied to avoid *expressing himself too severely.*"

3. As the perfect participle and the imperfect tense, are sometimes different in their form, care must be taken that they be not indiscriminately used. It is frequently said, "He begun," for "he began;" "he run," for "he ran;" "He drunk," for "he drank;" the participle being here used instead of the imperfect tense: and much more frequently the imperfect tense instead of the participle: as, "I had wrote," for "I had written;" "I was chose," for "I was chosen;" "I have eat," for "I have eaten." "His words were interwove with sighs;" "were *interwoven.*" "He would have spoke;" "*spoken.*" "He hath bore witness to his faithful servant;" "*borne.*" "By this means he over-run his guide;" "*over-ran.*" "The sun has rose;" "*risen.*" "His constitution has been greatly shook, but his mind is too strong to be shook by such causes;" "*shaken,*" in both places. "They were verses wrote on glass;" "*written.*" Philosophers have often mistook the source of true happiness:" it ought to be, "*mistaken.*"

The participle ending in *ed* is often improperly contracted, by changing *ed* into *t*: as, "In good behaviour, he is not *surpast* by any pupil of the school." "She was much distrest." They ought to be, "*surpassed,*" "*distressed.*"

When a substantive is put absolutely, and does not agree with the following verb, it remains independent on the participle, and is called the *case absolute*, or the *nominative absolute*: as, "The painter being entirely confined to that part of time he has chosen, the picture comprises but very few incidents." Here the *painter* agrees with no verb, as the verb *comprises*, which follows, agrees with *picture*. But when the substantive preceding the participle agrees with the subsequent verb, it loses its absoluteness, and is like every other nominative: as, "The painter, being entirely confined to that part of time which he has chosen, cannot exhibit various stages of the same action." In this sentence we see that *the painter* governs, or agrees with, the verb *can*, as its nominative case. In the following sentence, a still different construction takes place: "The painter's being entirely confined to that part of time which he has chosen, deprives him of the power of exhibiting various stages of the same action." In this sentence, if we inquire for the nominative case, by asking, what deprives the painter of the power of exhibiting various stages of the same action, we shall find it to be, the confinement of the painter to that part of time which he has chosen; and this *state* of things belonging to the painter governs it in the possessive case, and forms the compound nominative to the verb *deprives*.

In the sentence, "What think you of my horse's running to-day:" it is implied that the horse did actually run. If it is said, "What think you of my horse running to-day?" it is intended to ask, whether it be proper for my horse to run to-day. This distinction, though frequently disregarded, deserves attention; for it is obvious, that ambiguity may arise, from using the latter only of these phraseologies, to express both meanings.

The active participle is frequently introduced without an obvious reference to any noun or pronoun: as, "Generally *speaking*, his conduct was very honourable:" "*Granting* this to be true, what is to be inferred from it?" "It is scarcely possible, to act otherwise, *considering* the frailty of human nature." In these sentences, there is no noun expressed or implied, to which *speaking*, *granting*, and *considering* can be referred. The most natural construction seems to be, that a pronoun is to be understood: as, "*We* considering the frailty of human nature," &c.; "I granting this to be true," &c.

The word *the*, before the active participle, in the following sentences, and in all others of a similar construction, is improper, and should be omitted: "This style may be more properly called *the* talking upon paper than writing:" "*The* advising, or *the* attempting, to excite such disturbances, is un-

lawful:" "*The* taking from another what is his, without his knowledge or allowance, is called stealing." They should be; "May be called talking upon paper;" "Advising or attempting to excite disturbances;" "Taking from another what is his," &c.

In some of these sentences, the infinitive mood might very properly be adopted: as, "To advise or attempt:" "To take from another," &c.

Rule XV.

Adverbs, though they have no government of case, tense, &c. require an appropriate situation in the sentence, viz. for the most part, before adjectives, after verbs active or neuter, and frequently between the auxiliary and the verb: as, "He made a *very sensible* discourse; he *spoke unaffectedly* and *forcibly;* and *was attentively heard* by the whole assembly."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 15.

A few instances of erroneous positions of adverbs may serve to illustrate the rule. "He must not expect to find study agreeable always;" "*always* agreeable." "We always find them ready when we want them;" "we find them *always* ready," &c. "Dissertations on the prophecies which have remarkably been fulfilled;" "which have been *remarkably*." "Instead of looking contemptuously down on the crooked in mind or in body, we should look up thankfully to God, who hath made us better;" "instead of looking down *contemptuously*, &c. we should *thankfully look up*," &c. "If thou art blessed naturally with a good memory, continually exercise it;" "*naturally blessed*," &c. "exercise it *continually*."

Sometimes the adverb is placed with propriety before the verb, or at some distance after it; sometimes between the two auxiliaries; and sometimes after them both; as in the following examples. "Vice *always* creeps by degrees, and *insensibly* twines around us those concealed fetters, by which we are at last *completely* bound." "He encouraged the English Barons to carry their opposition *farther*." "They compelled him to declare that he would abjure the realm *for ever;*" instead of, "to carry farther their opposition;" and "to abjure for ever the realm." "He has *generally* been reck-

oned an honest man;" "The book may *always* be had at such a place;" are preferable to "has been generally;" and "may be always." "These rules will be *clearly* understood, after they have been *diligently* studied," in preference to, "These rules will *clearly* be understood, after they have *diligently* been studied."

When adverbs are emphatical, they may introduce a sentence, and be separated from the word to which they belong: as, "*How completely* this most amiable of human virtues, *had taken possession* of his soul!" This position of the adverb is most frequent in interrogative and exclamatory phrases.

From the preceding remarks and examples, it appears that no exact and determinate rule can be given for the placing of adverbs, on all occasions. The general rule may be of considerable use: but the easy flow and perspicuity of the phrase, are the things which ought to be chiefly regarded.

The adverb *there* is often used as an expletive, or as a word that adds nothing to the sense: in which case it precedes the verb and the nominative noun: as, "There is a person at the door;" "There are some thieves in the house;" which would be as well, or better, expressed by saying, "A person is at the door;" "Some thieves are in the house." Sometimes it is made use of to give a small degree of emphasis to the sentence: as, "*There* was a man sent from God, whose name was John." When it is applied in its strict sense, it principally follows the verb and the nominative case: as, "The man stands *there*."

1. The adverb *never* generally precedes the verb: as, "I never was there;" "He never comes at a proper time." When an auxiliary is used, it is placed indifferently, either before or after this adverb: as, "He was never seen (or never was seen) to laugh from that time." *Never* seems to be improperly used in the following passages. "Ask me never so much dowry and gift." "If I make my hands never so clean." "Charm he never so wisely." The word "*ever*" would be more suitable to the sense.—*Ever* is sometimes improperly used for *never:* as, "I seldom or ever see him now." It should be, "I seldom or *never*;" the speaker intending to say, "that rarely, or rather at no time, does he see him now;" not "rarely," or, "at any time."

2. In imitation of the French idiom, the adverb of place *where*, is often used instead of the pronoun relative and a preposition. "They framed a protestation, *where* they repeated all their former claims:" i. e. "*in which* they repeated." "The king was still determined to run forwards, in the same course

where he was already, by his precipitate career, too fatally advanced;" i. e. "*in which he was.*" But it would be better to avoid this mode of expression.

The adverbs *hence*, *thence*, and *whence*, imply a preposition; for they signify, "from this place, from that place, from what place." It seems, therefore, strictly speaking, to be improper to join a preposition with them, because it is superfluous: as, "This is the leviathan, from whence the wits of our age are said to borrow their weapons;" "an ancient author prophesies from hence." But the origin of these words is little attended to, and the preposition *from* is so often used in construction with them, that the omission of it in many cases, would seem stiff, and be disagreeable.

The adverbs *here*, *there*, *where*, are often improperly applied to verbs signifying motion, instead of the adverbs *hither*, *thither*, *whither*: as, "He came *here* hastily;" "They rode *there* with speed." They should be, "He came *hither*:" "They rode *thither*," &c.

3. We have some examples of adverbs being used for substantives: "In 1687, he erected it into a community of regulars, since *when*, it has begun to increase in those countries as a religious order;" i. e. "since *which time*." "A little while and I shall not see you;" i. e. "a *short time*." "It is worth their while;" i. e. "it deserves their time and pains." But this mode of expression rather suits familiar than grave style. The same may be said of the phrase, "To do a thing *any-how*;" i. e. "in any manner;" or, "*somehow*;" i. e. "in some manner." "Somehow, worthy as these people are, they are under the influence of prejudice."

Such expressions as the following, though not destitute of authority, are very inelegant, and do not suit the idiom of our language;" "The *then* ministry," for, "the ministry of that time;" "The above discourse," for "the preceding discourse."

Rule XVI.

Two negatives, in English, destroy one another, or are equivalent to an affirmative: as, "*Nor* did they *not* perceive him;" that is, "they did perceive him." "His language, though inelegant, is *not ungrammatical*," that is, "it is grammatical."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 16.

It is better to express an affirmation, by a regular affirma-

tive, than by two separate negatives, as in the former sentence: but when one of the negatives is joined to another word, as in the latter sentence, the two negatives form a pleasing and delicate variety of expression.

Some writers have improperly employed two negatives instead of one: as in the following instances: "I never did repent of doing good, nor shall not now;" "*nor shall I now.*" "Never no imitator grew up to his author;" "*never did any,*" &c. "I cannot by no means allow him what his argument must prove:" "I cannot by *any* means," &c. or, "*I can by no means.*" "Nor let no comforter approach me;" "nor let *any* comforter," &c. "Nor is danger ever apprehended in such a government, no more than we commonly apprehend danger from thunder or earthquakes:" it should be, "*any more.*" "Ariosto, Tasso, Galileo, *no more* than Raphael, *were not* born in republics." "Neither Ariosto Tasso, nor Galileo, any more than Raphael, was born in a republic."

Rule XVII.

Prepositions govern the objective case: as, "I have heard a good character *of her;*" "*From him* that is needy turn not away;" "A word to the wise is sufficient *for them;*" "We may be good and happy *without riches;*"

See Vol. ii. Part. 3. Exercises. Chap. 1. Rule 17.

The following are examples of the nominative case being used instead of the objective. "Who servest thou under?" "Who do you speak to?" "We are still much at a loss who civil power belongs to?" "Who do you ask for?" "Associate not with those who none can speak well of." In all these places it ought to be "*whom.*" See *Note* 1.

The prepositions *to* and *for* are often understood, chiefly before the pronouns: as, "Give me the book;" "Get me some paper;" that is, "*to* me; *for* me." "Wo is me;" i. e. "*to* me." "He was banished England;" i. e. "*from* England."

1. The preposition is often separated from the relative which it governs: as, "Whom will you give it to?" instead of, "*To whom* will you give it?" "He is an author whom I am much delighted with;" "The world is too polite to shock authors with a truth, which generally their booksellers are the

first that inform them of." This is an idiom to which our language is strongly inclined; it prevails in common conversation, and suits very well with the familiar style in writing: but the placing of the preposition before the relative, is more graceful, as well as more perspicuous, and agrees much better with the solemn and elevated style.

2. Some writers separate the preposition from the noun or pronoun which it governs, in order to connect different prepositions with the same word: as, "To suppose the zodiac and planets to be efficient *of*, and antecedent *to* themselves." This construction, whether in the familiar or the solemn style, is always inelegant, and should generally be avoided. In forms of law, and the like, where fulness and exactness of expression must take place of every other consideration, it may be admitted.

3. Different relations, and different senses, must be expressed by different prepositions, though in conjunction with the same verb or adjective. Thus we say, "To converse *with* a person, *upon* a subject, *in* a house," &c. We also say, "We are disappointed *of* a thing," when we cannot get it, "and disappointed *in* it," when we have it, and find it does not answer our expectations. But two different prepositions must be improper in the same construction, and in the same sentence: as, "The combat *between* thirty French *against* twenty English."

In some cases it is difficult to say, to which of two prepositions the preference is to be given, as both are used promiscuously, and custom has not decided in favour of either of them. We say, "Expert at," and "expert in a thing." "Expert at finding a remedy for his mistakes;" "Expert in deception."

When prepositions are subjoined to nouns, they are generally the same that are subjoined to the verbs from which the nouns are derived: as, "A compliance *with*," "to comply *with*;" "A disposition *to* tyranny," "disposed *to* tyrannize."

Dr. Priestly observes, that many writers affect to subjoin to any word, the preposition with which it is compounded, or the idea of which it implies; in order to point out the relation of the words, in a more distinct and definite manner, and to avoid the more indeterminate prepositions *of* and *to*: but general practice, and the idiom of the English tongue, seems to oppose the innovation. Thus many writers say, "Averse *from* a thing;" "The abhorrence *against* all other sects." But other writers use, "Averse *to* it;" which seems more truly English: "Averse *to* any advice." *Swift.* An attention to

latent metaphor may be pleaded in favour of the former example; and this is a rule of general use, in directing what prepositions to subjoin to a word. Thus we say, "devolve *upon* a thing;" "founded *on* natural resemblance." But this rule would sometimes mislead us, particularly where the figure has become nearly evanescent. Thus, we should naturally expect, that the word *depend* would require *from* after it: but custom obliges us to say, "depend upon," as well as, "insist upon a thing." Were we to use the same word where the figure is manifest, we could apply to it no other preposition than *from*: as, "The cage depends *from* the roof of the building:" and yet this mode of expression is inadmissible.

"The words *averse* and *aversion* (says Dr. Campbell) are more properly construed with *to* than with *from*. The examples in favour of the latter preposition, are beyond comparison outnumbered by those in favour of the former. The argument from etymology is here of no value, being taken from the use of another language. If, by the same rule, we were to regulate all nouns and verbs of Latin original, our present syntax would be overturned. It is more conformable to English analogy with *to*: the words *dislike*, and *hatred*, nearly synonymous, are thus construed."

4. As an accurate and appropriate use of the preposition is of great importance, we shall select a considerable number of examples of impropriety, in the application of this part of speech.

First—With respect to the preposition OF.

"He is resolved of going to the Persian court;" "*on* going," &c.

"He was totally dependent of the Papal crown;" "*on* the Papal," &c.

"To call of a person," and "to wait of him;" "*on* a person," &c.

"He was eager of recommending it to his fellow citizens;" "*in* recommending," &c.

Of is sometimes omitted, and sometimes inserted, after *worthy*: as, "It is worthy observation," or, "of observation."

But it would have been better omitted in the following sentences. "The emulation, who should serve their country best, no longer subsists among them, but *of* who should obtain the most lucrative command."

"The rain hath been falling *of* a long time;" "falling a long time."

"It is situation chiefly which decides of the fortune and characters of men;" "decides the fortune," or, "*concerning* the fortune."

"He found the greatest difficulty of writing;" "*in* writing."

"It might have given me a greater taste of its antiquities." A taste *of* a thing implies actual enjoyment of it; but a taste *for* it, implies only a capacity of enjoyment.

"This had a much greater share of inciting him, than any regard after his father's commands;" "share *in* inciting," and "regard *to* his father's," &c.

Second—With respect to the prepositions TO and FOR.

"You have bestowed your favours to the most deserving persons;" "*upon* the most deserving," &c.

"He accused the ministers for betraying the Dutch;" "*of* having betrayed."

"His abhorrence to that superstitious figure;" "*of* that," &c.

"A great change to the better;" "*for* the better."

"Your prejudice to my cause;" "*against*."

"The English were very different people then to what they are at present;" "*from* what," &c.

"In compliance to the declaration;" "*with*," &c.

"It is more than they thought for;" "thought *of*."

"There is no need for it;" "*of* it."

For is superfluous in the phrase, "More than he knows *for*."

"No discouragement for the authors to proceed;" "*to* the authors," &c.

"It was perfectly in compliance to some persons;" "*with* some persons."

"The wisest princes need not think it any diminution to their greatness, or derogation to their sufficiency, to rely upon counsel;" "diminution *of*," and "derogation *from*."

Third—With respect to the prepositions WITH and UPON.

"Reconciling himself with the king."

"Those things which have the greatest resemblance with each other, frequently differ the most."

"That such rejection should be consonant with our common nature." "Conformable with," &c.

"The history of Peter is agreeable with the sacred texts."

In all the above instances, it should be, "*to*," instead of "*with*."

"It is a use that perhaps I should not have thought on;" "thought *of*."

"A greater quantity may be taken from the heap, without making any sensible alteration upon it;" "*in* it."

"Intrusted to persons on whom the parliament could confide;" "*in* whom."

"He was made much on at Argos;" "much *of*."

"If policy can prevail upon force;" "*over* force."
"I do likewise dissent with the examiner;" "*from*."

Fourth—With respect to the prepositions IN, FROM, &c.

"They should be informed in some parts of his character;" "*about*," or "*concerning*."
"Upon such occasions as fell into their cognizance;" "*under*."
"That variety of factions into which we are still engaged;" "*in* which."
"To restore myself into the favour;" "*to* the favour."
"Could he have profited from repeated experiences;" "*by*."
From seems to be superfluous after *forbear*: as, "He could not forbear from appointing the pope," &c.
"A strict observance after times and fashions;" "*of* times."
"The character which we may now value ourselves by drawing;" "*upon* drawing."
"Neither of them shall make me swerve out of the path;" "*from* the path."
"Ye blind guides, which strain *at* a gnat, and swallow a camel;" it ought to be, "which strain *out* a gnat, or, take a gnat out of the liquor by straining it." The impropriety of the preposition, as Dr. Lowth observes, has wholly destroyed the meaning of the phrase.

The verb *to found*, when used literally, is more properly followed by the preposition *on*: as, "The house was *founded on* a rock." But in the metaphorical application, it is often better with *in*; as in this sentence, "They maintained, that dominion is *founded in* grace." Both the sentences would be badly expressed, if these prepositions were transposed; though there are perhaps cases in which either of them would be good.

The preposition *among* generally implies a number of things. It cannot be properly used in conjunction with the word *every*, which is in the singular number: as, "Which is found among every species of liberty;" "The opinion seems to gain ground among every body."

5. The preposition *to* is made use of before nouns of place, when they follow verbs and participles of motion: as, "I went *to* London;" "I am going *to* town." But the preposition *at* is generally used after the neuter verb *to be*: as, "I have been *at* London;" "I was *at* the place appointed;" "I shall be *at* Paris." We likewise say: "He touched, arrived *at* any place." The preposition *in* is set before countries, cities, and large towns: as, "He lives in France, in London, or in Birmingham." But before villages, single

houses, and cities which are in distant countries, *at* is used: as, "He lives at Hackney;" "He resides at Montpelier."

It is a matter of indifference with respect to the pronoun *one another*, whether the preposition *of* be placed between the two parts of it, or before them both. We may say, "They were jealous of one another;" or, "They were jealous one of another;" but perhaps the former is better.

Participles are frequently used as prepositions: as, excepting, respecting, touching, concerning, according. "They were all in fault *except* or *excepting* him."

Rule XVIII.

Conjunctions connect the same moods and tenses of verbs, and cases of nouns and pronouns: as, "Candour is *to be approved and practised;*" "If thou sincerely *desire*, and earnestly *pursue* virtue, she *will* assuredly *be found* by thee, *and prove* a rich reward;" "The master taught both *her and me* to write;" "*He and she* were school-fellows."*

See Vol. ii. Part. 3. Exercises. Chap. 1. Rule 18.

A few examples of inaccuracy respecting this rule, may further display its utility. "If he prefer a virtuous life, and is sincere in his professions, he will succeed;" "if he *prefers*." "To deride the miseries of the unhappy, is inhuman; and wanting compassion towards them, is unchristian;" "and *to want* compassion." "The parliament addressed the king, and has been prorogued the same day;" "and *was* prorogued." "His wealth and him bid adieu to each other;" "and *he*." "He entreated us my comrade and I, to live harmoniously;" "comrade and *me*." "My sister and her were on good terms;" "and *she*." "We often overlook the blessings which are in our possession, and are searching after those which are out of our reach:" it ought to be, "and *search* after."

Conjunctions are, indeed, frequently made to connect different moods and tenses of verbs: but, in many of these instances, the nominative must be repeated; and perhaps, in most of the others, it may be resumed with propriety and advantage. The following examples illustrate this position. "*He is* at present temperate, though *he was* formerly the reverse;" "*Can he* perform the service, and *will he* perform it?" "How privileged *they are*, and how happy *they might be!*" "*He has*

* This rule refers only to nouns and pronouns, which have the same bearing or relation, with regard to the other parts of the sentence.

done much for them, though *he might have done* more;" "*They did* all that was in their power to serve him, and most assuredly, *they should not be reproached* for not doing more;" "*He* cheerfully *supports* his distressed friend, and *he will* certainly be commended for it;" "*They have rewarded* him liberally, and, indeed, *they could not do* otherwise;" "*She was* once proud, though *she is* now humble." It is obvious, that, in the preceding instances, and in others of a similar construction, the nominative is either necessarily, or with propriety and effect, repeated; and that, by this means, the latter members of these sentences are rendered not so closely dependent on the former as those are which come strictly under the rule.

When, in the progress of a sentence, the current is interrupted, and we pass from the affirmative to the negative form, or from the negative to the affirmative, the repetition of the nominative is, perhaps, in most instances, required; especially if the expression be emphatic; as, "*They may* reside in India for a time, though *they cannot* long continue there:" "*They cannot* long continue in India, though *they may* reside there for a time;" "Though *I admire* him greatly, yet *I do not* love him;" "*He is not* in affluent circumstances, but still *he is* eminently useful." "Though *she was* high-born, beautiful, and accomplished, yet *she was not* perfect."—There appears to be, in general, equal reason for resuming the nominative, when the course of the sentence is diverted, by a change of the mood or the tense.

If criticism should be able to produce exceptions to the eighteenth Rule, or to any of the subordinate observations, we presume they will nevertheless be found useful and proper general directions. Rules are not to be subverted, because they admit of exceptions. The positions and illustrations under the present rule, may, at least, serve to assist the student, on many occasions, to determine when it is requisite to repeat the nominative, and when it may be properly omitted.

Rule XIX.

Some conjunctions require the indicative, some the subjunctive mood, after them. It is a general rule, that when something contingent or doubtful is implied, the subjunctive ought to be used: as, "*If I were* to write, he would not regard it;" "He will not be pardoned, *unless he repent*."

Conjunctions that are of a positive and absolute nature, require the indicative mood. "*As* virtue

advances, so vice *recedes;*" "He is healthy, *because* he *is* temperate."

See Vol. ii. Part 3. Exercises, Chap. 1. Rule 19.

THE conjunctions, *if*, *though*, *unless*, *except*, *whether*, &c. generally require the subjunctive mood after them: as, "*If* thou *be* afflicted, repine not;" "*Though* he *slay* me, yet will I trust in him;" "He cannot be clean *unless* he *wash* himself;" "No power, *except* it *were* given from above;" "*Whether* it *were* I or they, so we preach." But even these conjunctions, when the sentence does not imply doubt, admit of the indicative: as, "*Though* he *is* poor, he is contented."

The following example may, in some measure, serve to illustrate the distinction between the subjunctive and the indicative moods; "*Though* he *were* divinely inspired, and spoke therefore as the oracles of God, with supreme authority; *though* he *were* endued with supernatural powers, and could, therefore, have confirmed the truth of what he uttered, by miracles: yet, in compliance with the way in which human nature and reasonable creatures are usually wrought upon, he reasoned." That our Saviour was divinely inspired, and endued with supernatural powers, are positions that are here taken for granted, as not admitting the least doubt; they would therefore have been better expressed in the indicative mood: "*Though* he *was* divinely inspired; *though* he *was* endued with supernatural powers." The subjunctive is used in the like improper manner, in the following example: "*Though* he *were* a son, yet learned he obedience, by the things which he suffered." But, in a similar passage, the indicative, with great propriety, is employed to the same purpose: "*Though* he *was* rich, yet for your sakes he became poor."

1. *Lest* and *that*, annexed to a command preceding, necessarily require the subjunctive mood: as, "Love not sleep, *lest* thou *come* to poverty;" "Reprove not a scorner, *lest* he *hate* thee;" "Take heed *that* thou *speak* not to Jacob."

If with *but* following it, when futurity is denoted, requires the subjunctive mood: as, "*If* he *do but* touch the hills, they shall smoke;" "*If* he *be but* discreet, he will succeed." But the indicative ought to be used, on this occasion, when future time is not signified: as, "*If*, in this expression, he *does but* jest, no offence should be taken;" "*If* she *is but* sincere, I am happy." The same distinction applies to the following forms of expression: "If he *do* submit, it will be from necessity;" "Though he *does* submit, he is not convinced;" "If thou *do* not reward this service, he will be discouraged;" "If thou *dost* heartily forgive him, endeavour to forget the offence."

2. In the following instances, the conjunction *that*, expressed or understood, seems to be improperly accompanied with the subjunctive mood. "So much she dreaded his tyranny, *that* the fate of her friend she *dare* not lament." "He reasoned so artfully that his friends would listen, and think [*that*] he *were* not wrong."

3. The same conjunction governing both the indicative and the subjunctive moods, in the same sentence, and in the same circumstances, seems to be a great impropriety; as in these instances. "*If* there *be* but one body of legislators, it is no better than a tyranny: *if* there *are* only two, there will want a casting voice." "*If* a man *have* a hundred sheep, and one of them *is* gone astray," &c.

4. Almost all the irregularities, in the construction of any language, have arisen from the ellipsis of some words, which were originally inserted in the sentence, and made it regular; and it is probable, that this has been generally the case with respect to the conjunctive form of words, now in use; which will appear from the following examples: "We shall overtake him though he *run*;" that is, "though he *should* run;" "Unless he *act* prudently, he will not accomplish his purpose;" that is, "unless he *shall* act prudently." "If he *succeed* and *obtain* his end, he will not be the happier for it:" that is, "If he *should* succeed, and *should* obtain his end." These remarks and examples are designed to show the original of many of our present conjunctive forms of expression; and to enable the student to examine the propriety of using them, by tracing the words in question to their proper origin and ancient connexions. But it is necessary to be more particular on this subject, and therefore we shall add a few observations respecting it.

That part of the verb which grammarians call the present tense of the subjunctive mood, has a future signification. This is effected by varying the terminations of the second and third persons singular of the indicative; as will be evident from the following examples: "If thou *prosper*, thou shouldst be thankful:" "Unless he *study* more closely, he will never be learned." Some writers however, would express these sentiments without those variations; "If thou *prosperest*," &c. "Unless he *studies*," &c.: and as there is great diversity of practice in this point, it is proper to offer the learners a few remarks, to assist them in distinguishing the right application of these different forms of expression. It may be considered as a rule, that the changes of termination are necessary, when these two circumstances concur: 1st, When the subject is of a dubious and contingent nature; and 2d. When the verb has a reference

to future time. In the following sentences, both these circumstances will be found to unite: "If thou *injure* another thou wilt hurt thyself;" "He has a hard heart; and if he *continue* impenitent, he must suffer;" "He will maintain his principles, though he *lose* his estate;" "Whether he *succeed* or not, his intention is laudable;" "If he *be* not prosperous, he will not repine;" "If a man *smite* his servant, and he *die*," &c. *Exodus* xxi. 20. In all these examples, the things signified by the verbs are uncertain, and refer to future time. But in the instances which follow, future time is not referred to; and therefore a different construction takes place: "If thou *livest* virtuously, thou art happy;" "Unless he *means* what he says, he is doubly faithless;" "If he *allows* the excellence of virtue, he does not regard her precepts;" "Though he *seems* to be simple and artless, he has deceived us;" "Whether virtue *is* better than rank or wealth, admits not of any dispute;" "If thou *believest* with all thy heart, thou mayst," &c. *Acts* viii. 37.—There are many sentences, introduced by conjunctions, in which neither contingency nor futurity is denoted: as, "Though he *excels* her in knowledge, she far exceeds him in virtue." "I have no doubt of his principles: but if he *believes* the truths of religion, he does not act according to them."

That both the circumstances of contingency and futurity are necessary, as tests of the propriety of altering the terminations, will be evident, by inspecting the following examples; which show that there are instances in which neither of the circumstances alone implies the other. In the three examples following, contingency is denoted, but not futurity. "If he *thinks* as he speaks, he may safely be trusted." "If he *is* now disposed to it, I will perform the operation." "He acts uprightly, unless he *deceives* me." In the following sentences, futurity is signified, but not contingency. "As soon as the sun *sets*, it will be cooler." "As the autumn *advances*, these birds will gradually emigrate."

It appears from the tenor of the examples adduced, that the rules abovementioned may be extended to assert, that in cases wherein contingency and futurity do not concur, it is not proper to turn the verb from its signification of present time, nor to vary its form or termination. The verb would then be in the indicative mood, whatever conjunctions might attend it.—If these rules which seem to form the true distinction between the subjunctive and the indicative moods in this tense, were adopted and established in practice, we should have, on this point, a principle of decision simple and precise, and readily applicable to every case that might occur. It will, doubtless, sometimes happen, that, on this occasion, as well as on many other occasions, a strict adherence to grammatical rules, would render the language stiff and formal; but when

cases of this sort occur, it is better to give the expression a different turn, than to violate grammar for the sake of ease, or even of elegance. See *Rule* 14. *Note* 2. p. 193.

5. On the form of the auxiliaries in the compound tenses of the subjunctive mood, it seems proper to make a few observations. Some writers express themselves in the perfect tense as follows: "If thou *have* determined, we must submit:" "Unless he *have* consented, the writing will be void:" but we believe that few authors of critical sagacity write in this manner. The proper form seems to be, "If thou *hast* determined; unless he *has* consented," &c. conformably to what we generally meet with in the Bible: "I have surnamed thee, though thou *hast* not known me." *Isaiah* xlv. 4, 5. "What is the hope of the hypocrite, though he *hath* gained," &c. *Job* xxvii. 8. See also *Acts* xxviii. 4.

6. In the pluperfect and future tenses, we sometimes meet with such expressions as these: "If thou *had* applied thyself diligently, thou wouldst have reaped the advantage;" "Unless thou *shall* speak the whole truth, we cannot determine;" "If thou *will* undertake the business, there is little doubt of success." This mode of expressing the auxiliaries does not appear to be warranted by the general practice of correct writers. They should be *hadst*, *shalt*, and *wilt*: and we find them used in this form in the sacred Scriptures.

"If thou *hadst* known," &c. *Luke* xix. 47. "If thou *hadst* been here," &c. *John* xi. 21. "If thou *wilt*, thou canst make me clean." *Matt.* viii. 2. See also, 2 *Sam.* ii. 27, *Matt.* xvii. 4.

7. The second person singular of the imperfect tense in the subjunctive mood, is also very frequently varied in its termination: as, "If thou *loved* him truly, thou wouldst obey him;" "Though thou *did* conform, thou hast gained nothing by it." This variation, however, appears to be improper. Our present version of the Scriptures, which we again refer to, as a good grammatical authority in points of this nature, decides against it. "If thou *knewest* the gift," &c. *John* iv. 10. "If thou *didst* receive it, why dost thou glory?" &c. 1 *Cor.* iv. 7. See also *Dan.* v. 22. But it is proper to remark, that the form of the verb *to be*, when used subjunctively in the imperfect tense, is indeed very considerably and properly varied from that which it has in the imperfect of the indicative mood: as the learner will perceive by turning to the conjugation of that verb.*

* See observations on the manner of conjugating the subjunctive mood at pages 80, 81, 93—95

8. It may not be superfluous, also to observe, that the auxiliaries of the potential mood, when applied to the subjunctive, do not change the termination of the second person singular. We properly say, "If thou *mayst* or *canst* go;" "Though thou *mightst* live;" "Unless thou *couldst* read;" "If thou *wouldst* learn;" and not, "If thou *may* or *can* go;" &c. It is sufficient on this point, to adduce the authorities of Johnson and Lowth: "If thou *shouldst*, go;" *Johnson.* "If thou *mayst*, *mightst*, or *couldst* love;" *Lowth.* Some authors think, that when *that* expresses the motive or end, the termination of these auxiliaries should be varied: as, "I advise thee, *that* thou *may* beware;" "He checked thee, *that* thou *should* not presume:" but there does not appear to be any ground for this exception. If the expression of "condition, doubt, contingency," &c. does not warrant a change in the form of these auxiliaries, why should they have it, when a motive or end is expressed? The translators of the Scriptures do not appear to have made the distinction contended for. "Thou buildest the wall, *that* thou *mayst* be their king." *Neh.* vi. 6. "There is forgiveness with thee, *that* thou *mayst* be feared." *Psalms* cxxx. 4.

From the preceding observations under this rule, it appears, that with respect to what is termed the present tense of any verb, when the circumstances of contingency and futurity concur, it is proper to vary the terminations of the second and third persons singular: that without the concurrence of those circumstances, the terminations should not be altered; and that the verb and the auxiliaries of the three past tenses, and the auxiliaries of the first future, undergo no alterations whatever: except the *imperfect* of the verb *to be*, which, in cases denoting contingency, is varied in all the persons of the singular number. See p. 80. *The second Note.*

After perusing what has been advanced on this subject, it will be natural for the student to inquire, what is the extent of the subjunctive mood? Some grammarians think it extends only to what is called the present tense of verbs generally, under the circumstances of contingency and futurity; and to the imperfect tense of the verb *to be*, when it denotes contingency, &c.: because in these tenses only, the form of the verb admits of variation; and they suppose that it is variation merely which constitutes the distinction of moods. It is the opinion of other grammarians, (in which opinion we concur,) that, besides the two cases just mentioned, all verbs in the three past, and the two future tenses, are in the subjunctive mood, when they denote contingency or uncertainty, though they have not any change of termination; and that, when contingency is not signified, the verb, through all these five tenses, belongs to the indicative mood, whatever conjunction

may attend it. They think, that the definition and nature of the subjunctive mood, have no reference to change of termination, but that they refer merely to the manner of the being, action, or passion, signified by the verb; and that the subjunctive mood may as properly exist without a variation of the verb, as the infinitive mood, which has no terminations different from those of the indicative. The decision of this point may not, by some grammarians, be thought of much consequence. But the rules which ascertain the propriety of varying or not varying, the terminations of the verb, will certainly be deemed important. These rules may be well observed, without a uniformity of sentiment respecting the nature and limits of the subjunctive mood. For further remarks on the subject, see pages 66—68, 75—77, 94, 95, 99—102.*

9. Some conjunctions have their corresponding conjunctions belonging to them, so that, in the subsequent member of the sentence, the latter answers to the former: as,

1. THOUGH,—YET, NEVERTHELESS: as, "*Though* he was rich, *yet* for our sakes he became poor."
2. WHETHER—OR: as, "*Whether* he will go *or* not, I cannot tell."
3. EITHER—OR: as, "I will *either* send it, *or* bring it myself."
4. NEITHER—NOR: as, "*Neither* thou *nor* I am able to compass it."
5. AS—AS: expressing a comparison of equality: as, "She is *as* amiable *as* her sister."

* We have stated for the student's information, the different opinions of grammarians respecting the English Subjunctive Mood: *First*, that which supposes there is no such mood in our language; *Secondly*, that which extends it no farther than the variations of the verb extend: *Thirdly*, that which we have adopted, and explained at large; and which, in general, corresponds with the views of the most approved writers on English Grammar. We may add a *Fourth* opinion; which appears to possess, at least, much plausibility. This opinion admits the arrangement we have given, with one variation, namely, that of assigning to the first tense of the subjunctive, two forms: 1st, that which simply denotes contingency: as, "If he *desires* it, I will perform the operation;" that is, "If he *now* desires it;" 2dly, that which denotes both contingency and futurity: as, "If he *desire* it, I will perform the operation;" that is, "If he should *hereafter* desire it." This last theory of the subjunctive mood, claims the merit of rendering the whole system of the moods consistent and regular; of being more conformable than any other, to the definition of the subjunctive; and of not referring to the indicative mood, forms of expression, which ill accord with its simplicity and nature. Perhaps this theory will bear a strict examination.

Some critics assert, that as the phrase, "If he *desire* it," has a future signification, it should be considered and arranged as a future tense. But as all our grammarians concur in classing this form of expression under the present tense; as it nearly resembles the form of this tense, and appears to be closely connected with it; and as no possible inconvenience can arise from adhering to general usage, when the subject is well explained; we think that the present arrangement is perfectly justifiable. There is certainly no more impropriety in arranging phrases of this nature under the present tense, than there is in classing the following modes of expression with that tense. "When he *arrives*, he will hear the news:" "Before he *decides* he should examine with care:" "The more she *improves* the more amiable she will be." These forms of expression clearly refer to future time, and yet, even by our critics themselves, they are acknowledged to be properly placed in the present tense.

6. AS—SO: expressing a comparison of equality: "*As* the stars, *so* shall thy seed be."
7. AS—SO: expressing a comparison of quality: as, "*As* the one dieth, *so* dieth the other."
8. SO—AS: with a verb expressing a comparison of quality: as, "To see thy glory, *so as* I have seen thee in the sanctuary."
9. SO—AS: with a negative and an adjective expressing a comparison of quantity: as, "Pompey was not *so* great a man *as* Cæsar."
10. SO—THAT: expressing a consequence: as, "He was *so* fatigued, *that* he could scarcely move."

The conjunctions *or* and *nor* may often be used, with nearly equal propriety. "The king, whose character was not sufficiently vigorous, *nor* decisive, assented to the measure." In this sentence, *or* would perhaps have been better: but, in general, *nor* seems to repeat the negation in the former part of the sentence, and therefore gives more emphasis to the expression.

10. Conjunctions are often improperly used, both singly and in pairs. The following are examples of this impropriety. "The relations are so uncertain, as that they require a great deal of examination:" it should be "*that* they require," &c. "There was no man so sanguine, who did not apprehend some ill consequences:" it ought to be, "So sanguine as not to apprehend," &c.: or, "no man, how sanguine soever, who did not," &c. "To trust in him is no more but to acknowledge his power." "This is no other but the gate of paradise." In both these instances, *but* should be *than*. "We should sufficiently weigh the objects of our hope; whether they are such as we may reasonably expect from them what they propose," &c. It ought to be, "*that* we may reasonably," &c. "The duke had not behaved with that loyalty as he ought to have done;" "*with which* he ought." "In the order as they lie in his preface:" it should be, "in order as they lie;" or, "in the order *in which* they lie." "Such sharp replies that cost him his life;" "*as* cost him," &c. "If he were truly that scarecrow, as he is now commonly painted;" "*such* a scarecrow," &c. "I wish I could do that justice to his memory, to oblige the painters," &c. "do *such* justice *as* to oblige," &c.

There is a peculiar neatness in a sentence beginning with the conjunctive form of a verb. "*Were* there no difference, there would be no choice."

A double conjunctive, in two correspondent clauses of a sentence, is sometimes made use of: as, "*Had* he done this, he *had* escaped;" "*Had* the limitations on the prerogative been, in his time, quite fixed and certain, his integrity *had* made him regard as sacred, the boundaries of the constitution." The sentence in the common form would have read thus: "If the limitations on the prerogative had been, &c. his integrity would have made him regard," &c.

The particle *as*, when it is connected with the pronoun *such*, has the force of a relative pronoun: as, "Let *such as* presume to advise others, look well to their own conduct;" which is equivalent to, "Let *them who* presume," &c. But when used by itself, this particle is frequently, if not always, to be considered as a conjunction, or perhaps as an adverb.

Some respectable grammarians suppose, that the word *as* is always a pronoun: and that, in every situation, it has the meaning of *it*, *that*, or *which*. They would, however, find it difficult to prove, that, in the following sentences, this word has the meaning of any one of those pronouns. "*As* to those persons, I must say, *as* it is due to them, that they were *as* disinterested *as* their opponents." "Love thy neighbour *as* thyself." "Forgive us our debts *as* we forgive our debtors." "And *as* Paul was long preaching, Eutychus sunk down."

Our language wants a conjunction adapted to familiar style, equivalent to *notwithstanding*. The words *for all that*, seem to be too low. "The word was in the mouth of every one, but for all that, the subject may still be a secret."

In regard that is solemn and antiquated; *because* would do much better in the following sentence. "It cannot be otherwise in regard that the French prosody differs from that of every other language."

The word *except* is far preferable to *other than*. "It admitted of no effectual cure other than amputation." *Except* is also to be preferred to *all but*. "They were happy all but the stranger."

In the two following phrases, the conjunction *as* is improperly omitted; "Which nobody presumes, or is so sanguine to hope." "I must, however, be so just to own."

The conjunction *that* is often properly omitted, and understood: as, "I beg you would come to me;" "See thou do it not;" instead of "that you would," "that thou do." But in the following and many similar phrases, this conjunction were much better inserted: "Yet it is reason the memory of their virtues remain to posterity." It should be, "yet it is *just that* the memory," &c.

Rule XX.

When the qualities of different things are compared, the latter noun or pronoun is not governed by the conjunction *than* or *as*, but agrees with the verb, or is governed by the verb or the preposition, expressed or understood: as, "Thou art wiser than I;" that is, "than I am." "They loved him more than me;" i. e. "more than they loved me." "The sentiment is well expressed by Plato, but much better by Solomon than him;" that is, "than by him."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 20.

The propriety or impropriety of many phrases, in the preceding as well as in some other forms, may be discovered, by supplying the words that are not expressed; which will be evident from the following instances of erroneous construction. "He can read better than me." "He is as good as her." "Whether I be present or no." "Who did this? Me." By supplying the words understood in each of these phrases, their impropriety and governing rule will appear: as, "Better than I can read;" "As good as she is;" "Present or not present;" "I did it."

1. By not attending to this rule, many errors have been committed: a number of which is subjoined, as a further caution and direction to the learner. "Thou art a much greater loser than me by his death." "She suffers hourly more than me." "We contributed a third more than the Dutch, who were obliged to the same proportion more than us." "King Charles, and more than him, the duke and the popish faction, were at liberty to form new schemes." "The drift of all his sermons was, to prepare the Jews for the reception of a prophet mightier than him, and whose shoes he was not worthy to bear." "It was not the work of so eminent an author, as him to whom it was first imputed." "A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both." "If the king give us leave, we may perform the office as well as them that do." In these passages it ought to be, "*I*, *we*, *he*, *they*, respectively."

When the relative *who* immediately follows *than*, it seems to form an exception to the 20th rule; for in that connexion,

the relative must be in the objective case: as, "Alfred, *than whom*, a greater king never reigned," &c. "Beelzebub, *than whom*, Satan excepted, none higher sat," &c. It is remarkable that in such instances, if the personal pronoun were used, it would be in the nominative case; as, "A greater king never reigned *than he*," that is, "*than he was*," "Beelzezub, *than he*," &c.; that is, "*than he sat*." The phrase *than whom*, is, however, avoided by the best modern writers.

Some grammarians suppose that the words *than* and *but* are sometimes used as prepositions, and govern the objective case. They adopt this idea from the difficulty, if not impossibility as they conceive, of explaining many phrases, on any other principle. This plea of necessity appears, however, to be groundless. The principle of supplying the ellipsis is, we think, sufficient to resolve every case, in which *than* or *but* occurs, without wresting these words from their true nature, and giving them the character of prepositions. In the preceding paragraphs under this Rule, we have exhibited a number of examples, showing that the supply of the ellipsis sufficiently explains their construction. But as these may be deemed obvious cases, we shall select some, which appear to be more difficult in their developement. The following are of this nature. "I saw nobody but him;" "No person but he was present;" "More persons than they saw the action;" "The secret was communicated to more men than him;" "This trade enriched some people more than them." All these sentences may be explained, on the principle of supplying the ellipsis, in the following manner. In the first, we might say, "I saw nobody, but *I saw* him;" or, "I saw nobody, but him *I saw*;" in the second, "None was present, but he *was present*;" in the third, "More persons than they *were*, saw the action," or, "More than *these persons were*, saw the action;" in the fourth, "The secret was communicated to more persons than *to* him," in the fifth, "This trade enriched some people more than *it enriched* them."—The supply of the ellipsis certainly gives an uncouth appearance to these sentences: but this circumstance forms no solid objection to the truth of the principle for which we contend. Most of the idioms in a language could not be literally accounted for, but by very awkward modes of expression.

If the rule which has been recommended, effectually answers the purpose of ascertaining the cases of nouns and pronouns, in connexion with the words *than* and *but*, why should we have recourse to the useless expedient of changing these words into other parts of speech; especially when this expedient would often produce ambiguity, and lead into error? That it would have this effect might be shown in

numerous instances. One, however, will be sufficient. "If we use the word *than* as a preposition, we should say, 'I love her better than him,' whether it be meant, 'I love her better than I love him,' or, 'I love her better than he does.' By using the word as a conjunction, the ambiguity is prevented. For, if the former sentiment is implied, we say, 'I love her better than him;' that is, 'than I love him;' if the latter, we say, 'I love her better than he,' that is, 'than he loves her.'"

If it should be said, that *but* and *than* may be properly supplied by the prepositions *except* and *besides*, and that therefore the substitution of the latter for the former must be allowable; we reply, that, in numerous instances, these words cannot be properly substituted for each other. But if this could be universally done, it might still be said, that equivalence of meaning, by no means implies identity of grammatical construction. This, we think, has been fully proved in the sixth Chapter of Etymology, Section 1, pages 61, 62.

From what has been advanced on this subject, the following rule may be laid down. "When the pronoun following *but* or *than*, has exactly the same bearing and relation as the preceding noun or pronoun has, with regard to other parts of the sentence, it must have the same grammatical construction." By applying this rule to the various examples already exhibited, the reader will, we doubt not, perceive its propriety and use.

That the student may be still further assisted, in his endeavours to discover the true grammatical construction of a noun or pronoun following *but* or *than*, it may not be improper to observe, that the 18th Rule of Syntax may be considered as subsidiary to the preceding rule, and to the principle of supplying the ellipsis. Thus, in the expression, "I saw nobody but him," *nobody* is in the objective case, governed by the verb *saw;* and *him* is in the same case, because conjunctions, according to Rule the 18th, connect the same cases of nouns and pronouns. In the phrase, "Nobody but he was present," *he* is in the nominative case, because it is connected by the conjunction *but*, with the noun *nobody*, which is in the nominative. The other sentences, in which the conjunction *than* is used, may be construed in the same manner.

If the 18th Rule of Syntax should not appear to apply to every example, which has been produced in this discussion, nor to others which might be adduced; it will be found, on strict examination, that the supposed exceptions are, in fact, sentences which do not come within the reason and limitation of the rule. Thus, in the sentence, "I have a greater respect for them than he," the pronoun *he* is connected by the conjunction *than* with the pronoun *them:* and yet they are

not put in the same case; because they have not the same bearing and relation, with regard to the rest of the sentence; which is requisite according to rule 18, and its explanatory note. See the Note at page 204.

The two latter rules are founded on the principle of supplying the ellipsis, and are intimately connected with it: they in fact derive all their authority from that principle. They may, however, be of use to the student, by presenting the subject in different points of view: some of them may strike his attention more than others, and lead him to a full developement of the subject.

Rule XXI.

To avoid disagreeable repetitions, and to express our ideas in few words, an ellipsis, or omission of some words, is frequently admitted. Instead of saying, "He was a learned man, he was a wise man, and he was a good man;" we make use of the ellipsis, and say, "He was a learned, wise, and good man."

When the omission of words would obscure the sentence, weaken its foree, or be attended with an impropriety, they must be expressed. In the sentence; "We are apt to love who love us," the word *them* should be supplied. "A beautiful field and trees," is not proper language. It should be, "Beautiful fields and trees;" or, "A beautiful field and fine trees."

See Vol. ii. Part. 3. Exercises. Chap. 1. Rule 21.

Almost all compounded sentences, are more or less elliptical; some examples of which may be seen under the different parts of speech.

1. The ellipsis of the *article* is thus used: "A man, woman, and child;" that is, "a man, a woman, and a child." "A house and garden;" that is, "A house and a garden." "The sun and moon;" that is, "the sun and the moon." "The day and hour;" that is, "the day and the hour." In all these instances, the article being once expressed, the repetition of it becomes unnecessary. There is, however, an exception to this observation, when some peculiar emphasis requires a repetition; as in the following sentence: "Not only the year, but

the day and the hour." In this case, the ellipsis of the last article would be improper. When a different form of the article is requisite, the article is also properly repeated: as, "*a* house, and *an* orchard;" instead of, "a house and orchard."

2. The *noun* is frequently omitted in the following manner. "The laws of God and man;" that is, "the laws of God and the laws of man." In some very emphatical expressions, the ellipsis should not be used: as, "Christ the power of God, and the wisdom of God;" which is more emphatical than, "Christ the power and wisdom of God."

3. The ellipsis of the *adjective* is used in the following manner. "A delightful garden and orchard;" that is, "a delightful garden and a delightful orchard." "A little man and woman;" that is, "A little man and a little woman." In such elliptical expressions as these, the adjective ought to have exactly the same signification, and to be quite as proper, when joined to the latter substantive as the former; otherwise the ellipsis should not be admitted.

Sometimes the ellipsis is improperly applied to nouns of different numbers: as, "A magnificent house and gardens." In this case it is better to use another adjective: as, "A magnificent house and fine gardens."

4. The following is the ellipsis of the *pronoun*. "I love and fear him:" that is, "I love him, and I fear him." "My house and lands;" that is, "my house and my lands." In these instances the ellipsis may take place with propriety; but if we would be more express and emphatical, it must not be used: as, "His friends and his foes." "My sons and my daughters."

In some of the common forms of speech, the relative pronoun is usually omitted: as, "This is the man they love;" instead of, "This is the man *whom* they love." "These are the goods they bought;" for, "These are the goods *which* they bought."

In complex sentences, it is much better to have the relative pronoun expressed: as it is more proper to say, "The posture in which I lay," than, "In the posture I lay:" "The horse on which I rode, fell down;" than, "The horse I rode, fell down."

The antecedent and the relative connect the parts of a sentence together; and, to prevent obscurity and confusion, they should answer to each other with great exactness. "We speak that we do know, and testify that we have seen." Here the ellipsis is manifestly improper, and ought to be supplied: as, "We speak that *which* we do know, and testify that *which* we have seen."

5. The ellipsis of the *verb* is used in the following instances. "The man was old and crafty;" that is, "the man was old, and the man was crafty." "She was young, and beautiful, and good;" that is, "She was young, she was beautiful, and she was good." "Thou art poor, and wretched, and miserable, and blind, and naked." If we would fill up the ellipsis in the last sentence, *thou art* ought to be repeated before each of the adjectives.

If, in such enumeration, we choose to point out one property above the rest, that property must be placed last, and the ellipsis supplied: as, "She is young and beautiful, and she is good."

"I went to see and hear him;" that is, "I went to see him, and I went to hear him." In this instance, there is not only an ellipsis of the governing verb, *I went*, but likewise of the sign of the infinitive mood, which is governed by it.

Do, *did*, *have*, *had*, *shall*, *will*, *may*, *might*, and the rest of the auxiliaries of the compound tenses, are frequently used alone, to spare the repetition of the verb: as, "He regards his word, but thou dost not:" i. e. "dost not regard it." "We succeeded, but they did not;" "did not succeed." "I have learned my task, but you have not;" "have not learned." "They must, and they shall be punished;" that is, "they must be punished."

The auxiliary verbs are often very properly omitted before the principal verb: as, "I have seen and heard him frequently;" not, "*I have* heard." "He will lose his estate, and incur reproach:" not, "he *will* incur." But when any thing is emphatically expressed, or when opposition is denoted, this ellipsis should be avoided: as, "I have seen, and I have heard him too;" "He was admired, but he was not beloved."

6. The ellipsis of the *adverb* is used in the following manner. "He spoke and acted wisely;" that is, "He spoke wisely, and he acted wisely." "Thrice I went and offered my service;" that is, "Thrice I went, and thrice I offered my service."

7. The ellipsis of the *preposition*, as well as of the verb, is seen in the following instances: "He went into the abbeys, halls, and public buildings;" that is, "He went into the abbeys, he went into the halls, and he went into the public buildings." "He also went through all the streets, and lanes of the city;" that is, "Through all the streets, and through all the lanes," &c. "He spoke to every man and woman there," that is, "to every man and to every woman." "This day, next month, last year;" that is, "on this day, in the next month, in the last year." "The Lord do that which seemeth him good;" that is, "which seemeth *to* him."

8. The ellipsis of the *conjunction* is as follows: "They confess the power, wisdom, goodness, and love, of their Creator;" i. e. "the power, and wisdom, and goodness, and love of," &c. "Though I love him, I do not flatter him," that is, "Though I love him, *yet* I do not flatter him."

There is a very common ellipsis of the conjunction *that*: as, "He told me he would proceed immediately;" "I desired he would not be too hasty;" "I fear it comes too much from the heart;" instead of. "He told me *that* he would proceed immediately:" "I desired *that* he would not be too hasty:" "I fear *that* it comes too much from the heart."—This ellipsis is tolerable in conversation, and in epistolary writing: but it should be sparingly indulged, in every other species of composition. The French do not use this mode of expression: they avoid the ellipsis on such occasions.

9. The ellipsis of the *interjection* is not very common: it, however, is sometimes used: as, "Oh! pity and shame!" that is, "Oh pity! Oh shame!"

As the ellipsis occurs in almost every sentence in the English language, numerous examples of it might be given: but only a few more can be admitted here.

In the following instance, there is a very considerable one: "He will often argue, that if this part of our trade were well cultivated, we should gain from one nation; and if another, from another;" that is, "He will often argue, that if this part of our trade were well cultivated, we should gain from one nation, and if another part of our trade were well cultivated, we should gain from another nation."

Sometimes a considerable part of a sentence is properly omitted, when we presume that the nominative case and its whole regimen may be readily understood: as, "Nature has given to animals one time to act, and another to rest:" instead of saying: "Nature has given to animals one time to act, and nature has given to animals another time to rest."

The following instances, though short, contain much of the ellipsis; "Wo is me;" i. e. "wo is to me." "To let blood;" i. e. "to let out blood." "To let down;" i. e. "to let it fall or slide down." "To walk a mile;" i. e. "to walk through the space of a mile." "To sleep all night;" i. e. "To sleep through all the night." "To go a fishing;" "To go a hunting;" i. e. "to go on a fishing voyage or business;" "to go on a hunting party." "I dine at two o'clock;" i. e. "at two of the clock." "By sea, by land, on shore;" i. e. "By the sea, by the land, on the shore."

It is very frequent, when the word *notwithstanding* agrees with a number of words, or with an entire clause, to omit the whole except this word: and in this use of *notwithstanding*,

we have a striking proof of the value of abbreviations in language. For example: "Moses said, let no man leave of it till the morning: *notwithstanding*, they hearkened not unto him." Here *notwithstanding* appears without the clause to which it belongs: and to complete the sense in words, it would be necessary to repeat the whole preceding clause, or the substance of it.—"Moses said, let no man leave of it till the morning. *Notwithstanding this command of Moses*, or, *notwithstanding Moses said that which has been recited*, they hearkened not unto Moses."—"Folly meets with success in this world: but it is true *notwithstanding*, that it labours under disadvantages." This passage, at length, would read thus: "Folly meets with success in the world: but it is true, *notwithstanding folly meets with success in the world*, that it labours under disadvantages."

It is not unusual to apply a pronoun, *this*, *that*, *which*, or *what*, to represent nearly the whole of a sentence: as, "Bodies which have no taste, and no power of affecting the skin, may, notwithstanding *this*, act upon organs which are more delicate." Here *this* stands for, "*they have no taste, and no power to affect the skin.*"

In the following example, the pronoun and participle are omitted: "Conscious of his own weight and importance, the aid of others was not solicited." Here the words *he being* are understood; that is, "He being conscious of his own weight and importance." This clause constitutes the case absolute, or, the nominative absolute; which is not so obvious before, as after, the ellipsis is supplied.

10. The examples that follow are produced to show the impropriety of ellipsis in some particular cases. "The land was always possessed, during pleasure, by those intrusted with the command;" it should be, "those *persons* intrusted;" or, "those *who were* intrusted." "If he had read further, he would have found several of his objections might have been spared;" that is, "he would have found *that* several of his objections," &c. "There is nothing men are more deficient in, than knowing their own characters." It ought to be, "nothing *in which* men;" and, "than *in* knowing." "I scarcely know any part of natural philosophy would yield more variety and use;" it should be, "*which* would yield," &c. "In the temper of mind he was then;" i. e. "*in which* he then was." "The little satisfaction and consistency, to be found in most of the systems of divinity I have met with, made me betake myself to the sole reading of the Scriptures:" it ought to be, "*which are* to be found," and, "*which* I have met with." "He desired they might go to the altar together, and jointly return their thanks to whom only they were due;" i. e. "*to him* to whom," &c.

Rule XXII.

All the parts of a sentence should correspond to each other: a regular and dependent construction, throughout, should be carefully preserved. The following sentence is therefore inaccurate: "He was more beloved, but not so much admired, as Cinthio." It should be, "He was more beloved than Cinthio, but not so much admired."

See Vol. ii. Part 3. Exercises. Chap. 1. Rule 22.

The first example under this rule, presents a most irregular construction, namely, "He was more beloved *as* Cinthio." The words *more* and *so much*, are very improperly stated as having the same regimen. In correcting such sentences, it is not necessary to supply the latter ellipsis of the corrected sentence, by saying, "but not so much admired *as Cinthio was*;" because the ellipsis cannot lead to any discordant or improper construction, and the supply would often be harsh or inelegant.—*See* Rule xx. *and the Notes under it.*

As the 22d Rule comprehends all the preceding rules, it may, at the first view, appear to be too general to be useful. But by ranging under it a number of sentences peculiarly constructed, we shall perceive, that it is calculated to ascertain the true grammatical construction of many modes of expression, which none of the particular rules can sufficiently explain.

"This dedication may serve for almost any book, that has, is, or shall be published." It ought to be, "that has been, or shall be published." "He was guided by interests always different, sometimes contrary to, those of the community;" "different *from*;" or, "always different from those of the community, and sometimes contrary to them." "Will it be urged that these books are as old, or even older than tradition?" The words, "as old," and "older," cannot have a common regimen; it should be, "as old as tradition, or even older." "It requires few talents to which most men are not born, or at least may not acquire;" "or which, at least, they may not acquire." "The court of chancery frequently mitigates and breaks the teeth of the common law." In this construction, the first verb is said "to mitigate the teeth of the common law," which is an evident solecism. "Mitigates the common law, and breaks the teeth of it," would have been grammatical.

"They presently grow into good humour, and good language towards the crown;" "grow into good language," is

very improper. "There is never wanting a set of evil instruments, who either out of mad zeal, private hatred, or filthy lucre, are always ready," &c. We say properly, "A man acts out of mad zeal," or, "out of private hatred," but we cannot say, if we would speak English, "he *acts* out of filthy lucre." "To double her kindness and caresses of me:" the word "kindness" requires to be followed by either *to* or *for*, and cannot be construed with the preposition *of*. "Never was man so teased or suffered half the uneasiness, as I have done this evening:" the first and third clauses, viz. "Never was man so teased, as I have done this evening," cannot be joined without an impropriety; and to connect the second and third, the word *that* must be substituted for *as;* "Or suffered half the uneasiness that I have done;" or else, "half so much uneasiness as I have suffered."

The first part of the following sentence abounds with adverbs, and those such as are hardly consistent with one another: "*How much soever* the reformation of this degenerate age is *almost utterly* to be despaired of, we may yet have a more comfortable prospect of future times." The sentence would be more correct in the following form: "*Though* the reformation of this degenerate age is *nearly* to be despaired of," &c.

"Oh! shut not up my soul with the sinners, nor my life with the blood-thirsty; in whose hands is wickedness, and *their* right hand is full of gifts." As the passage, introduced by the copulative conjunction *and*, was not intended as a continuation of the principal and independent part of the sentence, but of the dependent part, the relative *whose* should have been used instead of the possessive *their;* viz. "and *whose* right hand is full of gifts."

The following sentences, which give the passive voice the regimen of an active verb, are very irregular, and by no means to be imitated. "The bishops and abbots were allowed their seats in the house of lords." "Thrasea was forbidden the presence of the emperor." "He was shown that very story in one of his own books." These sentences should have been; "The bishops and abbots were allowed to have (or to take) their seats in the house of lords;" or, "Seats in the house of lords were allowed to the bishops and abbots:" "Thrasea was forbidden to approach the presence of the emperor;" or, "The presence of the emperor was forbidden to Thrasea:" "That very story was shown to him in one of his own books."

The subsequent paragraph contains forms of sentences, which, though they are not uncommon, have an irregular construction, and should, with others of a similar nature, be carefully avoided. "The meeting was obliged to be defer-

red." "They are expected to be sent for next week." "He was forced to be lifted into his carriage." "The horses were ordered to be exercised every day."—These sentences may be corrected in the following manner. "It was necessary to defer the meeting;" or, "The meeting was necessarily deferred." "They expect to be sent for next week;" or, "It is expected they will be sent for next week." "He was under the necessity of being lifted into his carriage;" or, "It was necessary to lift him into his carriage." "Orders were given to exercise the horses every day;" or, "They ordered that the horses should be exercised every day."

"Eye hath not seen, nor ear heard, neither *have* entered into the heart of man, the things which God hath prepared for them that love him." There seems to be an impropriety in this sentence, in which the same noun serves in a double capacity, performing at the same time the offices both of the nominative and objective cases. "Neither *hath* it entered into the heart of man, to conceive the things," &c. would have been regular.

"We have the power of retaining, altering, and compounding those images which we have once received, into all the varieties of picture and vision." It is very proper to say, "altering and compounding those images which we have once received, into all the varieties of picture and vision;" but we can with no propriety say, "retaining them into all the varieties;" and yet, according to the manner in which the words are ranged, this construction is unavoidable: for, "retaining, altering, and compounding," are participles, each of which equally refers to and governs the subsequent noun, *those images;* and that noun again is necessarily connected with the following preposition, *into.* The construction might easily have been rectified, by disjoining the participle *retaining* from the other two participles, in this way: "We have the power of retaining those images which we have once received, and of altering and compounding them into all the varieties of picture and vision;" or, perhaps better thus: "We have the power of retaining, altering, and compounding those images which we have once received, and of forming them into all the varieties of picture and vision."

THE INTERJECTION.

The syntax of the Interjection is of so very limited a nature, that it does not require a distinct; appropriate rule;

especially as every thing which relates to it, in this point of view, has already been mentioned under other rules. See Rule v. Note 11: and Rule xxi. Note 9.

It may not, however, be improper to observe, in addition to what we formerly mentioned respecting the nature of this part of speech, that the genuine Interjection, which is always expressive of some strong sensation, does not owe its characteristic expression to the arbitrary form of articulation; but derives its force from the tone of voice and modification of countenance and gesture. These tones and gestures consequently express the same meaning, or nearly the same, independently of any necessary relation to the articulation which they may assume; and they are therefore universally understood.

DIRECTIONS FOR PARSING.

As we have finished the explanation of the different parts of speech, and the rules for forming them into sentences, it is now proper to give some examples of the manner in which the learners should be exercised, in order to prove their knowledge, and to render it familiar to them. This is called parsing. The nature of the subject, as well as the adaptation of it to learners, requires that it should be divided into two parts; viz. parsing, as it respects etymology alone; and parsing, as it respects both etymology and syntax.*

SECTION 1.

Specimen of Etymological Parsing:

"Virtue ennobles us."

Virtue is a common substantive of the neuter gender, the third person, the singular number, and in the nominative case. (*Decline the noun.*) *Ennobles* is a regular verb active, indicative mood, present tense, and the third person singular. (*Repeat the present tense, the imperfect tense, and the perfect participle.*)† *Us* is a personal pronoun, of the first person plural, and in the objective case. (*Decline the pronoun.*)

* See Vol. ii. part 1. Exercises in Parsing. Sec. 9. The note.
† The learner should occasionally repeat all the moods and tenses of the verb.

"Goodness will be rewarded."

Goodness is a common substantive, of the neuter gender, the third person, the singular number, and in the nominative case (*Decline it.*) *Will be rewarded* is a regular verb, in the passive voice, the indicative mood, the first future tense, and the third person singular. (*Repeat the present tense, the imperfect tense, and the perfect participle.*)

"Strive to improve."

Strive is an irregular verb neuter, in the imperative mood, and of the second person singular. (*Repeat the present tense, &c.*) *To improve* is a regular verb neuter, and in the infinitive mood. (*Repeat the present tense, &c.*)

"Time flies, O! how swiftly."

Time is a common substantive, of the neuter gender, the third person, the singular number, and in the nominative case. (*Decline the noun.*) *Flies* is an irregular verb neuter, the indicative mood, present tense, and the third person singular. (*Repeat the present tense, &c.*) *O!* is an interjection. *How* and *swiftly* are adverbs.

"Gratitude is a delightful emotion."

Gratitude is a common substantive, of the neuter gender, the third person, the singular number, and in the nominative case. (*Decline it.*) *Is* is an irregular verb neuter, indicative mood, present tense, and the third person singular. (*Repeat the present tense, &c.*) *A* is the indefinite article. *Delightful* is an adjective in the positive state. (*Repeat the degrees of comparison.*) *Emotion* is a common substantive of the neuter gender, the third person, the singular number, and in the nominative case. (*Decline it.*)

"They who forgive, act nobly."

They is a personal pronoun, of the third person, the plural number, and in the nominative case. (*Decline it.*) *Who* is a relative pronoun, and in the nominative case. (*Decline it.*) *Forgive* is an irregular verb active, indicative mood, present tense, and the third person plural. (*Repeat the present tense, &c.*) *Act* is a regular verb active, indicative mood, present tense, and the third person plural. (*Repeat, &c.*) *Nobly* is an adverb of quality. (*Repeat the degrees of comparison.*)

"By living temperately, our health is promoted."

By is a preposition. *Living* is the present participle of the regular neuter verb "to live." (*Repeat the participle.*) *Temperately* is an adverb of quality. *Our* is an adjective pronoun of the possessive kind. (*Decline it.*) *Health* is a common substantive, of the neuter gender, the third person, the singular number, and in the nominative case. (*Decline it.*) *Is promoted* is a regular verb passive, indicative mood, present tense, and the third person singular. (*Repeat, &c.*)

"We should be kind to them, who are unkind to us."

We is a personal pronoun, of the first person, the plural number, and in the nominative case. (*Decline it.*) *Should be* is an irregular verb neuter, in the potential mood, the imperfect tense, and the first person plural. (*Repeat the present tense, &c.*) *Kind* is an adjective, in the positive state. (*Repeat the degrees of comparison.*) *To* is a preposition. *Them* is a personal pronoun, of the third person, the plural number, and in the objective case. (*Decline it.*) *Who* is a relative pronoun, and in the nominative case. (*Decline it.*) *Are* is an irregular verb neuter, indicative mood, present tense, and the third person plural. (*Repeat, &c.*) *Unkind* is an adjective in the positive state. (*Repeat the degrees of comparison.*) *To* is a preposition. *Us* is a personal pronoun, of the first person, the plural number, and in the objective case. (*Decline it.*)

Section 2.

Specimens of Syntactical Parsing.

"Vice produces misery."

Vice is a common substantive, of the neuter gender, the third person, the singular number, and in the nominative case. *Produces* is a regular verb active, indicative mood, present tense, the third person singular, agreeing with its nominative "vice," according to RULE I. which says: (*here repeat the rule.*) *Misery* is a common substantive, of the neuter gender, the third person, the singular number, and the objective case, governed by the active verb "produces," according to RULE XI. which says, &c.

"Peace and joy are virtue's crown."

Peace is a common substantive. (*Repeat the gender, person, number, and case.*) *And* is a copulative conjunction. *Joy* is a

common substantive. (*Repeat the person, number, and case.*) *Are* is an irregular verb neuter, indicative mood, present tense, and the third person plural, agreeing with the nominative case "peace and joy," according to RULE II. which says; (*here repeat the rule.*) *Virtue's* is a common substantive, of the third person, the singular number, and in the possessive case, governed by the substantive "crown," agreeably to RULE X. which says, &c. *Crown* is a common substantive, of the neuter gender, the third person, the singular number, and in the nominative case, according to the fourth note of RULE XI.

"Wisdom or folly governs us."

Wisdom is a common substantive. (*Repeat the gender, person, number, and case.*) *Or* is a disjunctive conjunction. *Folly* is a common substantive. (*Repeat the gender, person, number, and case.*) *Governs* is a regular verb active, indicative mood, present tense, and the third person singular, agreeing with its nominative case "wisdom" or "folly," according to RULE III. which says, &c. *Us* is a personal pronoun, of the first person, plural number, and in the objective case, governed by the active verb "governs," agreeably to rule XI. which says, &c.

"Every heart knows its sorrows."

Every is an adjective pronoun of the distributive kind, agreeing with its substantive "heart," according to Note 3, under RULE VIII. which says, &c. *Heart* is a common substantive. (*Repeat the gender, person, number, and case.*) *Knows* is an irregular verb active, indicative mood, present tense, third person singular, agreeing with its nominative case "heart," according to RULE I. which says, &c. *Its* is a personal pronoun, of the third person singular, and of the neuter gender, to agree with its substantive "heart," according to RULE V. which says, &c. it is in the possessive case, governed by the noun "sorrows," according to RULE X. which says, &c. *Sorrows* is a common substantive, of the neuter gender, the third person, the plural number, and in the objective case, governed by the active verb "knows," according to RULE XI. which says, &c.

"The man is happy who lives wisely."

The is the definite article. *Man* is a common substantive. (*Repeat the gender, person, number, and case.*) *Is* is an irregular verb neuter, indicative mood, present tense, and the third

person singular, agreeing with the nominative case "man," according to RULE I. which says, &c. *Happy* is an adjective in the positive state. *Who* is a relative pronoun, which has for its antecedent, "man," with which it agrees in gender and number, according to RULE V. which says, &c. *Lives* is a regular verb neuter, indicative mood, present tense, third person singular, agreeing with its nominative "who," according to RULE VI. which says, &c. *Wisely* is an adverb of quality, placed after the verb, according to RULE XV.

"Who preserves us?"

Who is a relative pronoun of the interrogative kind, and in the nominative case singular. The word to which it relates, (its subsequent) is the noun or pronoun containing the answer to the question; according to a note under RULE VI. *Preserves* is a regular verb active, indicative mood, present tense, third person singular, agreeing with its nominative "who," according to RULE VI. which says, &c. *Us* is a personal pronoun. (*Repeat the person, number, case, and rule.*)

"Whose house is that? My brother's and mine.
Who inhabit it? We."

Whose is a relative pronoun of the interrogative kind, and relates to the following words, "brother's" "and mine," agreeably to a note under RULE VI. It is in the possessive case, governed by "house," according to RULE X. which says, &c. *House* is a common substantive. (*Repeat the gender, person, number, and case.*) *Is* is an irregular verb neuter, indicative mood, present tense, and the third person singular, agreeing with its nominative case "house," according to RULE I. which says, &c. *That* is an adjective pronoun of the demonstrative kind. *My* is an adjective pronoun of the possessive kind. *Brother's* is a common substantive, of the masculine gender, the third person, the singular number, and in the possessive case, governed by "house," understood, according to RULE X. and a note under RULE VI. *And* is a copulative conjunction. *Mine* is a personal pronoun, of the first person, the singular number, and in the possessive case, according to a note under RULE X. and another under RULE VI. *Who* is a relative pronoun of the interrogative kind, of the plural number, in the nominative case, and relates to "we," following, according to a note under RULE VI. *Inhabit* is a regular verb active. (*Repeat the mood, tense, person, &c.*) *It* is a personal pronoun, of the third person, the singular number, and in the

objective case, governed by the active verb "inhabit," according to RULE XI. which says, &c. *We* is a personal pronoun, of the first person, the plural number, and the nominative case to the verb "inhabit" understood. The words "inhabit it" are implied after "we" agreeably to a note under RULE VI.

"Remember to assist the distressed."

Remember is a regular verb active, imperative mood, the second person singular, and agrees with its nominative case "thou" understood. *To assist* is a regular verb active, in the infinitive mood, governed by the preceding verb "remember," according to RULE XII. which says, &c. *The* is the definite article. *Distressed* is an adjective put substantively.

"We are not unemployed."

We is a personal pronoun. (*Repeat the person, number, and case.*) *Are* is an irregular verb neuter. (*Repeat the mood, tense, person, &c.*) *Not* is an adverb of negation. *Unemployed* is an adjective in the positive state. The two negatives *not* and *un*, form an affirmative agreeably to RULE XVI. which says, &c.

"This bounty has relieved you and us; and has gratified the donor."

This is an adjective pronoun of the demonstrative kind. *Bounty* is a common substantive. (*Repeat the gender, person, number, and case.*) *Has relieved* is a regular verb active, indicative mood, perfect tense, third person singular, agreeing with its nominative "bounty," according to RULE I. which says, &c. *You* is a personal pronoun, of the second person plural, and in the objective case. (*Repeat the government and rule.*) *And* is a copulative conjunction. *Us* is a personal pronoun, in the objective case. *You* and *us* are put in the same case according to RULE XVIII. which says, &c. *And* is a copulative conjunction. *Has gratified* is a regular verb active, indicative mood, perfect tense, and third person singular, agreeing with its nominative "bounty," understood. "*Has relieved*" and "*has gratified*," are in the same mood and tense, according to RULE XVIII. which says, &c. *The* is the definite article. *Donor* is a common substantive, of the third person, the singular number, and in the objective case, governed by the active verb "has gratified," according to RULE XI. which says, &c.—*See p. 39, on Gender.*

"He will not be pardoned, unless he repent."

He is a personal pronoun, of the third person, singular number, masculine gender, and in the nominative case. *Will be pardoned* is a regular passive verb, indicative mood, first future tense, and the third person singular, agreeing with its nominative "he," according to RULE I. and composed of the auxiliaries "will be," and the perfect participle "pardoned." *Not* is a negative adverb. *Unless* is a disjunctive conjunction. *He* is a personal pronoun. (*Repeat the person, number, gender, and case.*) *Repent* is a regular verb neuter, in the subjunctive mood, the present tense, the third person singular, and agrees with its nominative case "he," according to RULE I. which says, &c. It is in the subjunctive mood, because it implies a future sense, and denotes uncertainty, signified by the conjunction "unless," agreeably to RULE XIX. and the notes.

"They could obtain the object of their wishes, if they would be resolute."

They is a personal pronoun. (*Repeat the person, number, and case.*) *Could obtain* is a regular verb active, potential mood, imperfect tense, third person plural, agreeing with its nominative "they," according to RULE I. which says, &c. *The* is the definite article. (*Repeat the definition.*) *Object* is a common substantive, of the third person, the singular number, and in the objective case, governed by the active verb "could obtain," agreeably to RULE XI. which says, &c. *Of* is a preposition. *Their* is an adjective pronoun of the possessive sort, agreeing with its substantive "wishes," according to RULE VIII. which says, &c. *Wishes* is a common substantive, of the third person, the plural number, and in the objective case, governed by the preposition *of*, according to RULE XVII. which says, &c. The phrase, *the object of their wishes*, may be termed an "objective phrase," governed by the active verb "could obtain," according to a note under RULE XI. page 180. *If* is a copulative conjunction. *They* is a personal pronoun. (*Repeat the person, number, and case.*) *Would be* is an irregular verb neuter, in the subjunctive mood, imperfect tense, of the third person plural, agreeing with its nominative case "they" in number and person. It is in the subjunctive mood, according to a note at page 82. (*Define the subjunctive mood.*) *Resolute* is an adjective in the positive state, and belongs to its substantive "persons" understood, according to RULE VIII. which says, &c.

"To be pure in heart, pious, and benevolent, which all may be, constitutes human happiness."

To be pure in heart, pious, and benevolent, is the antecedent to the pronoun "which," according to a note under Chapter v. of Etymology, page 50. This phrase is also the nominative case to the verb "constitutes," according to note 1, under RULE I. *Which* is a relative pronoun, having for its antecedent the phrase before mentioned. It is in the nominative case, according to RULE XI. note 4. *All* is an adjective pronoun of the indefinite kind, agreeing with its substantive "persons" understood, according to RULE VIII. which says, &c. *May be* is an irregular verb neuter, in the potential mood, present tense, and the third person plural, agreeing with the nominative case "all," according to RULE I. which says, &c. *Constitutes* is a regular verb active, indicative mood, present tense, third person singular, agreeing with its nominative case the phrase above-mentioned. *Human* is an adjective, which agrees with its substantive "happiness," according to RULE VIII. which says, &c. *Happiness* is a common substantive. (*Repeat the gender, person, number, case, and government.*)

"Good works being neglected, devotion is false."

Good works being neglected, being independent on the rest of the sentence, is the case absolute, according to the fifth note of RULE I. *Devotion* is a common substantive. (*Repeat the gender, number, person, and case.*) *Is* is an irregular verb neuter. (*Repeat the mood, tense, person, &c.*) *False* is an adjective in the positive state, and belongs to its substantive "devotion" understood, agreeably to RULE VIII. which says, &c.

"The emperor, Marcus Aurelius, was a wise and virtuous prince."

The is the definite article. *Emperor* is a common substantive, of the masculine gender, the third person, the singular number, and in the nominative case. *Marcus Aurelius* is a proper name or substantive, and in the nominative case, because it is put in apposition with the substantive "emperor," agreeably to the first note of RULE X. *Was* is an irregular verb neuter, indicative mood, imperfect tense, and the third person singular, agreeing with its nominative case "emperor," according to RULE I. *A* is the indefinite article. *Wise* is an adjective, and belongs to its substantive "prince." *And* is a copulative

conjunction. *Virtuous* is an adjective, and belongs, &c. *Prince* is a common substantive, and in the nominative case, according to the fourth note of RULE XI.

"To err is human."

To err, is the infinitive mood, and the nominative case to the verb "is." *Is* is an irregular verb neuter, indicative mood, present tense, and the third person singular, agreeing with its nominative case "to err," according to Note 1, under RULE the first. *Human* is an adjective, and belongs to its substantive "nature" understood, according to RULE VIII. which says, &c.

"To countenance persons who are guilty of bad actions, is scarcely one remove from actually committing them."

To countenance persons who are guilty of bad actions, is part of a sentence, which is the nominative case to the verb "is." *Is* is an irregular verb neuter, &c. agreeing with the aforementioned part of a sentence, as its nominative case, according to Note 1. under RULE the first. *Scarcely* is an adverb. *One* is a numeral adjective, agreeing with its substantive "remove." *Remove* is a common substantive, of the neuter gender, the third person, the singular number, and in the nominative case, according to the fourth note of RULE XI. *From* is a preposition. *Committing* is the present participle of the regular active verb "to commit." *Them* is a personal pronoun of the third person, the plural number, and in the objective case, governed by the participle "committing," agreeably to RULE XIV. which says, &c.

"Charles was ardent, inconsiderate, and regardless of advice, qualities incident to youth."

Charles is a proper name or substantive. (*Repeat the person, number, and case.*) *Was* is an irregular verb neuter. (*Repeat the mood, tense, person, number, and agreement.*) *Ardent, inconsiderate*, and *regardless*, are adjectives in the positive state, and belong to the substantive "Charles," according to RULE VIII. which says, &c. These adjectives are joined together by the conjunction *and* expressed between the two latter, and understood between the two former. *Of* is a preposition. *Advice* is a common substantive, of the third person, the singular number, and in the objective case, governed by the preposition *of*, according to RULE XVII. which says, &c. *Qualities* is a common substantive, of the neuter gender, the third person, the plural number, and in the nominative case. This word "qualities," is put in apposition to the preceding clause, or part of the sentence, according to the observations in the second paragraph

under RULE X. *Incident* is an adjective in the positive state, and belongs to its substantive "qualities," according to RULE VIII. which says, &c. *To* is a preposition. *Youth* is a common substantive of the third person, the singular number, and in the objective case, governed by the preposition *to*, according to RULE XVII. which says, &c.

"Let me proceed."

This sentence, according to the statement of grammarians in general, is in the imperative mood, of the first person, and the singular number. The sentence may, however, be analyzed in the following manner. *Let* is an irregular verb active, in the imperative mood, of the second person, the plural number, and agrees with its nominative case "you," understood: as, "do you let." *Me* is a personal pronoun of the first person, the singular number, and in the objective case, governed by the active verb "let," agreeably to RULE XI. which says, &c. *Proceed* is a regular verb neuter, in the infinitive mood, governed by the preceding verb "let," according to RULE XII. which says, &c.

"Living expensively and luxuriously destroys health. By living frugally and temperately, health is preserved."

Living expensively and luxuriously, is the nominative case to the verb "destroys," according to Note 1, under RULE I. *Living frugally and temperately*, is a substantive phrase in the objective case, governed by the preposition "by," according to Note 2, under RULE XIV.

The preceding specimens of parsing, if carefully studied by the learner, seem to be sufficiently explicit, to enable him to comprehend the nature of this employment; and sufficiently diversified, to qualify him, in other exercises, to point out and apply the remaining rules, both principal and subordinate.

The student may derive some advantage in the business of Parsing, and some improvement in the radical knowledge of many of the rules of syntax, by consulting the second chapter of the Exercises in Parsing, contained in volume 2, of this work; especially the ninth section of that chapter, entitled, "Mode of verbally correcting erroneous sentences."

PART IV.

PROSODY.

PROSODY consists of two parts: the former teaches the true PRONUNCIATION of words, comprising ACCENT, QUANTITY, EMPHASIS, PAUSE, and TONE; and the latter, the laws of VERSIFICATION.

CHAPTER I.

OF PRONUNCIATION.

SECTION 1.

Of Accent.

ACCENT is the laying of a peculiar stress of the voice, on a certain letter or syllable in a word, that it may be better heard than the rest, or distinguished from them: as, in the word *presúme*, the stress of the voice must be on the letter *u*, and second syllable, *sume*, which take the accent.

As words may be formed of a different number of syllables, from one to eight or nine, it was necessary to have some peculiar mark to distinguish words from mere syllables; otherwise speech would be only a continued succession of syllables, without conveying ideas: for, as words are the marks of ideas, any confusion in the marks, must cause the same in the ideas for which they stand. It was therefore necessary, that the mind should at once perceive what number of syllables belongs to each word, in utterance. This might be done by a perceptible pause at the end of each word in speaking, as we form a certain distance between them in writing and printing.

But this would make discourse extremely tedious; and though it might render words distinct, would make the meaning of sentences confused. Syllables might also be sufficiently distinguished, by a certain elevation or depression of voice upon one syllable of each word, which was the practice of some nations. But the English tongue has, for this purpose, adopted a mark of the easiest and simplest kind, which is called accent, and which effectually answers the end.

Every word in our language, of more than one syllable, has one of them distinguished from the rest in this manner: and some writers assert, that every monosyllable of two or more letters, has one of its letters thus distinguished.

Accent is either principal or secondary. The principal accent is that which necessarily distinguishes one syllable in a word from the rest. The secondary accent is that stress, which we may occasionally place upon another syllable, besides that which has the principal accent: in order to pronounce every part of the word more distinctly, forcibly, and harmoniously: thus, "Complaisant, caravan," and "violin," have frequently an accent on the first as well as on the last syllable, though a somewhat less forcible one. The same may be observed of "Repartee, referee, privateer, domineer," &c. But it must be observed, that though an accent is allowed on the first syllable of these words, it is by no means necessary; they may all be pronounced with one accent, and that on the last syllable, without the least deviation from propriety.

As emphasis evidently points out the most significant word in a sentence; so where other reasons do not forbid, the accent always dwells with greatest force on that part of the word which, from its importance, the hearer has always the greatest occasion to observe: and this is necessarily the root or body of the word. But as harmony of termination frequently attracts the accent from the root to the branches of words, so the first and most natural law of accentuation seems to operate less in fixing the stress than any other. Our own Saxon terminations, indeed, with perfect uniformity, leave the principal part of the word in quiet possession of what seems its lawful property; but Latin and Greek terminations, of which our language is full, assume a right of preserving their original accent, and subject almost every word they bestow upon us to their own classical laws.

Accent, therefore, seems to be regulated, in a great measure, by etymology. In words from the Saxon, the accent is generally on the root: in words from the learned languages, it is generally on the termination; and if to these we add the

different accent we lay on some words, to distinguish them from others, we seem to have the three great principles of accentuation; namely, the *radical*, the *terminational*, and the *distinctive*. The radical: as, "Lóve, lóvely, lóveliness;" the terminational: as, "Hármony, harmónious;" the distinctive: as, "Cónvert, to convért."

ACCENT ON DISSYLLABLES.

Words of two syllables have necessarily one of them accented, and but one. It is true, for the sake of emphasis, we sometimes lay an equal stress upon two successive syllables: as, "Dí-réct, sóme-tímes;" but when these words are pronounced alone, they have never more than one accent. The word "á-mén," is the only word which is pronounced with two accents when alone.

Of dissyllables, formed by affixing a termination, the former syllable is commonly accented: as, "Chíldish, kíngdom, áctest, ácted, tóilsome, lóver, scóffer, faírer, fŏremost, zéalous, fúlness, meékly, ártist."

Dissyllables, formed by prefixing a syllable to the radical word, have commonly the accent on the latter: as, "To beseém, to bestów, to retúrn."

Of dissyllables, which are at once nouns and verbs, the verb has commonly the accent on the latter, and the noun, on the former syllable: as, "To cemént, a cément; to contráct, a cóntract; to preságe, a présage."

This rule has many exceptions. Though verbs seldom have their accent on the former, yet nouns often have it on the latter syllable: as, "Delíght, perfúme." Those nouns which in the common order of language, must have preceded the verbs, often transmit their accent to the verbs they form, and inversely. Thus, the noun "wáter," must have preceded the verb "to wáter," as the verb "to correspónd," must have preceded the noun "correspóndent:" and "to pursúe" claims priority to "pursúit." So that we may conclude, wherever verbs deviate from the rule, it is seldom by chance, and generally in those words only where a superior law of accent takes place.

All dissyllables ending in *y*, *our*, *ow*, *le*, *ish*, *ic*, *ter*, *age*, *en*, *et*,: as, "Cránny, lábour, willow, wállow;" (except "allów, avów, endów, belów, bestów;) báttle, bánish, cámbric, bátter, coúrage, fásten, quíet;" accent the former syllable.

Dissyllable nouns in *er*: as, "Cánker, bútter," have the accent on the former syllable.

Dissyllable verbs, terminating in a consonant and *e* final: as, "Compríse, escápe;" or having a diphthong in the last syl-

lable; as, "Appéase, revéal;" or ending in two consonants; as, "Atténd;" have the accents on the latter syllable.

Dissyllable nouns, having a diphthong in the latter syllable, have commonly their accent on the latter syllable: as, "Appláuse;" except some words in *ain*: as, "Víllain, cúrtain, moúntain."

Dissyllables that have two vowels, which are separated in the pronunciation, have always the accent on the first syllable: as, "Líon, ríot, quíet, líar, rúin;" except "creáte."

ACCENT ON TRISYLLABLES.

Trisyllables formed by adding a termination, or prefixing a syllable, retain the accent of the radical word: as, "Lóveliness, ténderness, contémner, wágoner, phy'sical, bespátter, comménting, comménding, assúrance."

Trisyllables ending in *ous*, *al*, *ion*: as, "árduous, cápital, méntion," accent the first.

Trisyllables ending in *ce*, *ent*, and *ate*, accent the first syllable: as, "Coúntenance, cóntinence, ármament, ímminent, élegant, própagate;" unless they are derived from words having the accent on the last: as, "Connívance, acquáintance;" and unless the middle syllable has a vowel before two consonants; as, "Promúlgate."

Trisyllables ending in *y*, as, "éntity, spécify, líberty, víctory, súbsidy," commonly accent the first syllable.

Trisyllables ending in *re* or *le*, accent the first syllable: as, "Légible, théatre;" except "Discíple," and some words which have a preposition: as, "Exámple, indénture."

Trisyllables ending in *ude*, commonly accent the first syllable: as, "Plénitude, hábitude, réctitude."

Trisyllables ending in *ator*, have the accent on the middle syllables: as, "Spectátor, creátor," &c.; except "órator, sénator, bárrator, légator."

Trisyllables which have in the middle syllable a diphthong; as, "Endéavour;" or a vowel before two consonants; as, "Doméstic;" accent the middle syllable.

Trisyllables that have their accent on the last syllable are commonly French: as, "Acquiésce, repartée, magazíne;" or they are words formed by prefixing one or two syllables to a long syllable: as, "Immatúre, overchárge."

ACCENT ON POLYSYLLABLES.

Polysyllables, or words of more than three syllables, generally follow the accent of the words from which they are

derived: as, "árrogating, cóntinency, incóntinently, commén-dable, commúnicableness."

Words ending in *ator* have the accent generally on the penultimate, or last syllable but one: as, "Emendátor, gladiátor, equivocátor, prevaricátor."

Words ending in *le* commonly have the accent on the first syllable: as, "ámicable, déspicable:" unless the second syllable has a vowel before two consonants: as, "combústible, condémnable."

Words ending in *ion*, *ous*, and *ty*, have their accent on the antepenultimate, or last syllable but two: as, "Salvátion, victórious, actívity."

Words which end in *ia*, *io*, and *cal*, have the accent on the antepenult: as, "Cyclopædia, punctílio, despótical."

The rules respecting accent, are not advanced as complete or infallible, but proposed as useful. Almost every rule of every language has its exceptions; and, in English, as in other tongues, much must be learned by example and authority.

It may be further observed, that though the syllable on which the principal accent is placed, is fixed and certain, yet we may, and do, frequently make the secondary principal, and the principal secondary: thus, "Caravan, complaisant, violin, repartee, referee, privateer, domineer," may all have the greater stress on the first, and the less on the last syllable, without any violent offence to the ear: nay, it may be asserted, that the principal accent on the first syllable of these words, and none at all on the last, though certainly improper, has nothing in it grating or discordant; but placing an accent on the second syllable of these words, would entirely derange them, and produce a great harshness and dissonance. The same observations may be applied to "demonstration, lamentation, provocation, navigator, propagator, alligator," and every similar word in the language.

Section 2.

Of Quantity.

The quantity of a syllable, is that time which is occupied in pronouncing it. It is considered as LONG or SHORT.

A vowel or syllable is long, when the accent is on the vowel; which occasions it to be slowly joined in pronunciation with the following letters: as, "Fāll, bāle, mōōd, hōūse, fēature."

A syllable is short, when the accent is on the consonant; which occasions the vowel to be quickly joined to the succeeding letter: as, "ănt, bŏnnĕt, hŭngĕr."

A long syllable generally requires double the time of a short one in pronouncing it: thus, "Māte," and "Nōte" should be pronounced as slowly again as "Măt" and "Nŏt."

Unaccented syllables are generally short: as, "ădmire, bóldnĕss, sínnĕr." But to this rule there are many exceptions: as, "álsŏ, éxīle, gángrēne, úmpīre, fŏrĕtāste," &c.

When the accent is on a consonant, the syllable is often more or less short, as it ends with a single consonant, or with more than one: as, "Sádly, róbber; persíst, mátchless."

When the accent is on a semi-vowel, the time of the syllable may be protracted, by dwelling upon the semi-vowel: as, "Cur', can', fulfil':" but when the accent falls on a mute, the syllable cannot be lengthened in the same manner: as, "Búbble, cáptain, tótter."

The quantity of vowels has, in some measure, been considered under the first part of grammar, which treats of the different sounds of the letters; and therefore, we shall only add a few general rules on the subject, and some observations respecting the various degrees of length in the time of the vowels.

1st. All vowels under the principal accent, before the terminations *ia*, *io*, and *ion*, preceded by a single consonant, are pronounced long: as, "Regalia, folio, adhesion, explosion, confusion:" except the vowel *i*, which in that situation is short: as, "Militia, punctilio, decision, contrition." The only exceptions to this rule seem to be, "Discretion, battalion, national, and rational."

2d, All vowels that immediately precede the terminations, *ity*, and *ety*, are pronounced long: as, "Deity, piety, spontaneity." But if one consonant precedes these terminations, every preceding accented vowel is short; except *u*, and the *a* in "scarcity," and "rarity:" as, "Polarity, severity, divinity, curiosity;—impunity." Even *u* before two consonants contracts itself: as, "Curvity, taciturnity," &c.

3d, Vowels under the principal accent, before the terminations *ic*, and *ical*, preceded by a single consonant, are pronounced short; thus, "Satanic, pathetic, elliptic, harmonic," have the vowel short; while, "Tunic, runic, cubic," have the accented vowel long: and "Fanatical, poetical, levitical, canonical," have the vowel short; but "Cubical, musical," &c. have the *u* long.

4th, The vowel in the antepenultimate syllable of words, with the following terminations, is always pronounced short.

loquy: as, obloquy.
strophe: as, apostrophe.
meter: as, barometer.
gonal: as, diagonal.
vorous: as, carnivorous.
ferous: as, somniferous.
fluous: as, superfluous.
fluent: as, melifluent.
parous: as, oviparous.
cracy: as, aristocracy.
gony: as, cosmogony.
phony: as, symphony.
nomy: as, astronomy.
tomy: as, anatomy.
pathy: as, antipathy.

As no utterance which is void of proportion, can be agreeable to the ear; and as quantity, or proportion of time in utterance, greatly depends on a due attention to the accent; it is absolutely necessary for every person, who would attain a just and pleasing delivery, to be master of that point.

In this work, and in the author's Spelling-book, the vowels *e* and *o*, in the first syllable of such words as, behave, prejudge, domain, propose; and in the second syllable of such as, pulley, turkey, borrow, follow; are considered as long vowels. The second syllables in such words as, baby, spicy, holy, fury, are also considered as long syllables. This arrangement is founded on the general practice of good speakers; and is supported by the authority of the judicious Walker, author of "The Critical Pronouncing Dictionary;" who has uniformly, throughout his celebrated work, assigned to the vowels *e* and *o* a long sound, in the syllables just mentioned, and in all others of a similar nature. It might reasonably have been supposed, that the very general approbation, which this performance of Walker has received from the public, would have settled the pronunciation of the vowels and syllables in question. But there are some critical writers, who dispute the propriety of his arrangement; and assert, that the vowels *e* and *o*, in the construction mentioned, are short vowels, and that the syllables which contain them, are consequently, short syllables. These writers seem to think, that all long syllables are equally long; that there are no degrees in the length of them. In this supposition, they are, however, evidently mistaken. It will doubtless be admitted, that the second syllable of the word *degree*, is longer than the second of the word *coffee*; and that the latter syllables of both these words, are long. In the words *scarecrow*, *wherefore*, both the syllables are unquestionably long, but not of equal length. We presume, therefore, that the syllables under consideration, may also be properly styled long syllables, though their

length is not equal to that of some others: or, at least, that there can be no objection to a syllable's being long, on the ground of its not being so long, or so much protracted, as some other long syllables are.

Will the opponents of the positions for which we contend, assert, that the syllables referred to, in behave, domain, pulley, borrow, holy, fury, &c. are short syllables? If they are such, the words must be pronounced, beh ave, dom ain, pul leh, bor roh, ho lih, fu rih, &c. There are no other sounds to denote *e* and *o* short. But it is manifest that *e* and *o* short, cannot be the true sounds of the vowels in these words: and that, therefore, they must have the less protracted sounds of *e* and *o* long.—It will not, however, follow, (as the critics insist,) that, on our principles, the words should be pronounced bee-have, do-o-main, pul-lee, ho-lee, fu-ree, &c. protracting or drawling out the syllable, to a considerable extent. To do so, would be to accent both the syllables. If the accent is fairly preserved on the proper syllable, this drawling sound will never be heard: the sound of *e* and *o* long, in their due degrees, will be preserved, and clearly distinguished. In the words *methinks*, *methought*, who would pronounce the first syllable *mee?* And who would assert, that it ought to be pronounced short, like *e* in met? But we have, perhaps, dwelt too long on this subject; and bestowed too much attention, in controverting a point, which appears to be so little capable of defence; and against which the authority of Walker, and public opinion, are so express and decisive.

Section 3.

Of Emphasis.

By emphasis is meant a stronger and fuller sound of voice, by which we distinguish some word or words on which we design to lay particular stress, and to show how they affect the rest of the sentence. Sometimes the emphatic words must be distinguished by a particular tone of voice, as well as by a greater stress.

On the right management of the emphasis depends the life of pronunciation. If no emphasis be placed on any words, not only will discourse be rendered heavy and lifeless, but the meaning often left ambiguous. If the emphasis be placed wrong, we shall pervert and confound the meaning wholly.

To give a common instance: such a simple question as this, "Do you ride to town to-day?" is capable of no fewer than four different acceptations, according as the emphasis is differently placed on the words.

If it be pronounced thus: "Do *you* ride to town to-day?" the answer may naturally be, "No, we send a servant in our stead."

If thus: "Do you *ride* to town to-day?" answer, "No, we intend to walk."

"Do you ride *to town* to-day?" "No, we ride into the country."

"Do you ride to town *to-day?*" "No, but we shall to-morrow."

In like manner, in solemn discourse, the whole force and beauty of an expression often depend on the emphatic word; and we may present to the hearers quite different views of the sentiment, by placing the emphasis differently. In the following words of our Saviour, observe in what different lights the thought is placed, according as the words are pronounced.

"Judas, betrayest thou the Son of man with a kiss?" "*Betrayest* thou," makes the reproach turn on the infamy of treachery. "Betrayest *thou*," makes it rest upon Judas's connexion with his master. "Betrayest thou *the Son of man*," rests it upon our Saviour's personal character and eminence. "Betrayest thou the Son of man *with a kiss?*" turns it upon his prostituting the signal of peace and friendship, to the purpose of destruction.

The emphasis often lies on the word that asks a question: as, "*Who* said so?" "*When* will he come?" "*What* shall I do?" "*Whither* shall I go?" "*Why* dost thou weep?" And when two words are set in contrast, or in opposition to one another, they are both emphatic: as, "He is the *tyrant*, not the *father*, of his people;" "His subjects *fear* him, but they do not *love* him."

Some sentences are so full and comprehensive, that almost every word is emphatical: as, "Ye hills and dales, ye rivers, woods, and plains:" or, as that emphatic expostulation in the prophecy of Ezekiel, "Why will ye die!" In the latter short sentence, every word is emphatical; and on which ever word we lay the emphasis, whether on the first, second, third, or fourth, it strikes out a different sense, and opens a new subject of moving expostulation.

Emphasis often falls not only on single words, in different parts of the same sentence, but it is frequently required to be continued, with a little variation, on two, and sometimes more words together. The following sentences exemplify both the parts of this position: "If you seek to make one *rich*, study not *to increase his stores*, but *to diminish his desires*." "The Mexican figures, or picture writing, represent *things*, not *words*: they exhibit *images to the eye*, not *ideas to the understanding*."

As accent dignifies the syllable on which it is laid, and makes it more distinguished by the ear than the rest; so emphasis ennobles the word to which it belongs, and presents it in a stronger light to the understanding. Were there no accents, words would be resolved into their original syllables: were there no emphasis, sentences would be resolved into their original words; and, in this case, the hearer would be under the painful necessity, first, of making out the words, and afterward, their meaning.

Emphasis has been variously divided by different writers. We shall present the student with a view of some of these arrangements; from which he will probably derive clearer and more comprehensive ideas of the subject.

Emphasis is said, by some of them, to consist of two kinds, the simple, and the complex emphasis. Simple, when it serves to point out only the plain meaning of any proposition: complex, when, besides the meaning, it marks also some affection or emotion of the mind; or gives a meaning to words, which they would not have in their usual acceptation. In the former case, emphasis is scarcely more than a stronger accent, with little or no change of tone; when it is complex, besides force, there is always superadded a manifest change of tone.

The following sentence contains an example of simple emphasis:

And Nathan said to David, "*Thou* art the man." The emphasis on *thou*, serves only to point out the meaning of the speaker. But in the sentence which follows, we perceive an emotion of the speaker superadded to the simple meaning: "Why will ye die?"

Emphasis has been further distinguished into the weaker and stronger emphasis. In the sentence, "Exercise and temperance strengthen the constitution;" we perceive more force on the word *strengthen*, than on any other; though it is not equal to the stress which we apply to the word *indifferent*, in the following sentence: "Exercise and temperance strengthen even an *indifferent* constitution." It is also proper to remark, that the words *exercise*, *temperance*, *constitution*, in the last example but one, are pronounced with greater force, than the particles *and* and *the*; and yet those words cannot properly be called emphatical: for the stress that is laid on them is no more than sufficient to convey distinctly the meaning of each word.—From these observations it appears, that the smaller parts of speech, namely, the articles, conjunctions, prepositions, &c. are, in general, obscurely and feebly expressed; that the substantives, verbs, and more significant words, are firmly and distinctly pronounced; and that the emphatical words, those which mark the meaning of a phrase,

are pronounced with peculiar stress and energy, though varied according to the degree of their importance.

Emphasis has also been divided into the SUPERIOR and the INFERIOR emphasis. The superior emphasis determines the meaning of a sentence, with reference to something said before, presupposed by the author as general knowledge; or removes an ambiguity, where a passage may have more senses than one. The inferior emphasis *enforces*, *graces*, and *enlivens*, but does not *fix*, the meaning of any passage. The words to which this latter emphasis is given, are, in general, such as seem the most important in the sentence, or, on other accounts, to merit this distinction. The following passage will serve to exemplify the superior emphasis.

> "Of man's first disobedience, and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our wo, &c.
> Sing heav'nly Muse!"

Supposing that originally other beings besides men, had disobeyed the commands of the Almighty, and that the circumstance were well known to us, there would fall an emphasis upon the word *man's* in the first line; and hence it would be read thus:

> "Of *man's* first disobedience, and the fruit," &c.

But if it were a notorious truth, that mankind had transgressed in a peculiar manner more than once, the emphasis would fall on *first*; and the line be read;

> "Of man's *first* disobedience,"

Again, admitting death (as was really the case) to have been an unheard-of and dreadful punishment, brought upon man in consequence of his transgression; on that supposition the third line would be read;

> "Brought *death* into the world," &c.

But if we were to suppose, that mankind knew there was such an evil as death in other regions, though the place they inhabited had been free from it till their transgression, the line would run thus:

> "Brought death into the *world*," &c.

The following examples illustrate the nature and use of the inferior emphasis:

"Many persons mistake the *love*, for the *practice* of virtue."

"Shall I reward his services with *falsehood?* Shall I forget *him* who cannot forget *me?*"

"If his principles are *false*, no apology from *himself* can make them *right*: if founded in *truth*, no censure from *others* can make them *wrong*."

"Though *deep*, yet *clear*; though *gentle*, yet not *dull*;
Strong without *rage*; without *o'erflowing*, *full*."

"A *friend* exaggerates a man's *virtues*; an *enemy* his *crimes*."

"The *wise man* is happy, when he gains his *own* approbation; the *fool*, when he gains that of *others*."

The superior emphasis, in reading as in speaking, must be determined entirely by the *sense* of the passage, and always made *alike*: but as to the inferior emphasis, *taste* alone seems to have the right of fixing its situation and quantity.

Among the number of persons, who have had proper opportunities of learning to read, in the best manner it is now taught, very few could be selected, who, in a given instance, would use the inferior emphasis alike, either as to place or quantity. Some persons, indeed, use scarcely any degree of it: and others do not scruple to carry it far beyond any thing to be found in common discourse; and even sometimes throw it upon words so very trifling in themselves, that it is evidently done with no other view, than to give a greater variety to the modulation.* Notwithstanding this diversity of practice, there are certainly proper boundaries, within which this emphasis must be restrained, in order to make it meet the approbation of sound judgment and correct taste. It will doubtless have different degrees of exertion, according to the greater or less degree of importance of the words upon which it operates; and there may be very properly some variety in the use of it: but its application is not arbitrary, depending on the caprice of readers.

Emphasis, besides its other offices, is the great regulator of quantity. Though the quantity of our syllables is fixed, in words separately pronounced, yet it is mutable, when these words are ranged in sentences; the long being changed into short, the short into long, according to the importance of the words with regard to meaning: and as it is by emphasis only, that the meaning can be pointed out, emphasis must be the regulator of the quantity. A few examples will make this point very evident.

Pleăs'd thoŭ shălt heăr—and learn the secret power, &c.
Pleas'd thōŭ shalt hear—and thou alòne shalt hear—
Pleas'd thou shālt hear—in spite of them shălt hear—
Pleas'd thŏu shălt heăr—though not behòld the fair—

In the first of these instances, the words *plèas'd* and *hèar*, being equally emphatical, are both long; whilst the two in-

* By modulation is meant that pleasing variety of voice, which is perceived in uttering a sentence, and which, in its nature, is perfectly distinct from emphasis, and the tones of emotion and passion. The young reader should be very careful to render his modulation correct and easy; and, for this purpose, should form it upon the model of the most judicious and accurate speakers.

termediate words, *thŏu* and *shălt*, being rapidly passed over, as the sense demands, are reduced to a short quantity.

In the second instance, the word *thoù* by being the most important, obtains the chief, or rather the sole emphasis; and thus, it is not only restored to its natural long quantity, but obtains from emphasis a still greater degree of length, than when pronounced in its separate state. The greater degree of length, is compensated by the diminution of quantity in the word *pleas'd* and *hear*, which are sounded shorter than in the preceding instance. The word *shălt* still continues short. Here we may also observe, that though *thou* is long in the first part of the verse, it becomes short when repeated in the second, on account of the more forcible emphasis belonging to the word *alòne* which follows it.

In the third instance, the word *shalt*, having the emphasis, obtains a long quantity. And though it is impossible to prolong the sound of this word, as it ends in a pure mute, yet in this, as in all similar instances, the additional quantity is to be made out by a rest of the voice, proportioned to the importance of the word. In this instance, we may also observe, that the word *shalt*, repeated in the second part of the line, is reduced again to a short quantity.

In the fourth instance, the word *héar*, placed in opposition to the word *behòld*, in the latter part of the line, obtains from the sense the chief emphasis, and a proportionate length. The words *thou* and *shalt*, are again reduced to short quantities; and the word *pleas'd* lends some of the time which it possessed, to the more important word *hear*.

From these instances, it is evident, that the quantity of our syllables is not fixed; but governed by emphasis.—To observe a due measurement of time, on all occasions, is doubtless very difficult: but by instruction, attention, and practice, the difficulty may be overcome.

Emphasis changes, not only the quantity of words and syllables, but also in particular cases, the seat of the accent. This is demonstrable from the following examples: "He shall *ín*crease, but I shall *dé*crease." "There is a difference between giving and *fór*giving." "In this species of composition *plaú*sibility is much more essential than *pró*bability." In these examples, the emphasis requires the accent to be placed on syllables, to which it does not commonly belong.

In order to acquire the proper management of the emphasis, the great rule, and indeed the only rule, possible to be given, is, that the speaker or reader study to attain a just conception of the force and spirit of the sentiments which he is to pronounce. For to lay the emphasis with exact propriety, is a constant exercise of good sense and attention. It

is far from being an inconsiderable attainment. It is one of the greatest trials of a true and just taste; and must arise from feeling delicately ourselves, and from judging accurately, of what is fittest to strike the feelings of others.

There is one error, against which it is particularly proper to caution the learner; namely, that of multiplying emphatical words too much. It is only by a prudent reserve in the use of them, that we can give them any weight. If they recur too often; if a speaker or reader attempts to render every thing which he expresses of high importance, by a multitude of strong emphasis, we soon learn to pay little regard to them. To crowd every sentence with emphatical words, is like crowding all the pages of a book with Italic characters, which, as to effect, is just the same as to use no such distinctions at all.

Section 4.

Of Pauses.

Pauses or rests, in speaking and reading, are a total cessation of the voice during a perceptible, and, in many cases, a measurable space of time.

Pauses are equally necessary to the speaker, and the hearer. To the speaker that he may take breath, without which he cannot proceed far in delivery; and that he may, by these temporary rests, relieve the organs of speech, which otherwise would be soon tired by continued action: to the hearer, that the ear also may be relieved from the fatigue, which it would otherwise endure from a continuity of sound; and that the understanding may have sufficient time to mark the distinction of sentences, and their several members.

There are two kinds of pauses: first, emphatical pauses; and next such as mark the distinctions of the sense. An emphatical pause is made, after something has been said of peculiar moment, and on which we desire to fix the hearer's attention. Sometimes before such a thing is said, we usher it in with a pause of this nature. Such pauses have the same effect as a strong emphasis; and are subject to the same rules; especially to the caution just now given, of not repeating them too frequently. For as they excite uncommon attention, and of course raise expectation, if the importance of the matter is not fully answerable to such expectation, they occasion disappointment and disgust.

But the most frequent and the principal use of pauses, is, to mark the divisions of the sense, and at the same time to allow

the speaker to draw his breath; and the proper and delicate adjustment of such pauses, is one of the most nice and difficult articles of delivery. In all reading, and public speaking, the management of the breath requires a good deal of care, so as not to oblige us to divide words from one another, which have so intimate a connexion, that they ought to be pronounced with the same breath, and without the least separation. Many sentences are miserably mangled, and the force of the emphasis totally lost, by the divisions being made in the wrong place. To avoid this, every one, while he is speaking, or reading, should be very careful to provide a full supply of breath for what he is to utter. It is a great mistake to imagine, that the breath must be drawn only at the end of a period, when the voice is allowed to fall. It may easily be gathered at the intervals of the period, when the voice is only suspended for a moment; and, by this management, one may always have a sufficient stock for carrying on the longest sentence, without improper interruptions.

Pauses in reading and public discourse, must be formed upon the manner in which we utter ourselves in ordinary, sensible conversation; and not upon the stiff artificial manner which we acquire, from reading books according to the common punctuation. It will by no means be sufficient to attend to the points used in printing; for these are far from marking *all* the pauses which ought to be made in speaking. A mechanical attention to these resting-places, has perhaps been one cause of monotony, by leading the reader to a similar tone at every stop, and a uniform cadence at every period. The primary use of points is, to assist the reader in discerning the grammatical construction; and it is only as a secondary object, that they regulate his pronunciation.

To render pauses pleasing and expressive, they must not only be made in the right place, but also accompanied with a proper tone of voice, by which the nature of these pauses is intimated; much more than by the length of them, which can seldom be exactly measured. Sometimes it is only a slight and simple suspension of voice that is proper; sometimes a degree of cadence in the voice is required; and sometimes that peculiar tone and cadence which denote the sentence to be finished. In all these cases, we are to regulate ourselves, by attending to the manner in which nature teaches us to speak, when engaged in real and earnest discourse with others.

It is a general rule, that the suspending pause should be used when the sense is incomplete; and the closing pause when it is finished. But there are phrases, in which, though

the sense is not completed, the voice takes the closing, rather than the suspending pause; and others, in which the sentence finishes by the pause of suspension.

The closing pause must not be confounded with that fall of the voice, or *cadence*, with which many readers uniformly finish a sentence. Nothing is more destructive of propriety and energy than this habit. The tones and inflections of the voice at the close of a sentence, ought to be diversified, according to the general nature of the discourse, and the particular construction and meaning of the sentence. In plain narrative, and especially in argumentation, a small attention to the manner in which we relate a fact, or maintain an argument in conversation, will show, that it is frequently more proper to raise the voice, than to let it fall, at the end of a sentence. Some sentences are so constructed, that the last words require a stronger emphasis than any of the preceding; while others admit of being closed with a soft and gentle sound. Where there is nothing in the sense which requires the last sound to be elevated or emphatical, an easy fall, sufficient to show that the sense is finished, will be proper. And in pathetic pieces, especially those of the plaintive, tender, or solemn kind, the tone of the passion will often require a still greater cadence of the voice. The best method of correcting a uniform cadence, is frequently to read *select sentences*, in which the style is pointed, and in which *antitheses* are frequently introduced; and argumentative pieces, or such as abound with interrogatives, or earnest exclamation.

Section 5.

Of Tones.

Tones are different both from emphasis and pauses; consisting in the modulation of the voice, the notes or variations of sound which we employ, in the expression of our sentiments.

Emphasis affects particular words and phrases, with a degree of tone or inflection of the voice; but tones, peculiarly so called, affect sentences, paragraphs, and sometimes even the whole of a discourse.

To show the use and necessity of tones, we need only observe, that the mind, in communicating its ideas, is in a continual state of activity, emotion, or agitation, from the different effects which those ideas produce in the speaker. Now the

end of such communication being, not merely to lay open the ideas, but also the different feelings which they excite in him who utters them, there must be other signs than words, to manifest those feelings; as words uttered in a monotonous manner, can represent only a similar state of mind, perfectly free from all activity or emotion. As the communication of these internal feelings, was of much more consequence in our social intercourse, than the mere conveyance of ideas, the Author of our being did not, as in that conveyance, leave the invention of the language of emotion to man; but impressed it himself upon our nature, in the same manner as he has done with regard to the rest of the animal world; all of which express their various feelings, by various tones. Ours indeed, from the superior rank that we hold, are in a high degree more comprehensive; as there is not an act of the mind, an exertion of the fancy, or an emotion of the heart, which has not its peculiar tone, or note of the voice, by which it is to be expressed; and which is suited exactly to the degree of internal feeling. It is chiefly in the proper use of these tones, that the life, spirit, beauty, and harmony of delivery consist.

An extract from the beautiful lamentation of David over Saul and Jonathan, may serve as an example of what has been said on this subject.—"The beauty of Israel is slain upon thy high places. How are the mighty fallen! Tell it not in Gath; publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, nor rain upon you, nor fields of offerings: for there the shield of the mighty was vilely cast away; the shield of Saul, as though he had not been anointed with oil!" The first of these divisions expresses sorrow and lamentation; therefore the note is low. The next contains a spirited command, and should be pronounced much higher. The other sentence, in which he makes a pathetic address to the mountains where his friends were slain, must be expressed in a note quite different from the two former; not so low as the first, nor so high as the second, in a manly, firm, and yet plaintive tone.*

This correct and natural language of the emotions, is not so difficult to be attained, as most readers seem to imagine. If we enter into the spirit of the author's sentiments, as well

* Herries.

as into the meaning of his words, we shall not fail to deliver the words in properly varied tones. For there are few people, who speak English without a provincial tone, that have not an accurate use of emphasis, pauses, and tones, when they utter their sentiments in earnest discourse; and the reason that they have not the same use of them, in reading aloud the sentiments of others, may be traced to the very defective and erroneous method, in which the art of reading is taught; whereby all the various, natural, expressive tones of speech, are suppressed, and a few artificial, unmeaning, reading notes, are substituted for them.

But when we recommend to readers, an attention to the tone and language of emotions, we must be understood to do it with proper limitation. Moderation is necessary in this point, as it is in other things. For when reading becomes strictly imitative, it assumes a theatrical manner, and must be highly improper, as well as give offence to the hearers; because it is inconsistent with that delicacy and modesty, which, on all occasions, are indispensable.

CHAPTER II.

OF VERSIFICATION.

As there are few persons who do not sometimes read poetical composition, it seems necessary to give the student some idea of that part of grammar, which explains the principles of versification; that, in reading poetry, he may be the better able to judge of its correctness, and relish its beauties. When this lively mode of exhibiting nature and sentiment, is perfectly chaste, it is often found to be highly interesting and instructive.

VERSIFICATION is the arrangement of a certain number and variety of syllables, according to certain laws.

Rhyme is the correspondence of the last sound of one verse, to the last sound or syllable of another.

Feet and pauses are the constituent parts of verse. We shall consider these separately.

OF POETICAL FEET.

A certain number of syllables connected, form a foot. They are called *feet*, because it is by their aid that the voice, as it were, steps along through the verse in a measured pace;

and it is necessary that the syllables which mark this regular movement of the voice, should, in some manner, be distinguished from the others. This distinction was made among the ancient Romans, by dividing their syllables into long and short, and ascertaining their quantity, by an exact proportion of time in sounding them; the long being to the short, as two to one; and the long syllables, being thus the more important, marked the movement. In English, syllables are divided into accented and unaccented; and the accented syllables being as strongly distinguished from the unaccented, by the peculiar stress of the voice upon them, are equally capable of marking the movement, and pointing out the regular paces of the voice, as the long syllables were by their quantity, among the Romans.

When the feet are formed by an accent on vowels, they are exactly of the same nature as the ancient feet, and have the same just quantity in their syllables. So that, in this respect, we have all that the ancients had, and something which they had not. We have in fact duplicates of each foot, yet with such a difference, as to fit them for different purposes, to be applied at our pleasure.

Every foot has, from nature, powers peculiar to itself; and it is upon the knowledge and right application of these powers, that the pleasure and effect of numbers chiefly depend.

All feet used in poetry consist either of two, or of three syllables; and are reducible to eight kinds; four of two syllables, and four of three, as follows:

DISSYLLABLE.	TRISYLLABLE.
A Trochee – ◡	A Dactyl – ◡ ◡
An Iambus ◡ –	An Amphibrach ◡ – ◡
A Spondee – –	An Anapæst ◡ ◡ –
A Pyrrhic ◡ ◡	A Tribrach ◡ ◡ ◡

A Trochee has the first syllable accented, and the last unaccented: as, "Hätefŭl, péttish."

An Iambus has the first syllable unaccented, and the last accented: as, "Bĕtrāy, consíst."

A Spondee has both the words or syllables accented: as, "The pāle mōōn."

A Pyrrhic has both the words or syllables unaccented: as, "Ŏn thĕ tall tree."

A Dactyl has the first syllable accented, and the two latter unaccented: as, "Lābŏurĕr, póssible."

An Amphibrach has the first and last syllables unaccented: and the middle one accented: as, "Dĕlightfŭl, doméstic."

An Anapæst has the two first syllables unaccented, and the last accented: as, "Cŏntrăvēne, acquiésce."

A Tribrach has all its syllables unaccented: as, "Nūmĕrăblĕ, cónquerable."

Some of these feet may be denominated *principal* feet; as pieces of poetry may be wholly, or chiefly formed of any of them. Such are the Iambus, Trochee, Dactyl, and Anapæst. The others may be termed *secondary* feet; because their chief use is to diversify the numbers, and to improve the verse.

We shall first explain the nature of the principal feet.

IAMBIC verses may be divided into several species, according to the number of feet or syllables of which they are composed.

1. The shortest form of the English Iambic consists of an Iambus, with an additional short syllable: as,

Dĭsdāinĭng,
Complaining,
Consenting,
Repenting.

We have no poem of this measure, but it may be met with in stanzas. The Iambus, with this addition, coincides with the Amphibrach.

2. The second form of our Iambic, is also too short to be continued through any great number of lines. It consists of *two* Iambuses.

Whăt plăce is hēre?
What scenes appear?
To me the rose
No longer glows.

It sometimes takes, or may take, an additional short syllable: as,

Ŭpōn ă mōuntăin
Beside a fountain.

3. The third form consists of *three* Iambuses.

Ĭn plăcĕs făr ŏr nēar,
Or famous or obscure,
Where wholesome is the air,
Or where the most impure.

It sometimes admits of an additional short syllable: as,

Oŭr hēarts nŏ lōngĕr lăngŭish.

4. The fourth form is made up of *four* Iambuses.

Ăud măy ăt lăst mỹ wēarỹ āge,
Find out the peaceful hermitage.

5. The fifth species of English Iambic, consists of *five* Iambuses.

Hŏw lōv'd, hŏw vălŭ'd ōnce ăvāils thĕe nōt,
To whom related, or by whom begot;
A heap of dust alone remains of thee;
'Tis all thou art, and all the proud shall be.

Bĕ wīse tŏ-dăy, 'tĭs mādnĕss tō dĕfēr;
Next day the fatal precedent will plead;
Thus on, till wisdom is pushed out of life.

This is called the *heroic* measure. In its simplest form it consists of five Iambuses; but by the admission of other feet, as Trochees, Dactyls, Anapæsts, &c. it is capable of many varieties. Indeed, most of the English common measures may be varied in the same way, as well as by the different position of their pauses.

6. The sixth form of our Iambic, is commonly called the *Alexandrine* measure. It consists of *six* Iambuses.

Fŏr thōu ărt būt ŏf dūst; bĕ hūmblĕ ănd bĕ wīse.

The Alexandrine is sometimes introduced into heroic rhyme; and when used sparingly, and with judgment, occasions an agreeable variety.

Thĕ sēas shăll wăste, thĕ skīes ĭn smōke dĕcāy,
Rocks fall to dust, and mountains melt away;
But fix'd his word, his saving pow'r remains:
Thy realm for ever lasts, thy own Messiah reigns.

7. The seventh and last form of our Iambic measure, is made up of *seven* Iambuses.

Thĕ Lōrd dĕscēndĕd frōm ăbōve, ănd bōw'd thĕ hēavĕns hīgh.

This was anciently written in one line; but it is now broken into two; the first containing four feet, and the second three:

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Whĕn ăll thȳ mĕrciĕs, Ō mȳ Gōd!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

In all these measures, the accents are to be placed on even syllables; and every line considered by itself, is, in general, more melodious, as this rule is more strictly observed.

TROCHAIC verse is of several kinds.

1. The shortest Trochaic verse in our language, consists of one Trochee and a long syllable.

Tūmŭlt cēase,
Sink to peace.

This measure is defective in dignity, and can seldom be used on serious occasions.

2. The second English form of the Trochaic consists of *two* feet; and is likewise so brief, that it is rarely used for any very serious purpose.

Ōn thĕ mōuntăin
By a fountain.

It sometimes contains two feet of trochees, with an additional long syllable, as,

Īn thĕ dāys ŏld
Fables plainly told.

3. The third species consists of *three* trochees: as,

Whēn ŏur hĕarts ăre mōurnĭng:

or of three trochees, with an additional long syllable: as,

Rĕstlĕss mōrtăls tōil fŏr nōught;
Bliss in vain from earth is sought;
Bliss, a native of the sky,
Never wanders. Mortals, try;
There you cannot seek in vain;
For to seek her is to gain.

4. The fourth Trochaic species consists of *four* trochees: as.

Rōund ŭs rōars thĕ tĕmpĕst lōudĕr.

This form may take an additional long syllable, as follows:

> Īdlĕ āftĕr dīnnĕr īn hĭs chāir,
> Sat a farmer, ruddy, fat, and fair.

But this measure is very uncommon.

5. The fifth Trochaic species is likewise uncommon. It is composed of *five* trochees.

> Āll thăt wālk ŏn fōot ŏr rīde ĭn chăriŏts,
> All that dwell in palaces or garrets.

6. The sixth form of the English Trochaic consists of *six* trochees: as,

> Ŏn ă mōuntăin, strētch'd bĕneāth ă hŏarȳ wīllŏw,
> Lay a shepherd swain, and view'd the rolling billow.

This seems to be the longest Trochaic line that our language admits.

In all these Trochaic measures, the accent is to be placed on the odd syllables.

The DACTYLIC measure being very uncommon, we shall give only one example of one species of it:

> Frōm thĕ lŏw plēasŭres ŏf thīs făllĕn nātŭre,
> Rise we to higher, &c.

ANAPÆSTIC verses are divided into several species.

1. The shortest anapæstic verse must be a *single* anapæst: as,

> Bŭt ĭn vāin,
> They complain.

This measure is, however, ambiguous; for, by laying the stress of the voice on the first and third syllables, we might make a trochaic. And therefore the first and simplest form of our genuine Anapæstic verse, is made up of *two* Anapæsts: as,

> Bŭt hĭs cŏurăge 'găn fāil,
> For no arts could avail.

This form admits of an additional short syllable.

Thĕn hĭs cōurăge 'găn fāil hĭm,
For no arts could avail him.

2. The second species consists of *three* Anapæsts.

Ŏ yĕ wōods, sprĕad yōur brānchĕs ăpăce ;
To your deepest recesses I fly ;
I would hide with the beasts of the chase ;
I would vanish from every eye.

This is a very pleasing measure, and much used, both in solemn and cheerful subjects.

3. The third kind of the English Anapæstic, consists of *four* Anapæsts.

Măy Ĭ gŏvĕrn mŷ pāssĭons wĭth ābsŏlūte swăy ;
And grow wiser and better as life wears away.

This measure will admit of a short syllable at the end: as,

Ŏn thĕ wārm chĕek ŏf yōuth, smĭles ănd rōsĕs ăre blĕndĭng.

The preceding are the different kinds of the principal feet, in their more simple forms. They are capable of numerous variations, by the intermixture of those feet with each other; and by the admission of the secondary feet.

We have observed, that English verse is composed of feet formed by accent; and that when the accent falls on vowels, the feet are equivalent to those formed by quantity. That the student may clearly perceive this difference, we shall produce a specimen of each kind.

O'ĕr hēaps ŏf rūĭns stălk'd thĕ stātelŷ hĭnd.

Here we see the accent is upon the vowel in each second syllable. In the following line, we shall find the same Iambic movement, but formed by accent on consonants, except the last syllable.

Then rústling, cráckling, cráshing, thúnder dōwn.

Here the time of the short accented syllables, is compensated by a short pause, at the end of each word to which they belong.

We now proceed to show the manner in which poetry is varied and improved, by the admission of secondary feet into its composition.

Múrmuring, and with him fled the shades of night.

The first foot here is a Dactyl; the rest are Iambics.

O'er mány ă frōzen, mány a fĭery Alp.

This line contains three Amphibrachs mixed with Iambics:

Innūmĕrăblĕ before th' Almighty's throne:

Here, in the second foot, we find a Tribrach.

Seē thĕ bōld yōuth stráin úp the thréat'ning stēep.

In this line, the first foot is a Trochee; the second a genuine Spondee by quantity; the third a Spondee by accent.

In the following line, the first foot is a Pyrrhic, the second a Spondee.

Thăt ŏn wēak wĭngs from far pursues your flight.

From the preceding view of English versification, we may see what a copious stock of materials it possesses. For we are not only allowed the use of all the ancient poetic feet, in our heroic measure, but we have, as before observed, duplicates of each, agreeing in movement, though differing in measure,* and which make different impressions on the ear; an opulence peculiar to our language, and which may be the source of a boundless variety.

OF POETICAL PAUSES.

There are two sorts of pauses, one for sense, and one for melody, perfectly distinct from each other. The former may be called *sentential*, the latter, *harmonic* pauses.

The sentential pauses are those which are known to us by the name of stops, and which have names given them; as the comma, semicolon, colon, and period.

* Movement and measure are thus distinguished. *Movement* expresses the progressive order of sounds, whether from strong to weak, from long to short, or *vice versa*. *Measure* signifies the proportion of time, both in sounds and pauses.

The harmonic pauses may be subdivided into the *final* pause and the *cæsural* pause. These sometimes coincide with the sentential pause, sometimes have an independent state, that is, exist where there is no stop in the sense.

The final pause takes place at the end of the line, closes the verse, and marks the measure: the cæsural divides it into equal or unequal parts.

The final pause preserves the melody, without interfering with the sense. For the pause itself perfectly marks the bounds of the metre; and being made only by a suspension of the voice, not by any change of note, it can never affect the sense. This is not the only advantage gained to numbers, by this final pause or stop of suspension. It also prevents that monotony, that sameness of note at the end of lines, which, however pleasing to a rude, is disgusting to a delicate ear. For as this final pause has no peculiar note of its own, but always takes that which belongs to the preceding word, it changes continually with the matter, and is as various as the sense.

It is the final pause which alone, on many occasions, marks the difference between prose and verse; which will be evident from the following arrangement of a few poetical lines.

"Of man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our wo, with loss of Eden, till one greater man restore us, and regain the blissful seat, sing heavenly muse!"

A stranger to the poem would not easily discover that this is verse; but would take it for poetical prose. By properly adjusting the final pause, we shall restore the passage to its true state of verse.

Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our wo,
With loss of Eden, till one greater man
Restore us, and regain the blissful seat,
Sing, heavenly muse!

These examples show the necessity of reading blank verse, in such a manner, as to make every line sensible to the ear: for, what is the use of melody, or for what end has the poet composed in verse, if, in reading his lines, we suppress his numbers, by omitting the final pause; and degrade them, by our pronunciation, into mere prose?

The cæsura is commonly on the fourth, fifth, or sixth syllable of heroic verse.

On the fourth syllable, or at the end of the second foot: as,

> The silver eel" in shining volumes roll'd,
> The yellow carp" in scales bedropp'd with gold.

On the fifth syllable, or in the middle of the third foot: as,

> Round broken columns" clasping ivy twin'd,
> O'er heaps of ruin" stalk'd the stately hind.

On the sixth syllable, or at the end of the third foot: as,

> Oh say what stranger cause" yet unexplor'd,
> Could make a gentle belle" reject a lord.

A line may be divided into three portions, by two cæsuras: as,

> Outstretch'd he lay" on the cold ground" and oft"
> Look'd up to heav'n.

There is another mode of dividing lines, well suited to the nature of the couplet, by introducing semi-pauses, which divide the line into four pauses. This semi-pause may be called a *demi-cæsura*.

The following lines admit of, and exemplify it.

> Glows' while he reads" but trembles' as he writes.
> Reason' the card" but passion' is the gale.
> Rides' in the whirlwind" and directs' the storm.

OF MELODY, HARMONY, AND EXPRESSION.

HAVING shown the general nature of feet and pauses, the constituent parts of verse, we shall now point out, more particularly, their use and importance.

Melody, harmony, and expression, are the three great objects of poetic numbers. By melody, is meant, a pleasing effect produced on the ear, from an apt arrangement of the constituent parts of verse, according to the laws of measure and movement. By harmony, an effect produced by an action of the mind, in comparing the different members of a verse with each other, and perceiving a due and beautiful proportion between them. By expression, such a choice and

arrangement of the constituent parts of verse, as serve to enforce and illustrate the thought or the sentiment.

We shall consider each of these three objects in versification, both with respect to the feet and the pauses.

1st, With regard to melody,

From the examples which we have given of verses composed in all the principal feet, it is evident that a considerable portion of melody is found in each of them, though in different degrees. Verses made up of pure Iambics have an excellent melody.

That the final and cæsural pauses contribute to melody, cannot be doubted by any person who reviews the instances, which we have already given of those pauses. To form lines of the first melody, the cæsura must be at the end of the second, or of the third foot, or in the middle of the third.

2d, With respect to harmony.

Verses composed of Iambics have indeed a fine harmony; but as the stress of the voice, in repeating such verses, is always in the same places, that is, on every second syllable, such a uniformity would disgust the ear in a long succession; and therefore such changes were sought for, as might introduce the pleasure of variety, without prejudice to melody; or which might even contribute to its improvement. Of this nature was the introduction of the Trochee, to form the first foot of an heroic verse: as,

> Fāvoŭrs tŏ nōne, tŏ āll shĕ smīles ĕxténds,
> O'ft she rejècts, but never once offends.

Each of these lines begins with a Trochee; the remaining feet are in the Iambic movement. In the following line of the same movement, the fourth foot is a Trochee.

> All thēse ŏur notiŏns vāin, sēes ănd dĕrīdes.

The next change admitted for the sake of variety, without prejudice to melody, is the intermixture of Pyrrhics and Spondees; in which, two impressions in the one foot make up for the want of one in the other; and two long syllables compensate two short ones, so as to make the sum of the quantity of the two feet, equal to two Iambics.

Ŏn thĕ grēen bănk tŏ lōok ĭntŏ thĕ clēar
Smōoth lāke thăt tŏ mē seēm'd another sky.

Stōod rūl'd stōod văst ĭnfĭnĭtūde cŏnf ĭn'd.

The next variety admitted, is that of the Amphibrach.

Which manў ă bārd hăd cháuntĕd mánў ă dāy.

In this line, we find that two of the feet are Amphibrachs; and three Iambics.

We have before shown that the cæsura improves the melody of verse; and we shall now speak of its other more important office, that of being the chief source of harmony in numbers.

The first and lowest perception of harmony, by means of the cæsura, arises from comparing two members of the same line with each other, divided in the manner to be seen in the instances before mentioned; because the beauty of proportion in the members, according to each of these divisions, is founded in nature; being as one to two—two to three—or three to two.

The next degree arises from comparing the members of a couplet, or two contiguous lines: as,

See the bold youth" strain up the threat'ning steep,
Rush thro' the thickets" down the valleys sweep.

Here we find the cæsura of the first line, at the end of the second foot; and in the middle of the third foot, in the last line.

Hang o'er their coursers' heads" with eager speed,
And earth rolls back' beneath the flying steed.

In this couplet, the cæsura is at the end of the third foot in the first line; and of the second, in the latter line.

The next perception of harmony arises from comparing a greater number of lines, and observing the relative proportion of the couplets to each other, in point of similarity and diversity: as,

Thy forests Windsor" and thy green retreats,
At once the monarch's" and the muse's seats,
Invite my lays." Be present Sylvan maids,
Unlock your springs" and open all your shades.

Not half so swift" the trembling doves can fly,
When the fierce eagle" cleaves the liquid sky;
Not half so swiftly" the fierce eagle moves,
When through the clouds" he drives the trembling doves.

In this way, the comparison of lines variously apportioned by the different seats of the three cæsuras, may be the source of a great variety of harmony, consistent with the finest melody. This is still increased by the introduction of two cæsuras, and much more by that of semi-pauses. The semi-pauses double every where the terms of comparison; give a more distinct view of the whole and the parts; afford new proportions of measurement, and an ampler scope for diversity and equality, those sources of beauty in harmony.

Warms' in the sun" refreshes' in the breeze,
Glows' in the stars" and blossoms' in the trees;
Lives' through all life" extends' through all extent,
Spreads' undivided" operates' unspent.

3d, The last object in versification, regards expression.

When men express their sentiments by words, they naturally fall into that sort of movement of the voice, which is consonant to that produced by the emotion in the mind: and the Dactylic or Anapæstic, the Trochaic, Iambic, or Spondaic, prevails even in common discourse, according to the different nature of the sentiments expressed. To imitate nature, therefore, the poet, in arranging his words in the artificial composition of verse, must take care to make the movement correspond to the sentiment, by the proper use of the several kinds of feet: and this is the first and most general source of expression in numbers.

That a judicious management of the feet and pauses, may be peculiarly expressive of particular operations and sentiments, will sufficiently appear to the learner, by a few select examples under each of those heads.

In the following instance, the vast dimensions of Satan are shown by an uncommon succession of long syllables, which detain us to survey the huge arch fiend, in his fixed posture.

Sō strētch'd oūt hūge in lēngth the ārch fiend lāy:

The next example affords instances of the power of a Trochee beginning a line, when succeeded by an Iambus.

——————and sheer within
Līghts ŏn hĭs fēet: as when a prowling wolf
Leaps o'ĕr thē fĕnce wĭth eāse ĭntŏ thē fōld.

The Trochee which begins the line, shows Satan in the act of lighting: the Iambus that follows, fixes him—"Līghts ŏn hĭs fēet."

The same artifice, in the beginning of the next line, makes us see the wolf—"leáp o'ĕr thĕ fĕnce."—But as the mere act of leaping over the fence, is not the only circumstance to be attended to, but also the facility with which it is done, this is strongly marked, not only by the smooth foot which follows—"wĭth ēase"—itself very expressive, but likewise by a Pyrrhic preceding the last foot—"ĭntŏ thĕ fōld"—which indeed carries the wolf—"wĭth ēase ĭntŏ thĕ fōld."

The following instances show the effects produced by cæsuras, so placed as to divide the line into very unequal portions: such as that after the first, and before the last semipede.

——————thus with the year
Seasons return, but not to me returns
Day" or the sweet approach of even or morn.

Here the cæsura after the first semipede *Day*, stops us unexpectedly, and forcibly impresses the imagination with the greatness of the author's loss, the loss of sight.

No sooner had th' Almighty ceas'd, but all
The multitude of angels, with a shout
Loud" as from numbers without number" sweet
As from blest voices uttering joy.——

There is something very striking in this uncommon cæsura, which suddenly stops the reader, to reflect on the importance of a particular word.

We shall close the subject, with an example containing the united powers of many of the principles which have been explained.

Dīre wās the tóssĭng" dēep the grōans" Dĕspāir"
Ténded the sick" búsiest from coúch to coúch"
And ōvĕr thĕm trĭúmphant deăth" hĭs dárt"
Shook" bŭt dĕlāy'd tŏ strīke.

Many of the rules and observations respecting Prosody, are taken from "Sheridan's Art of Reading;" to which book the Compiler refers the ingenious student, for more extensive information on the subject.

PUNCTUATION.

PUNCTUATION* is the art of dividing a written composition into sentences, or parts of sentences, by points or stops, for the purpose of marking the different pauses which the sense, and an accurate pronunciation require.

The Comma represents the shortest pause; the Semicolon, a pause double that of the comma; the Colon, double that of the semicolon; and the Period, double that of the colon.

PUNCTUATION is a modern art. The ancients were entirely unacquainted with the use of our commas, colons, &c.; and wrote not only without any distinction of members and periods, but also without distinction of words: which custom continued till the year 360 before Christ. How the ancients read their works, written in this manner, it is not easy to conceive. After the practice of joining words together had ceased, notes of distinction were placed at the end of every word. This practice, with some variation, continued a considerable time.

As it appears that the present usage of stops, did not take place, whilst manuscripts and monumental inscriptions, were the only known methods of conveying knowledge, we must conclude that it was introduced with the art of printing. The introduction was, however, gradual: all the points did not appear at once. The colon, semicolon, and note of admiration, were produced sometime after the others. The whole set, as they are now used, came to be established, when learning and refinement had made considerable progress.

As the several articulate sounds, the syllables and words, of which sentences consist, are marked by letters; so the rests

* As punctuation is intended to aid both the sense, and the pronunciation of a sentence, it could not have been exclusively discussed under the part of Syntax, or of Prosody. The nature of the subject, its extent and importance, and the grammatical knowledge which it presupposes, have induced us to make it a distinct and subsequent article.

and pauses, between sentences and their parts, are marked by points. But though the several articulate sounds, are pretty fully and exactly denoted by letters of known and determinate power; yet the several pauses, which are used in a just pronunciation of discourse, are very imperfectly expressed by points. For the different degrees of connexion between the several parts of sentences, and the different pauses in a just pronunciation, which express those degrees of connexion according to their proper value, admit of great variety: but the whole number of points, which we have to express this variety, amounts only to four. Hence it is, that we are under a necessity of expressing pauses of the same quantity, on different occasions, by different points; and more frequently of expressing pauses of different quantity by the same points.

From this view of the subject, it is evident that the doctrine of Punctuation must by very imperfect. Few precise rules can be given, which will hold, without exception, in all cases; but much must be left to the judgment and taste of the writer. On the other hand, if a greater number of marks were invented, to express all the possible, different pauses of pronunciation; the doctrine of them would be very perplexed and difficult, and the use of them would rather embarrass than assist the reader. It remains, therefore, that we be content with the Rules of Punctuation, laid down with as much exactness as the nature of the subject will admit: such as may serve for a general direction, to be accommodated to different occasions; and to be supplied, where deficient, by the writer's judgment.

The precise quantity or duration of each pause cannot be defined; for it varies with the time of the whole. The same composition may be rehearsed in a quicker or a slower time; but the proportion between the pauses should be ever invariable.

In order more clearly to determine the proper application of the points, we must distinguish between an *imperfect phrase*, a *simple sentence*, and *a compound sentence*.

An imperfect phrase contains no assertion, or does not amount to a proposition or sentence: as, "Therefore; in haste; studious of praise."

A simple sentence has but one subject, and one finite verb, expressed or implied: as, "Temperance preserves health."

A compound sentence has more than one subject, or one finite verb, either expressed or understood; or it consists of two or more simple sentences connected together: as, "Good nature mends and beautifies all objects;" "Virtue refines the affections, but vice debases them."

In a sentence, the subject and the verb, or either of them, may be accompanied with several adjuncts: as, the object, the end, the circumstance of time, place, manner, and the like: and the subject or verb may be either immediately connected with them, or mediately; that is, by being connected with something which is connected with some other, and so on, as, "The mind, unoccupied with useful knowledge, becomes a magazine of trifles and follies."

Members of sentences may be divided into simple and compound members. See page 141.

CHAPTER I.

OF THE COMMA.

THE Comma usually separates those parts of a sentence, which, though very closely connected in sense and construction, require a pause between them.

RULE I.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 1.

WITH respect to a simple sentence, the several words of which it consists have so near a relation to each other, that, in general, no points are requisite, except a full stop at the end of it: as, "The fear of the Lord is the beginning of wisdom." "Every part of matter swarms with living creatures."

A simple sentence, however, when it is a long one, and the nominative case is accompanied with inseparable adjuncts, may admit of a pause immediately before the verb: as, "The good taste of the present age, has not allowed us to neglect the cultivation of the English language." "To be totally indifferent to praise or censure, is a real defect in character."

RULE II.

See Vol. ii. Part. 4. Exercises. Chap. 1. Rule 2.

WHEN the connexion of the different parts of a simple sentence, is interrupted by an imperfect phrase, a comma is usually introduced before the beginning, and at the end of this

phrase: as, "I remember, *with gratitude*, his goodness to me:" "His work is, *in many respects*, very imperfect. It is, *therefore*, not much approved." But when these interruptions are slight and unimportant, the comma is better omitted: as, "Flattery is *certainly* pernicious;" "There is *surely* a pleasure in beneficence."

In the generality of compound sentences, there is frequent occasion for commas. This will appear from the following rules; some of which apply to simple, as well as to compound sentences.

Rule III.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 3.

When two or more nouns occur in the same construction, they are parted by a comma: as, "Reason, virtue, answer one great aim:" "The husband, wife and children, suffered extremely:"* "They took away their furniture, clothes, and stock in trade:" "He is alternately supported by his father, his uncle, and his elder brother."

From this rule there is mostly an exception, with regard to two nouns closely connected by a conjunction: as, "Virtue *and* vice form a strong contrast to each other;" "Libertines call religion bigotry *or* superstition;" "There is a natural difference between merit *and* demerit, virtue *and* vice, wisdom *and* folly." But if the parts connected are not short, a comma may be inserted, though the conjunction is expressed: as, "Romances may be said to be miserable rhapsodies, *or* dangerous incentives to evil;" "Intemperance destroys the strength of our bodies, *and* the vigour of our minds."

Rule IV.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 4.

Two or more adjectives belonging to the same substantive, are likewise separated by commas: as, "Plain, honest truth, wants no artificial covering;" "David was a brave, wise, and pious man;" "A woman, gentle, sensible, well educated, and religious;" "The most innocent pleasures are the sweetest, the most rational, the most affecting, and the most lasting."

* As a considerable pause in pronunciation, is necessary between the last noun and the verb, a comma should be inserted to denote it. But as no pause is allowed between the last adjective and the noun, under Rule IV. the comma is there properly omitted. See WALKER'S *Elements of Elocution.*

But two adjectives, immediately connected by a conjunction, are not separated by a comma: as, "True worth is modest *and* refined;" "Truth is fair *and* artless, simple *and* sincere, uniform *and* consistent." "We must be wise *or* foolish; there is no medium."

Rule V.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 5.

Two or more verbs, having the same nominative case, and immediately following one another, are also separated by commas: as, "Virtue supports in adversity, moderates in prosperity;" "In a letter, we may advise, exhort, comfort, request, and discuss."

Two verbs immediately connected by a conjunction, are an exception to the above rule: as, "The study of natural history expands *and* elevates the mind;" "Whether we eat *or* drink, labour *or* sleep, we should be moderate."

Two or more participles are subject to a similar rule, and exception: as, "A man, fearing, serving, and loving his Creator;" "He was happy in being loved, esteemed, and respected;" "By being admired *and* flattered, we are often corrupted."

Rule VI.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 6.

Two or more adverbs immediately succeeding one another, must be separated by commas: as, "We are fearfully, wonderfully framed;" "Success generally depends on acting prudently, steadily, and vigorously, in what we undertake."

But when two adverbs are joined by a conjunction, they are not parted by the comma: as, "Some men sin deliberately *and* presumptuously;" "There is no middle state; we must live virtuously *or* viciously."

Rule VII.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 7.

When participles are followed by something that depends on them, they are generally separated from the rest of the sentence by a comma: as, "The king, *approving the plan*, put it in execution;" "His talents, *formed for great enterprises*,

could not fail of rendering him conspicuous;" "All mankind compose one family, *assembled* under the eye of one common Father."

Rule VIII.

See Vol. ii. Part. 4. Exercises. Chap. 1. Rule 8.

When a conjunction is divided by a phrase or sentence, from the verb to which it belongs, such intervening phrase has usually a comma at each extremity: as, "They set out early, *and*, before the close of the day, arrived at the destined place."

Rule IX.

See Vol. ii. Part. 4. Exercises. Chap. 1. Rule 9.

Expressions in a direct address, are separated from the rest of the sentence by commas: as, "*My son*, give me thy heart;" "I am obliged to you, *my friends*, for your many favours."

Rule X.

See Vol. ii. Part. 4. Exercises. Chap. 1. Rule 10.

The case or nominative absolute, and the infinitive mood absolute, are separated by commas from the body of the sentence: as, "His father dying, he succeeded to the estate;" "At length, their ministry performed, and race well run, they left the world in peace;" "To confess the truth, I was much in fault."

Rule XI.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 11.

Nouns in apposition, that is, nouns added to other nouns in the same case, by way of explication or illustration, when accompanied with adjuncts, are set off by commas: as, "Paul, the apostle of the Gentiles, was eminent for his zeal and knowledge;" "The butterfly, child of the summer, flutters in the sun."

But if such nouns are single, or only form a proper name, they are not divided: as, "Paul the apostle;" "The emperor Antoninus wrote an excellent book."

Rule XII.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 12.

Simple members of sentences connected by comparatives, are, for the most part, distinguished by a comma: as, "*As* the heart panteth after the water brooks, *so* doth my soul pant after thee;" "*Better* is a dinner of herbs with love, *than* a stalled ox and hatred with it."

If the members in comparative sentences are short, the comma is, in general, better omitted: as, "How much *better* is it to get wisdom *than* gold!" "Mankind act *oftener* from caprice *than* reason."

Rule XIII.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 13.

When words are placed in opposition to each other, or with some marked variety, they require to be distinguished by a comma: as,

"Tho' deep, yet clear; tho' gentle, yet not dull;
"Strong, without rage; without o'erflowing, full."

"Good men, in this frail, imperfect state, are often found, not only in union *with*, but in opposition *to*, the views and conduct of one another."

Sometimes, when the word with which the last preposition agrees, is single, it is better to omit the comma before it: as, "Many states were in alliance *with*, and under the protection *of* Rome."

The same rule and restriction must be applied, when two or more nouns refer to the same preposition: as, "He was composed, both under the threatening, and at the approach *of* a cruel and lingering death;" "He was not only the king, but the father *of* his people."

Rule XIV.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 14.

A remarkable expression, or a short observation, somewhat in the manner of a quotation, may be properly marked with a comma: as, "It hurts a man's pride to say, I do not know;" "Plutarch calls lying, the vice of slaves."

Rule XV.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 15.

Relative pronouns are connective words, and generally admit a comma before them: as, "He preaches sublimely, *who* lives a sober, righteous, and pious life;" "There is no charm in the female sex, *which* can supply the place of virtue."

But when two members, or phrases, are closely connected by a relative, restraining the general notion of the antecedent to a particular sense, the comma should be omitted: as, "Self-denial is the sacrifice which virtue must make;" "A man who is of a detracting spirit, will misconstrue the most innocent words that can be put together." In the latter example, the assertion is not of "a man in general," but of "a man who is of a detracting spirit;" and therefore they should not be separated.

The fifteenth rule applies equally to cases in which the relative is not expressed, but understood: as, "It was from piety, warm, and unaffected, that his morals derived strength." "This sentiment, habitual and strong, influenced his whole conduct." In both of these examples, the relative and the verb *which was*, are understood.

Rule XVI.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 16.

A simple member of a sentence, contained within another, or following another, must be distinguished by the comma: as, "to improve time, whilst we are blessed with health, will smooth the bed of sickness." "Very often, while we are complaining of the vanity, and the evils of human life, we make that vanity, and we increase those evils."

If, however, the members succeeding each other, are very closely connected, the comma is unnecessary: as, "Revelation tells us how we may attain happiness."

When a verb in the infinitive mood, follows its governing verb, with several words between them, those words should generally have a comma at the end of them: as, "It ill becomes good and wise men, to oppose and degrade one another."

Several verbs in the infinitive mood, having a common dependence, and succeeding one another, are also divided by

commas: as, "To relieve the indigent, to comfort the afflicted, to protect the innocent, to reward the deserving, are humane and noble employments."

Rule XVII.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 17.

When the verb *to be* is followed by a verb in the infinitive mood, which, by transposition, might be made the nominative case to it, the former is generally separated from the latter verb, by a comma: as, "The most obvious remedy is, to withdraw from all associations with bad men." "The first and most obvious remedy against the infection, is, to withdraw from all associations with bad men."

Rule XVIII.

See Vol ii. Part 4. Exercises. Chap. 1. Rule 18.

When adjuncts or circumstances are of importance, and often when the natural order of them is inverted, they may be set off by commas: as, "Virtue must be formed and supported, not by unfrequent acts, but by daily and repeated exertions." "Vices, like shadows, towards the evening of life, grow great and monstrous." "Our interests are interwoven by threads innumerable;" "By threads innumerable, our interests are interwoven."

Rule XIX.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 19.

Where a verb is understood, a comma may often be properly introduced. This is a general rule, which, besides comprising some of the preceding rules, will apply to many cases not determined by any of them: as, "From law arises security; from security, curiosity; from curiosity, knowledge." In this example, the verb "arises" is understood before "curiosity" and "knowledge;" at which words a considerable pause is necessary.

Rule XX.

See Vol. ii. Part 4. Exercises. Chap. 1. Rule 20.

The words *nay*, *so*, *hence*, *again*, *first*, *secondly*, *formerly*, *now*, *lastly*, *once more*, *above all*, *on the contrary*, *in the next place*, *in short*, and all other words and phrases of the same kind, must generally be separated from the context, by a comma, as, "Remember thy best and first friend; *formerly*, the supporter of thy infancy, and the guide of thy childhood; *now*, the guardian of thy youth, and the hope of thy coming years." "He feared want, *hence*, he over-valued riches." "This conduct may heal the difference, *nay*, it may constantly prevent any in future." "*Finally*, I shall only repeat what has been often justly said." "If the spring put forth no blossoms, in summer there will be no beauty, and in autumn, no fruit; *so*, if youth be trifled away without improvement, riper years may be contemptible, and old age miserable."

In many of the foregoing rules and examples, great regard must be paid to the length of the clauses, and the proportion which they bear to one another. An attention to the sense of any passage, and to the clear, easy communication of it, will, it is presumed, with the aid of the preceding rules, enable the student to adjust the proper pauses, and the places for inserting the commas.

CHAPTER II.

OF THE SEMICOLON.

The Semicolon is used for dividing a compound sentence into two or more parts, not so closely connected as those which are separated by a comma, nor yet so little dependent on each other, as those which are distinguished by a colon.

See Vol. ii. Part 4. Exercises, Chap. 2.

The Semicolon is sometimes used, when the preceding member of the sentence does not of itself give a complete sense, but depends on the following clause: and sometimes when the sense of that member would be complete without

the concluding one: as in the following instances: "As the desire of approbation, when it works according to reason, improves the amiable part of our species in every thing that is laudable; so nothing is more destructive to them, when it is governed by vanity and folly."

"Experience teaches us, that an entire retreat from wordly affairs, is not what religion requires; nor does it even enjoin a long retreat from them."

"Straws swim upon the surface; but pearls lie at the bottom."

"Philosophers assert, that nature is unlimited in her operations; that she has inexhaustible treasures in reserve; that knowledge will always be progressive; and that all future generations will continue to make discoveries, of which we have not the least idea."

"But all subsists by elemental strife;
"And passions are the elements of life."

CHAPTER III.

OF THE COLON.

THE Colon is used to divide a sentence into two or more parts, less connected than those which are separated by a semicolon; but not so independent as separate distinct sentences.

See Vol. ii. Part 4. Exercises. Chap. 3.

THE Colon may be properly applied in the three following cases.

1. When a member of a sentence is complete in itself, but followed by some supplemental remark, or further illustration of the subject: as, "Nature felt her inability to extricate herself from the consequences of guilt: the Gospel reveals the plan of Divine interposition and aid." "Nature confesseth some atonement to be necessary: the Gospel discovers that the necessary atonement is made."

"Great works are performed, not by strength, but perseverance: yonder palace was raised by single stones; yet you see its height and spaciousness."

"In faith and hope the world will disagree;
"But all mankind's concern is charity;
"All must be false that thwart this one great end;
"And, all of God, that bless mankind or mend."

2. When a semicolon, or more than one, have preceded, and a still greater pause is necessary, in order to mark the connecting or concluding sentiment: as, "As we perceive the shadow to have moved along the dial, but did not perceive it moving; and it appears that the grass has grown, though nobody ever saw it grow: so the advances we make in knowledge, as they consist of such insensible steps, are only perceivable by the distance."

"A Divine Legislator, uttering his voice from heaven; an Almighty Governor, stretching forthh is arm to punish or reward; informing us of perpetual rest prepared hereafter for the righteous, and of indignation and wrath awaiting the wicked: these are the considerations which overawe the world, which support integrity, and check guilt."

3. The Colon is commonly used when an example, a quotation, or a speech, is introduced: as, "The Scriptures give us an amiable representation of the Deity, in these words: 'God is love.'" "He was often heard to say: 'I have done with the world, and I am willing to leave it.'"

The propriety of using a colon, or semicolon, is sometimes determined by a conjunction's being expressed, or not expressed: as, "Do not flatter yourselves with the hope of perfect happiness: there is no such thing in the world." "Do not flatter yourselves with the hope of perfect happiness; *for* there is no such thing in the world."

"Where grows?—where grows it not? If vain our toil,
"We ought to blame the culture, not the soil:
"Fix'd to no spot is happiness sincere;
"'Tis no where to be found, or ev'ry where."

CHAPTER IV.

OF THE PERIOD.

When a sentence is complete and independent, and not connected in construction with the following sentence, it is marked with a period.

See Vol. ii. Part 4. Exercises. Chap. 4.

Some sentences are independent of each other, both in their sense and construction: as, "Fear God. Honour the king. Have charity towards all men." Others are independent only in their grammatical construction: as, "The Supreme Being changes not, either in his desire to promote

our happiness, or in the plan of his administration. One light always shines upon us from above. One clear and direct path is always pointed out to man."

A period may sometimes be admitted between two sentences, though they are joined by a disjunctive or copulative conjunction. For the quality of the point does not always depend on the connective particle, but on the sense and structure of sentences: as, "Recreations, though they may be of an innocent kind, require steady government to keep them within a due and limited province. But such as are of an irregular and vicious nature, are not to be governed, but to be banished from every well-regulated mind."

"He who lifts himself up to the observation and notice of the world, is, of all men, the least likely to avoid censure. For he draws upon himself a thousand eyes, that will narrowly inspect him in every part."

The period should be used after every abbreviated word: as, "M. S. P. S. N. B. A. D. O. S. N. S." &c.

CHAPTER V.

OF THE DASH, NOTES OF INTERROGATION AND EXCLAMATION, AND THE PARENTHESIS.

See Vol. ii. Part 4. Exercises. Chap. 5.

SECTION 1.

Of the Dash.

THE Dash, though often used improperly by hasty and incoherent writers, may be introduced with propriety, where the sentence breaks off abruptly; where a significant pause is required; or where there is an unexpected turn in the sentiment: as, "If thou art he, so much respected once—but, oh! how fallen! how degraded!" "If acting conformably to the will of our Creator;—if promoting the welfare of mankind around us;—if securing our own happiness;—are objects of the highest moment:—then we are loudly called upon to cultivate and extend the great interests of religion and virtue." A dash following a stop, denotes that the pause is to be greater than if the stop were alone; and when used by itself, requires a pause of such length as the sense alone can determine.

"Here lies the great——False marble, where?
"Nothing but sordid dust lies here."

"Whatever is, is right—This world, 'tis true,
"Was made for Cæsar—but for Titus too."

Besides the points which mark the pauses in discourse, there are characters, which denote a different modulation of voice, in correspondence to the sense. These are

The point of INTERROGATION,	?
The point of EXCLAMATION,	!
The PARENTHESIS,	( )

SECTION 2.

Of the Interrogatory Point.

A NOTE of interrogation is used at the end of an interrogative sentence; that is, when a question is asked: as, "Who will accompany me?" "Shall we always be friends?"

Questions which a person asks himself in contemplation, ought to be determined by points of interrogation: as, "Who adorned the heavens with such exquisite beauty?" "At whose command do the planets perform their constant revolutions?"

"To whom can riches give repute or trust,
"Content or pleasure, but the good and just?"

A point of interrogation is improper after sentences which are not questions, but only expressions of admiration, or of some other emotion.

"How many instances have we of chastity and excellence in the fair sex!"

"With what prudence does the son of Sirach advise us, in the choice of our companions!"

A note of interrogation should not be employed, in cases where it is only said a question has been asked, and where the words are not used as a question. "The Cyprians asked me why I wept." To give this sentence the interrogative form, it should be expressed thus, "The Cyprians said to me, 'Why dost thou weep?'"

SECTION 3.

Of the Exclamatory Point.

THE note of exclamation is applied to expressions of sudden emotion, surprise, joy, grief, &c. and also to invocations or addresses: as, "My friend! this conduct amazes me!" "Bless the Lord, O my soul! and forget not all his benefits!"

"Oh! had we both our humble state maintain'd,
"And safe in peace and poverty remained!"

"Hear me, O Lord! for thy loving kindness is great!"

It is difficult in some cases, to distinguish between an interrogative and exclamatory sentence: but a sentence, in which any wonder or admiration is expressed, and no answer either expected or implied, may be always properly terminated by a note of exclamation: as, "How much vanity in the pursuits of men!" "Who can sufficiently express the goodness of our Creator!" "What is more amiable than virtue!"

The interrogation and exclamation points are indeterminate as to their quantity or time, and may be equivalent in that respect to a semicolon, a colon, or a period, as the sense may require. They mark an elevation of the voice.

The utility of the points of Interrogation and Exclamation, appears from the following examples, in which the meaning is signified and discriminated solely by the points.

"What condescension!"
"What condescension?"

"How great was the sacrifice!"
"How great was the sacrifice?"

Section 4.

Of the Parenthesis.

A Parenthesis is a clause containing some necessary information, or useful remark, introduced into the body of a sentence obliquely, and which may be omitted without injuring the grammatical construction: as,

"Know then this truth, (enough for man to know,)
"Virtue alone is happiness below."

"And was the ransom paid? It was; and paid
"(What can exalt his bounty more?) for thee."

"To gain a posthumous reputation, is to save four or five letters (for what is a name besides?) from oblivion." "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?"

If the incidental clause is short, or perfectly coincides with the rest of the sentence, it is not proper to use the parentheti-

cal characters. The following instances are therefore improper uses of the parenthesis. "Speak you (who saw) his wonders in the deep." "Every planet (as the Creator has made nothing in vain) is most probably inhabited." "He found them asleep again; (for their eyes were heavy;) neither knew they what to answer him."

The parenthesis generally marks a moderate depression of the voice, and may be accompanied with every point which the sense would require, if the parenthetical characters were omitted. It ought to terminate with the same kind of stop which the member has, that precedes it; and to contain that stop within the parenthetical marks.* We must, however, except cases of interrogation and exclamation: as, "While they wish to please, (and why should they not wish it?) they disdain dishonourable means." "It was represented by an analogy, (Oh, how inadequate!) which was borrowed from the religion of paganism."

CHAPTER VI.

OF THE APOSTROPHE, CARET, &c.

THERE are other characters, which are frequently made use of in composition, and which may be explained in this place, viz.

An Apostrophe, marked thus ' is used to abbreviate or shorten a word: as, "'*tis* for *it is*; *tho*' for *though*; *e'en* for *even*; *judg'd* for *judged*." Its chief use is to show the genitive case of nouns: as, "A man's property; a woman's ornament."

* As the parenthesis includes the whole clause, and the point is a part of the clause, and properly belongs to it, there can be no doubt that the point should be contained *within* the parenthetical marks. To place it on the outside of the parenthetical characters, would be, to point those characters, and not the clause. The phrase which precedes the parenthesis should, doubtless, have its proper point and pause attached to it; and not be left without its necessary appendages till the parenthesis is completed: the suspense is forced and irregular. That the parenthesis itself does not supply the place of a point between the parenthetic clause, and the word immediately preceding it, is evident from this circumstance, that the preceding clause frequently requires a point and tone essentially different from those which belong to the parenthetic clause. This will be seen in the following sentence: "If I grant this request, (and who could refuse it?) I shall secure his esteem and attachment." The real and proper office of the parenthetical marks, is simply to denote, not a point, but the parenthetical clause.—We should not have so far extended this note, were it not that many writers, and some grammarians, are divided in their opinions and practice, on the subject.

A Caret, marked thus ^ is placed where some word happens to be left out in writing, and which is inserted over the line. This mark is also called a circumflex, when placed over a particular vowel, to denote a long syllable: as, "Euphrâtes."

A Hyphen, marked thus - is employed in connecting compounded words: as, "Lap-dog, tea-pot, pre-existence, self-love, to-morrow, mother-in-law."

It is also used, when a word is divided, and the former part is written or printed at the end of one line, and the latter part at the beginning of another. In this case, it is placed at the end of the first line, not at the beginning of the second.

The Acute Accent, marked thus: ′ as, "*Fáncy.*" The Grave thus: ` as, "*Fàvour.*"

In English, the accentual marks are chiefly used in spelling-books and dictionaries, to mark the syllables which require a particular stress of the voice in pronunciation.

The stress is laid on long and short syllables indiscriminately. In order to distinguish the one from the other, some writers of dictionaries have placed the grave on the former, and the acute on the latter, in this manner: "Mìnor, míneral, lìvely, líved, rìval, ríver."

The proper mark to distinguish a long syllable, is this: ¯ as, "Rōsy:" and a short one this: ˘ as, "Fŏlly." This last mark is called a breve.

A Diæresis, thus marked, ¨ consists of two points placed over one of the two vowels that would otherwise make a diphthong, and parts them into syllables: as, "Creätor, coädjutor, aërial."

A section marked thus, § is the division of a discourse, or chapter, into less parts or portions.

A Paragraph ¶ denotes the beginning of a new subject, or a sentence not connected with the foregoing. This character is chiefly used in the Old, and in the New Testaments.

A Quotation. "" Two inverted commas are generally placed at the beginning of a phrase or a passage, which is quoted or transcribed from the speaker or author in his own

words; and two commas in their direct position, are placed at the conclusion: as,

"The proper study of mankind is man."

Crotchets or Brackets [ ] serve to enclose a word or sentence, which is to be explained in a note, or the explanation itself, or a word or sentence which is intended to supply some deficiency, or to rectify some mistake.

An Index or hand ☞ points out a remarkable passage, or something that requires particular attention.

A Brace } is used in poetry at the end of a triplet or three lines, which have the same rhyme.

Braces are also used to connect a number of words with one common term, and are introduced to prevent a repetition in writing or printing.

An Asterisk, or little star, * directs the reader to some note in the margin, or at the bottom of the page. Two or three asterisks generally denote the omission of some letters in a word, or of some bold or indelicate expression, or some defect in the manuscript.

An Ellipsis —— is also used, when some letters in a word, or some words in a verse, are omitted: as, "The k—g," for "the king."

An Obelisk, which is marked thus, † and Parallels thus, ‖ together with the letters of the Alphabet, and figures, are used as references to the margin, or bottom of the page.

CHAPTER VII.

DIRECTIONS RESPECTING THE USE OF CAPITAL LETTERS.

As the commencement of every sentence is distinguished by a capital letter, and as capitals frequently occur in other parts of a sentence; it is necessary to give the learner some directions respecting their proper application.

the student, by the following phrases, which point out, in a few instances, how separated paragraphs may be connected in sentiment. "This idea was indeed, no more than conjecture; but it was confirmed by," &c. "What has been related is not, in itself, very important; but connected with subsequent facts, it has great weight," &c. "Happy as he appears to have been, in this situation, his felicity was augmented by another event: this was," &c. "These are the miseries of vice; let us now describe the happiness of virtue," &c.

In the following letter, some of the preceding rules respecting paragraphs, are distinctly exemplified: and we present it to the student, as an illustration and confirmation of those rules. To elucidate them all would require a greater number of pages, than can be properly assigned for that purpose in the present work.

"According to my promise, I now send you the fine sentiments of Addison, upon Gratitude. But before I exhibit this virtue, I shall present you with a few maxims and observations, which, to young persons in particular, are of great importance; and which I am persuaded will meet your most cordial approbation.

Time once past, never returns: the moment which is lost, is lost for ever.

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes; and regret, in the last hour, his useless intentions, and barren zeal.

The best preparation for all the uncertainties of futurity, consists in a well ordered mind, a good conscience, and a cheerful submission to the will of Heaven.

The appearances of our security are frequently deceitful. When our sky seems most settled and serene, in some unobserved quarter gathers the little black cloud, in which the tempest ferments, and prepares to discharge itself on our head.

To sensual persons, hardly any thing is what it appears to be: and what flatters most is always farthest from reality.—There are voices which sing around them; but whose strains allure to ruin. There is a banquet spread, where poison is in every dish. There is a couch which invites them to repose: but to slumber upon it is death.

We should cherish sentiments of charity towards all men. The Author of all good nourishes much piety and virtue in hearts that are unknown to us; and beholds repentance ready to spring up among many, whom we consider as reprobates.

Let him that desires to see others happy, make haste to give

while his gifts can be enjoyed; and remember, that every moment of delay, takes away something from the value of his benefaction. And let him who proposes his own happiness reflect, that while he forms his purpose, the day rolls on, and 'the night cometh, when no man can work.'

There is certainly no greater felicity, than to be able to look back on a life usefully and virtuously employed; to trace our own progress in existence, by such tokens as excite neither shame nor sorrow. It ought therefore to be the care of those who wish to pass the last hours with comfort, to lay up such a treasure of pleasing ideas, as shall support the expenses of that time, which is to depend wholly upon the fund already acquired.

The beautiful piece of Addison, on the duty and pleasure of being grateful to our benefactors, is as follows.

'There is not (says he) a more pleasing exercise of the mind, than gratitude. It is accompanied with so great inward satisfaction, that the duty is sufficiently rewarded by the performance. It is not, like the practice of many other virtues, difficult and painful; but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it, for the natural gratification it affords.

If gratitude is due from man to man, how much more from man to his Maker?—The Supreme Being does not only confer upon us those bounties, which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of HIM, who is the great author of good, and the Father of mercies.

If gratitude, when exerted towards one another, naturally produces a very pleasing sensation in the mind of a grateful man, it exalts the soul into rapture, when it is employed on this great object of gratitude: on this beneficent Being, who has given us every thing we already possess, and from whom we expect every thing we yet hope for.'

I hope that the maxins and observations, and the sentiments on gratitude, which are contained in this letter, will be considered by you of so much importance, as to be worthy of being impressed on your memory.

Yours most affectionately."

CONCLUSION.

Having finished the present treatise on the several parts of Grammar, we shall conclude this portion of our work, with expressing a few sentiments, in vindication of the subject and labours in which we have been engaged. These sentiments have been principally taken from Harris's Hermes.

An objector to this system of grammatical rules and principles, may demand, with an air of pleasantry and ridicule,—"Is there no speaking then without all this trouble? Do we not all converse together without difficulty, and clearly communicate our ideas; not only the learned, but the unlearned, not only profound philosophers, but also poor and simple peasants?" We may answer, by interrogating on our part; Do not those same poor peasants use the Lever and the Wedge, and many other instruments, with much habitual readiness? And yet have they any conception of those geometrical principles, from which those machines derive their efficacy and force? And is the ignorance of these peasants a reason for others to remain ignorant: or to render the subject a less becoming inquiry? Think of animals, and vegetables, that occur every day; of time, of place, and of motion; of light, of colours, and of gravitation; of our very senses and intellect, by which we perceive every thing else: *that they are*, we all know, and are perfectly satisfied; *what* they are, is a subject of much obscurity and doubt. Were we to reject this last question, because we are certain of the first position, we should banish all philosophy at once out of the world.

But a graver objector now accosts us. "What (says he) is the *utility?* Whence the *profit*, where the *gain?*" Every science whatever (we may answer) has its use. Arithmetic is excellent for the guaging of liquors; geometry, for the measuring of estates, astronomy for the making of almanacs; and grammar, perhaps, for the drawing of bonds and conveyances.

Thus much to the *Interested.* If the *Liberal* ask for something better than this, we may answer and assure them, from the best authorities, that every exercise of the mind upon theorems of science, like generous and manly exercise of the body, tends to call forth and strengthen nature's original vigour. Be the sub-

ject immediately lucrative, or not, the nerves of reason are braced by the mere employ; and we become abler actors in the drama of life, whether our part be of the busier, or of the sedater kind.

Perhaps too, there is a pleasure, even in science itself, distinct from any end, to which it may be farther conducive. Are not health and strength of *body*, desirable for their own sakes, though we happen not to be destined for porters or draymen? And have not health and strength of *mind* their intrinsic worth also, though not assigned to the pursuits of emolument? Why should there not be a good, (could we have the virtue to recognise it,) in the *mere energy* of our intellect, as much as in energies of lower degree?

If there be supposed then a pleasure, a satisfaction, a good, a something valuable for itself without a view to any thing farther, in so many objects of the *subordinate* kind, shall we not allow the same praise to the *sublime* objects of the mind? Shall the intellect alone feel no pleasures in its energy, when we allow them to the gross energies of appetite and sense? Whatever may be urged in behalf of the enjoyment of the senses, we may safely affirm of *intellectual good*, that it is the *good* of that part, which is most excellent within us; that it is a good accommodated to all places and times; which neither depends on the will of others, nor on the affluence of external fortune; that it is a good which decays not with decaying appetites, but often rises in vigour, when those are no more.

But assuredly, when our enjoyments and powers, whether of the senses, the imagination, or the understanding, are contemplated with gratitude to their Author, the Giver of all good, and employed to promote his will and our own final well being, they answer, in the highest degree, the end for which they were granted to us. By these means they become blessings truly improved, ennobled, and sanctified.

APPENDIX:

CONTAINING

RULES AND OBSERVATIONS,

FOR ASSISTING YOUNG PERSONS

TO

WRITE WITH PERSPICUITY AND ACCURACY.

TO BE STUDIED

AFTER THEY HAVE ACQUIRED A COMPETENT KNOWLEDGE

OF

ENGLISH GRAMMAR.

Non solum ut intelligere possit, sed e omnino possit non intelligere curandum."
QUINCTILIAN.

APPENDIX.

PERSPICUITY is the fundamental quality of style: a quality so essential in every kind of writing, that for the want of it nothing can atone. It is not to be considered as merely a sort of negative virtue, or freedom from defect. It has higher merit: it is a degree of positive beauty. We are pleased with an author, and consider him as deserving praise, who frees us from all fatigue of searching for his meaning: who carries us through his subject without any embarrassment or confusion: whose style flows always like a limpid stream, through which we see to the very bottom.

Authors sometimes plead the difficulty of their subject, as an excuse for the want of perspicuity. But the excuse can rarely, if ever, be admitted. For whatever a man conceives clearly, he may, if he will be at the trouble, put it into distinct propositions, and express it clearly to others; and upon no subject ought any man to write, where he cannot think clearly. His ideas may, very excusably, be on some subjects incomplete or inadequate; but still, as far as they go, they ought to be clear; and wherever this is the case, perspicuity, in expressing them, is always attainable.

The study of perspicuity and accuracy of expression, consists of Three Parts: and requires attention, First, to *Single Words and Phrases;* Secondly, to the *Construction of Sentences;* and Thirdly, to the *Great Principle which decides the propriety of language.* If words are properly chosen, correctly arranged, and conformable to present established usage, it is impossible that the sense can be ambiguous.

PART I.

OF PERSPICUITY AND ACCURACY OF EXPRESSION,

With respect to Single Words and Phrases.

THESE qualities of style, considered with regard to words and phrases, require the following properties:

PURITY,
PROPRIETY,
AND
PRECISION.*

CHAPTER I.

OF PURITY.

See Vol. ii. Part 5. Exercises. Chap. 1.

PURITY of style consists in the use of such words, and such constructions, as belong to the idiom of the language which we speak; in opposition to words and phrases that are taken from other languages, or that are ungrammatical, obsolete, new-coined, or used without proper authority. All such words and phrases as the following, should be avoided: *Quoth he; I wist not; erewhile; behest; self-same; delicatesse*, for delicacy; *politesse*, for politeness; *hauteur*, for haughtiness; *incumberment, connexity, martyrized*, for encumbrance, connexion, martyred.

Foreign and learned words, unless where necessity requires them, should never be admitted into our composition. Barren languages may need such assistance, but ours is not one of

* Purity requires that those words only shall be employed, which are of classical authority: Propriety, that, of classical words, those shall always be selected, which are best adapted to express the meaning: Precision, that no more words shall be introduced, than are necessary to convey the sense. Classical authority consists of speakers and writers, who are deservedly in high estimation: speakers, distinguished for their elocution, and persuasive eloquence: writers, eminent for correct taste, solid matter, and refined manner.

these. A multitude of Latin words, in particular, have, of late, been poured in upon our language. On some occasions, they give an appearance of elevation and dignity to style; but they often render it stiff and apparently forced. In general, a plain, native style, is more intelligible to all readers: and by a proper management of words, it can be made as strong and expressive as this Latinised English, or any foreign idioms.

CHAPTER II.

OF PROPRIETY.

See Vol. ii. Part 5. Exercises. Chap. 2.

PROPRIETY of language, is the selection of such words as the best usage has appropriated to those ideas, which we intend to express by them; in opposition to low expressions, and to words and phrases which would be less significant of the ideas that we mean to convey. Style may be pure, that is, it may be strictly English, without Scotticisms or Gallicisms or ungrammatical, irregular expressions of any kind, and may, nevertheless, be deficient in propriety; for the words may be ill chosen, not adapted to the subject, nor fully expressive of the author's sense.

To preserve propriety, therefore, in our words and phrases, we must avoid *low expressions; supply words that are wanting;* be careful not to *use the same word in different senses;* avoid *the injudicious use of technical phrases, equivocal or ambiguous words, unintelligible expressions, and all such words and phrases as are not adapted to our meaning.*

1. Avoid *low expressions:* such as, "Topsy turvy, hurly burly, pellmell; having a month's mind for a thing; currying favour with a person; dancing attendance on the great," &c.

"Meantime the Britons, left to shift for themselves, were forced to call in the Saxons for their defence." The phrase "*left to shift for themselves.*" is rather a low phrase, and too much in a familiar style to be proper in a grave treatise.

2. *Supply words that are wanting.* "Arbitrary power I look upon as a greater evil than anarchy itself, as much as a savage is a happier state of life, than a slave at the oar:" it should have been, "as much as *the state* of a savage, is happier than *that of* a slave at the oar." "He has not treated this subject liberally, by the views of others as well as his own;" "By *adverting* to the views of others," would have been better.

"This generous action greatly increased his former services;" it should have been, "greatly increased *the merit* of his former services." "By the pleasures of the imagination or fancy, (which I shall use promiscuously,) I here mean," &c. This passage ought to have had the word "terms" supplied, which would have made it correct; "*terms* which I shall use promiscuously."

It may be proper in this place to observe, that articles and prepositions are sometimes improperly omitted; as in the following instances: "How immense the difference between the pious and profane!" "Death is the common lot of all; of good men and bad." They should have had the article and preposition repeated: "How immense the difference between *the* pious and *the* profane!" "Death is the common lot of all; *of* good men and *of* bad."

The repetition of articles and prepositions is proper, when we intend to point out the objects of which we speak, as distinguished from each other, or in contrast; and when we wish that the reader's attention should rest on that distinction; as, "Our sight is at once *the* most delightful, and *the* most useful of all our senses."

3. *In the same sentence, be careful not to use the same word too frequently, nor in different senses.* "One may have an air *which* proceeds from a just sufficiency and knowledge of the matter before him, *which* may naturally produce some motions of his head and body, *which* might become the bench better than the bar."

The pronoun *which* is here thrice used, in such a manner as to throw obscurity over the sentence.

"Gregory favoured the undertaking, for no other reason than this, that the manager, in countenance, favoured his friend." It should have been, "resembled his friend."

"Charity expands our hearts in love to God and man: it is by the virtue of charity that the rich are blessed, and the poor supplied." In this sentence, the word "charity" is improperly used in two different senses: for the highest benevolence, and for almsgiving.

4. *Avoid the injudicious use of technical terms.* To inform those who do not understand sea-phrases, that, "We tacked to the larboard, and stood off to sea," would be expressing ourselves very obscurely. Technical phrases not being in current use, but only the peculiar dialect of a particular class, we should never use them but when we know they will be understood.

5. *Avoid equivocal or ambiguous words.* The following senten-

ces are exceptionable in this respect. "As for such animals as are *mortal* or noxious, we have a right to destroy them." "I long since learned to like nothing but what you *do*." "He aimed at *nothing less* than the crown," may denote either, "Nothing was less aimed at by him than the crown," or, "Nothing inferior to the crown could satisfy his ambition." "*I will have mercy*, and not sacrifice." The first part of this sentence denotes, "I will exercise mercy;" whereas it is in this place employed to signify, "I require others to exercise it." The translation should therefore have been accommodated to these different meanings. "They were both much more ancient among the Persians than Zoroaster *or* Zerdusht." The *or* in this sentence is equivocal. It serves either as a copulative to synonymous words, or as a disjunctive of different things. If, therefore, the student should not know, that Zoroaster and Zerdusht mean the same person, he will mistake the sense. "The rising tomb a lofty column bore:" "And thus the son the fervent sire addressed." Did the tomb bear the column, or the column the tomb? Did the son address the sire, or the sire the son?

If the sire addressed the son, the line should run thus:

"And thus his son the fervent sire address'd."

If the son addressed the sire;

"And thus the son his fervent sire address'd."

When we say; "Neither life nor death shall separate us from the love of God;" it may mean, either from the love which we owe to God, or the love which he bears to us: for "The love of God" may denote, either the relation which the affection bears to its subject, or that which it bears to its object.

An ambiguity likewise arises, from expressing either the relation of the effect to its cause, or that of the accident to its subject: as, "This event took place a little after the reformation of Luther." This sentence may import, either the change produced *by* Luther, or a change produced *in* him. The latter indeed is the meaning, according to the construction of the phrase; though it is not that which was intended by the author. He should have said, "the reformation *by* Luther."

6. *Avoid unintelligible and inconsistent words or phrases.* "I have observed," says Steele, "that the superiority among these coffee-house politicians, proceeds from an opinion of gallantry and fashion." This sentence, considered in itself, evidently conveys no meaning. First, it is not said whose opinion, their own, or that of others: Secondly, it is not said what opinion, or of what sort, favourable or unfavourable, true or false; but in general, "an opinion of gallantry and fashion." which con-

tains no definite expression of any meaning. With the joint assistance of the context, reflexion, and conjecture, we shall perhaps conclude that the author intended to say; "That the rank among these politicians, was determined by the opinion generally entertained of the rank, in point of gallantry and fashion, that each of them had attained."

"This temper of mind," says an author, speaking of humility, "keeps our understanding tight about us." Whether the author had any meaning in this expression, or what it was, is not easy to determine.

Sometimes a writer runs on in a specious verbosity, amusing his reader with synonymous terms and identical propositions, well-turned periods, and high sounding words; but at the same time, using those words so indefinitely, that the reader can either affix no meaning at all to them, or may affix to them almost any meaning he pleases.

"If it is asked," says a late writer, "whence arises the harmony or beauty of language? what are the rules for obtaining it? the answer is obvious. Whatever renders a period sweet and pleasant, makes it also graceful. A good ear is the gift of nature; it may be much improved, but not acquired by art. Whoever is possessed of it, will scarcely need dry critical precepts to enable him to judge of a true rhythmus, and melody of composition. Just numbers, accurate proportions, a musical symphony, magnificent figures, and that decorum which is the result of all these, are unison to the human mind."

The following is a poetical example of the same nature, in which there is scarcely a glimpse of meaning, though it was composed by an eminent poet.

From harmony, from heavenly harmony.
This universal frame began:
From harmony to harmony
Thro' all the compass of the notes it ran.
The diapason closing full in man.

In general, it may be said, that in writings of this stamp we must accept of sound instead of sense; being assured, that if we meet with little that can inform the judgment, we shall at least find nothing that will offend the ear. And perhaps this is one reason that we pass over such smooth language, without suspecting that it contains little or no meaning. In order to write or speak clearly and intelligibly, two things are especially requisite: one, that we have clear and distinct ideas of our subject: and the other, that our words be approved signs of those ideas. That persons who think confusedly, should express

themselves obscurely, is not to be wondered at: for embarrassed, obscure, and feeble sentences, are generally, if not always, the result of embarrassed, obscure, and feeble thought: but that persons of judgment, who are accustomed to scrutinize their ideas, and the signification of their words, should sometimes write without any meaning, is, at first sight, matter of admiration. This, however, when further considered, appears to be an effect derived from the same cause, indistinctness of conception, and inattention to the exact import of words.—The occasions on which we are most apt to speak and write in this unintelligible manner, are the three following.

The *first* is, where there is an exuberance of metaphor. Writers who are fond of the metaphoric style, are generally disposed to continue it too long, and to pursue it too far. They are often misled, by a desire of flourishing on the several properties of a metaphor, which they have ushered into the discourse, without taking the trouble to examine whether there are any qualities in the subject, to which these properties can, with justice and perspicuity, be applied. The following instance of this sort of writing, is from an author of considerable eminence. "Men must acquire a very peculiar and strong habit of turning their view inward, in order to explore the interior regions and recesses of the mind, the hollow caverns of deep thought, the private seats of fancy, and the wastes and wildernesses, as well as the more fruitful and cultivated tracts of this obscure climate." A most wonderful way of telling us, that it is difficult to trace the operations of the mind. The author having determined to represent the human mind under the metaphor of a country, revolved in his thoughts the various objects which might be found in a country, without considering whether there are any things in the mind properly analogous to these. Hence the strange parade he makes with *regions* and *recesses*, *hollow caverns* and *private seats*, *wastes* and *wildernesses*, *fruitful* and *cultivated tracts*; words which, though they have a precise meaning, as applied to country, have no definite signification, as applied to mind.

The *second* occasion of our being apt to write unintelligibly, is that wherein the terms most frequently occurring, denote things which are of a complicated nature, and to which the mind is not sufficiently familiarized. Of these the instances are numberless in every tongue; such as, Government, church, state, constitution, power, legislature, jurisdiction, &c.

The *third* and principal occasion of unintelligible writing, is, when the terms employed are very abstract, and consequently of very extensive signification. Thus the word *lion* is more distinctly apprehended by the mind, than the word *beast*, *beast* than *animal*, and *animal* than *being*.

The 7th and last rule for preserving propriety in our words and phrases, is, to *avoid all those which are not adapted to the ideas we mean to communicate; or which are less significant than others, of those ideas.* "He feels any sorrow that can *arrive at* man;" better, "*happen to* man." "The *conscience* of approving one's self a benefactor, is the best recompense for being so;" it should have been, "*consciousness.*" "He firmly believed the divine *precept*, 'There is not a sparrow falls to the ground,'" &c. It should have been "*doctrine.*"

"It is but opening the eye, and the scene enters." A *scene* cannot be said *to enter:* an *actor* enters; but a scene *appears* or *presents itself.*

"We immediately assent to the beauty of an object, without inquiring into the causes of it:" it is proper to say, that we *assent* to the truth of a proposition; but it cannot so well be said, that we *assent to the beauty of an object. Acknowledge* would have expressed the sense with propriety.

"The sense of feeling, can, indeed, give us a notion of extension, shape, *and all other ideas* that enter at the eye, except colours." *Extension* and *shape* can, with no propriety, be called *ideas:* they are properties of matter. Neither is it accurate, to speak of any sense *giving us a notion of ideas:* our senses give us the ideas themselves. The meaning of the sentence would have been proper, and much clearer, if the author had expressed himself thus: "The sense of feeling, can, indeed, give us the idea of extension, figure, and all the other properties of matter, which are perceived by the eye, except colours."

"The covetous man never has a sufficiency; although he has what is enough for nature," is much inferior to, "The covetous man never has *enough;* although he has what is *sufficient* for nature."

"A traveller observes the most striking objects he sees; a general remarks all the motions of his enemy:" better thus: "A traveller *remarks*," &c.; "A general *observes*," &c.

"This measure enlarged his school, and obliged him to increase the buildings;" it should be, "*increased* his school," and "*enlarge* the buildings."

"He applied a medicine before the poison had time to work;" better thus: "He applied an *antidote*," &c.

"The poison of a suspicious temper frequently throws out its bad qualities, on all who are within its reach:" better, "throws out its *malignant* qualities."

"I will go except I should be ill;" "I saw them all unless two or three:" corrected thus: "*unless* I should be ill;" "*except* two or three."

A selection of words and phrases, which are peculiarly expressive of the ideas we design to communicate; or which are

as particular and determinate in their signification, as is consistent with the nature and the scope of the discourse; possesses great beauty, and cannot fail to produce a good effect.

CHAPTER III.

OF PRECISION.

See Vol. ii. Part 5. Exercises. Chap. 3.

Precision is the third requisite of perspicuity with respect to words and phrases. It signifies retrenching superfluities, and pruning the expression, so as to exhibit neither more nor less, than an exact copy of the person's idea who uses it.

The words used to express ideas may be faulty in three respects. First, they may not express the idea which the author intends, but some other which only resembles it: secondly, They may express that idea, but not fully and completely: thirdly, They may express it, together with something more than is intended. Precision stands opposed to these three faults, but chiefly to the last. Propriety implies a freedom from the two former faults. The words which are used may be *proper*; that is, they may express the idea intended, and they may express it fully: but to be *precise*, signifies that they express *that idea, and no more.*

The use and importance of precision, may be deduced from the nature of the human mind. It never can view, clearly and distinctly, more than one object at a time. If it must look at two or three together, especially objects that have resemblance or connexion, it finds itself confused and embarrassed. It cannot clearly perceive, in what they agree, and in what they differ. Thus, were any object, suppose some animal, to be presented to my view, of whose structure I wish to form a distinct notion, I should desire all its trappings to be taken off, I should require it to be brought before me by itself, and to stand alone, that there might be nothing to divide my attention. The same is the case with words. If, when any one would inform me of his meaning, he also tells me more than what conveys it; if he joins foreign circumstances to the principal objects; if, by unnecessarily varying the expression, he shifts the point of view, and makes me see sometimes the object itself, and sometimes another thing that is connected with it; he thereby obliges me to look on several objects at once, and I lose sight of the principal. He loads the animal he is showing me, with so many trappings and collars, that I cannot distinctly view it:

or he brings so many of the same species before me, somewhat resembling, and yet somewhat differing, that I see none of them clearly. When an author tells me of his hero's courage in the day of battle, the expression is precise, and I understand it fully; but if, from the desire of multiplying words, he should praise his courage and fortitude; at the moment he joins these words together, my idea begins to waver. He means to express one quality more strongly, but he is in truth expressing two; courage resists danger; fortitude supports pain. The occasion of exerting each of these qualities, is different; and being led to think of both together, when only one of them should be considered, my view is rendered unsteady, and my conception of the object indistinct.

All subjects do not equally require precision. It is sufficient, on many occasions, that we have a general view of the meaning. The subject, perhaps, is of the known and familiar kind, and we are in no hazard of mistaking the sense of the author, though every word which he uses is not precise and exact.

Many authors offend against this rule of *precision*. A respectable one, in describing a bad action, expresses himself thus: "It is to remove a good and orderly affection, and to introduce an ill or disorderly one; to commit an action that is ill, immoral, and unjust; to do ill, or to act in prejudice of integrity, good nature, and worth."

A crowd of unmeaning or useless words is brought together by some authors, who, afraid of expressing themselves in a common and ordinary manner, and allured by an appearance of splendour, surround every thing which they mean to say, with a certain copious loquacity.

The great source of a loose style, in opposition to precision, is the injudicious use of the words termed *synonymous*. They are called synonymous, because they agree in expressing one principal idea; but for the most part, if not always, they express it with some diversity in the circumstances.

The following instances show a difference in the meaning of words reputed synonymous; and point out the use of attending, with care and strictness, to the exact import of words.

Custom, habit.—Custom, respects the action; habit, the actor. By custom, we mean the frequent repetition of the same act; by habit, the effect which that repetition produces on the mind or body. By the custom of walking often in the streets, one acquires a habit of idleness.

Pride, vanity.—Pride makes us esteem ourselves; vanity, makes us desire the esteem of others. It is just to say, that a man is too proud to be vain.

Haughtiness, disdain.—Haughtiness is founded on the high opinion we entertain of ourselves; disdain, on the low opinion we have of others.

Only, alone.—Only, imports that there is no other of the same kind; alone, imports being accompanied by no other. An only child, is one that has neither brother nor sister: a child alone, is one who is left by itself. There is a difference, therefore, in precise language, between these two phrases: "Virtue only makes us happy;" and "Virtue alone makes us happy."

Wisdom, prudence.—Wisdom leads us to speak and act what is most proper. Prudence, prevents our speaking or acting improperly.

Entire, complete.—A thing is entire, by wanting none of its parts: complete, by wanting none of the appendages that belong to it. A man may have an entire house to himself, and yet not have one complete apartment.

Surprised, astonished, amazed, confounded.—I am surprised with what is new or unexpected; I am astonished at what is vast or great; I am amazed at what is incomprehensible; I am confounded by what is shocking or terrible.

Tranquillity, peace, calm.—Tranquillity respects a situation free from trouble, considered in itself; peace, the same situation with respect to any causes that might interrupt it; calm, with regard to a disturbed situation going before or following it. A good man enjoys tranquillity, in himself; peace, with others; and calm, after the storm.

These are some of the numerous instances of words, in our language, whose significations approach, but are not precisely the same. The more the distinction in the meaning of such words is attended to, the more clearly and forcibly shall we speak or write. It may not on all occasions, be necessary to pay a great deal of attention to very nice distinctions; yet the foregoing instances show the utility of some general care, to understand the distinct import of our words.

While we are attending to precision, we must be on our guard, lest, from the desire of pruning too closely, we retrench all copiousness. Scarcely in any language are there two words that convey precisely the same idea; a person thoroughly conversant in the propriety of the language, will always be able to observe something that distinguishes them. As they are like different shades of the same colour, an accurate writer

can employ them to great advantage, by using them so as to heighten and complete the object which he presents to us. He supplies by one what was wanting in the other, to the strength, or to the finishing, of the image which he means to exhibit. But, for this purpose, he must be attentive to the choice of his words, and not employ them carelessly, merely for the sake of filling up a period, or of rounding or diversifying his language, as if their signification were exactly the same, while in truth it is not. To unite copiousness and precision, to be full and easy, and at the same time correct and exact in the choice of every word, is, no doubt, one of the highest and most difficult attainments in writing.

PART II.

OF PERSPICUITY AND ACCURACY OF EXPRESSION,

With respect to the construction of Sentences.

We have finished the discussion of perspicuity and accuracy of expression, as far as they relate to the materials of language, the purity, propriety, and precision of words. It remains that we consider them, with regard to the construction of these materials, or the disposition of words in sentences and periods. Hitherto we have investigated the nature of words and phrases detached and unconnected, in the same manner as an architect selects and prepares the materials of an edifice. We are now, like the same artist, to delineate the plan of execution, or to point out the most proper conjunction of the materials, to accomplish the end in view. As the best materials for building will not form a convenient and elegant habitation, unless they are adjusted on a proper plan, so the purest and best chosen words will not constitute a perspicuous and beautiful sentence, unless they are well applied and properly arranged.

Sentences, in general, should neither be very long, nor very short: long ones require close attention to make us clearly perceive the connexion of the several parts; and short ones are apt to break the sense, and weaken the connexion of thought. Yet occasionally they may both be used with force and propriety: as may be seen in the following sentences.

"If you look about you, and consider the lives of others as well as your own; if you think how few are born with honour, and how many die without name or children; how little beauty we see, and how few friends we hear of: how much poverty, and how many diseases there are in the world; you will fall down upon your knees, and instead of repining at one affliction, will admire so many blessings which you have received from the Divine hand." This is a sentence composed of several members linked together, and hanging upon one

another, so that the sense of the whole is not brought out till the close. The following is an example of one in which the sense is formed into short, independent propositions; each complete within itself. "I confess, it was want of consideration that made me an author. I wrote because it amused me. I corrected, because it was as pleasant to me to correct, as to write. I published, because I was told I might please such as it was a credit to please."

A train of sentences, constructed in the same manner, and with the same number of members, should never be allowed to succeed one another. A protracted succession of either long or short sentences, or of sentences of the same length, should also be avoided: for the ear tires of such expressions, when they are too long continued. Whereas, by a proper mixture of long and short periods, and of periods variously constructed, not only the ear is gratified, but animation and force are given to our style. A very frequent succession of words or phrases, in couplets, or triplets, is also a great blemish in composition.

We now proceed to consider the things most essential to an accurate and a perfect sentence. They appear to be the four following:

1. CLEARNESS.
2. UNITY.
3. STRENGTH.
4. A JUDICIOUS USE OF THE FIGURES OF SPEECH.

CHAPTER I.

OF THE CLEARNESS OF A SENTENCE.

See Vol. ii. Part 5. Exercises. Clearness. Chap. 1.

THE FIRST requisite of a perfect sentence, is *Clearness.*

Whatever leaves the mind in any sort of suspense as to the meaning, ought to be avoided. Obscurity arises from two causes; either from a wrong choice of words, or a wrong arrangement of them. The choice of words and phrases, as far as regards perspicuity, has been already considered. The disposition of them comes now under consideration.

The first thing to be studied here, is grammatical propriety. But as the grammar of our language is comparatively

not extensive, there may be an obscure order of words, where there is no transgression of any grammatical rule. The relations of words, or members of a period, are, with us, ascertained only by the position in which they stand.

Hence a capital rule in the arrangement of sentences is, that the words or members, most clearly related, should be placed in the sentence as near to each other as possible, so as to make their mutual relation clearly appear. It will be proper to produce some instances, in order to show the importance of this rule.

1. *In the position of adverbs.* "The Romans understood liberty, *at least*, as well as we." These words are capable of two different senses, according as the emphasis, in reading them, is laid upon *liberty*, or upon *at least*. The words should have been thus arranged: "The Romans understood liberty as well, at least, as we."

"Theism can only be opposed to polytheism, or atheism." Is it meant that theism is capable of nothing else besides being opposed to polytheism, or atheism? This is what the words literally import, through the wrong placing of the adverb *only*. It should have been, "Theism can be opposed only to polytheism or atheism."

"By the pleasures of the imagination, I mean only such pleasures as arise originally from sight." When it is said, "*I mean only such pleasures*," it may be remarked, that the adverb *only* is not properly placed. It is not intended here to qualify the word *mean*, but *such pleasures;* and therefore should have been placed in as close connexion as possible, with the word which it limits or qualifies. The style becomes more clear and neat, when the words are arranged thus: "By the pleasures of the imagination, I mean such pleasures only as arise from sight."

In the following sentence, the word *more* is not in its proper place. "There is not perhaps, any real beauty or deformity *more* in one piece of matter than another." The phrase ought to have stood thus: "Beauty or deformity in one piece of matter, more than in another."

2. *In the position of circumstances, and of particular members.* The following passage, taken from Blackstone's Commentary on the laws of England, exhibits a number of depending circumstances distinctly and advantageously arranged. He is writing concerning the origin of civil power. "This is what

is meant by the original contract of society, which, though it has, perhaps, in no instance, ever been formally expressed at the first institution of a state, yet, in nature and reason, should always be understood, in every act of associating together." In this instance, the original contract of society, is the principal idea, and appears, with propriety, as the first and leading part of the sentence: "This is what is meant by the original contract of society." The action or verb "expressed," is limited by two circumstances, namely, "in no instance," and "at the first institution of a state." The former of these circumstances is placed before the verb. and the latter after it, in a manner perfectly analogous to the position of two adverbs attending on the same verb; viz. "which contract, though perhaps it has, in no instance, been formally expressed, at the first institution of a state." The second verb or action of the sentence, namely, "understood," is attended also by two circumstances, viz. "in nature and in reason," and, "in every act of associating together;" which circumstances are arranged in the same manner, and upon the same principle, as those in the former part of the sentence, namely, one before, and the other after, the action; thus: "yet, in nature and in reason, should always be understood, in every act of associating together."

An author, in his dissertation on parties, thus obscurely and irregularly expresses himself: "Are these designs which any man, who is born a Briton, in any circumstances, in any situation, ought to be ashamed or afraid to avow?" Here we are left at a loss, whether these words, "in any circumstances, in any situation," are connected with "a man born a Briton, in any circumstances or situation," or with that man's "avowing his designs in any circumstances or situation into which he may be brought." As it is probable that the latter was intended, the arrangement ought to have been conducted thus: "Are these designs which any man, who is born a Briton, ought to be ashamed or afraid, in any situation, in any circumstances, to avow?"

The following is another instance of a wrong arrangement of circumstances. "A great stone that I happened to find, after a long search, by the sea shore, served me for an anchor." One would think that the search was confined to the sea shore; but as the meaning is, that the great stone was found by the sea shore, the period ought to have run thus: "A great stone, that, after a long search, I happened to find by the sea shore, served me for an anchor."

It is a rule, too, never to crowd many circumstances together, but rather to intersperse them in different parts of the sentence, joined with the principal words on which they depend.

For instance: "What I had the opportunity of mentioning to my friend, sometime ago, in conversation, was not a new thought." These two circumstances, "*sometime ago*," and "*in conversation*," which are here put together, would have had a better effect disjoined thus: "What I had the opportunity, sometime ago, of mentioning to my friend, in conversation, was not a new thought."

Here follows an example of the wrong arrangement of a member of a sentence. "The minister of state who grows less by his elevation, like a little statue placed on a mighty pedestal, will always have his jealousy strong about him." Here, so far as can be gathered from the arrangement, it is doubtful whether the object introduced, by way of simile, relates to what goes before, or to what follows. The ambiguity is removed by the following order. "The minister of state who, like a little statue placed on a mighty pedestal, grows less by his elevation, will always," &c.

Words expressing things connected in the thought, ought to be placed as near together as possible, even when their separation would convey no ambiguity. This will be seen in the following passages from Addison. "For the English are naturally fanciful, and very often disposed, by that gloominess and melancholy of temper, which are so frequent in our nation, to many wild notions and extravagancies, to which others are not so liable." Here the verb or assertion is, by a pretty long circumstance, separated from the subject to which it refers. This might have been easily prevented, by placing the circumstance before the verb, thus: "For the English are naturally fanciful, and, by that gloominess and melancholy of temper which are so frequent in our nation, are often disposed to many wild notions," &c.

"For as no mortal author, in the ordinary fate and vicissitude of things, knows to what use his works may, some time or other, be applied," &c. Better thus: "For as, in the ordinary fate and vicissitude of things, no mortal author knows to what use, some time or other, his works may be applied," &c.

From these examples, the following observations will occur: that a circumstance ought never to be placed between two capital members of a period; but either between the parts of a member to which it belongs, or in such a manner as will confine it to its proper member. When the sense admits it, the sooner a circumstance is introduced, generally speaking, the better, that the more important and significant words may possess the last place, quite disencumbered. The following sentence is, in this respect, faulty. "The emperor was so intent on the establishment of his absolute power in Hungary, that he exposed the empire doubly to desolation and ruin for the sake

of it." Better thus: "That, for the sake of it, he exposed the empire doubly to desolation and ruin."

This appears to be a proper place to observe, that when different things have an obvious relation to each other, in respect to the order of nature or time, that order should be regarded, in assigning them their places in the sentence; unless the scope of the passages require it to be varied. The conclusion of the following lines is inaccurate, in this respect: "But still there will be such a mixture of delight, as is proportioned to the degree in which any one of these qualifications is most conspicuous and prevailing." The order in which the two last words are placed, should have been reversed, and made to stand, *prevailing* and *conspicuous*.—They are *conspicuous*, because they *prevail*.

The following sentence is a beautiful example of strict conformity to this rule. "Our sight fills the mind with the largest variety of ideas, converses with its objects at the greatest distance, and continues the longest in action, without being tired or satiated with its proper enjoyments." This passage follows the order of nature. First, we have the variety of objects mentioned, which sight furnishes to the mind; next, we have the action of sight on those objects; and lastly, we have the time and continuance of its action. No order could be more natural or exact.

The order which we now recommend, is, in single words especially, frequently violated, for the sake of better sound; but, perhaps, in no instances, without a deviation from the line of strict propriety.

3. *In the disposition of the relative pronouns*, who, which, what, whose, *and of all those particles which express the connexion of the parts of speech with one another.*

A small error, in the position of these words, may cloud the meaning of the whole sentence; and even where the meaning is intelligible, we always find something awkward and disjointed in the structure of the sentence, when these relatives are out of their proper place. "This kind of wit," says an author, "was very much in vogue among our *countrymen*, about an age or two ago; *who* did not practice it for any oblique reason, but purely for the sake of being witty." We are at no loss about the meaning here; but the construction would evidently be mended, by disposing the circumstance, "about an age or two ago," in such a manner as not to separate the relative *who*, from its antecedent *our countrymen*; in this way: "About an age or two ago, this kind of wit was very much in vogue among our countrymen, who did not practice it," &c.

The following passage is still more censurable. "It is folly to pretend to arm ourselves against the accidents of life, by heaping up treasures, *which* nothing can protect us against, but the good providence of our Creator." *Which* always refers grammatically to the substantive immediately preceding; and that, in the instance just mentioned, is "treasures." The sentence ought to have stood thus: "It is folly to pretend, by heaping up treasures, to arm ourselves against the accidents of life, which nothing can protect us against," &c.

With regard to relatives, it may be farther observed, that obscurity often arises from the too frequent repetition of them, particularly of the pronouns *who* and *they*, and *them* and *theirs*, when we have occasion to refer to different persons; as in the following sentence of Tillotson. "Men look with an evil eye upon the good that is in others, and think, that *their* reputation obscures *them*, and *their* commendable qualities stand in *their* light; and therefore *they* do what *they* can to cast a cloud over *them*, that the bright shining of *their* virtues may not obscure *them*." This is altogether careless writing. When we find these personal pronouns crowding too fast upon us, we have often no method left, but to throw the whole sentence into some other form, which may avoid those frequent references to persons who have before been mentioned.

To have the relation of every word and member of a sentence marked, in the most proper and distinct manner, not only gives clearness to it, but makes the mind pass smoothly and agreeably along all the parts of it.

CHAPTER II.

OF THE UNITY OF A SENTENCE.

See Vol. ii. Part 5. Exercises. Unity. Chap. 2.

THE SECOND requisite of a perfect sentence, is its *Unity*.

In every composition, there is always some connecting principle among the parts. Some one object must reign and be predominant. But most of all, in a single sentence, is required the strictest unity. For the very nature of a sentence implies that one proposition is expressed. It may consist of parts, indeed, but these parts must be so closely bound together, as to make the impression upon the mind, of one object, not of many. To preserve this unity of a sentence, the following rules must be observed.

In the first place, *During the course of the sentence, the scene should be changed as little as possible.* We should not be hurried by sudden transitions from person to person, nor from subject to subject. There is commonly, in every sentence, some person or thing which is the governing word. This should be continued so, if possible, from the beginning to the end of it.

The following sentence varies from this rule: "After we came to anchor, they put me on shore, where I was welcomed by all my friends, who received me with the greatest kindness." In this sentence, though the objects contained in it have a sufficient connexion with each other, yet, by this manner of representing them, by shifting so often both the place and the person, *we* and *they*, and *I* and *who*, they appear in so disunited a view, that the sense of connexion is much impaired. The sentence is restored to its proper unity, by turning it after the following manner. "Having come to an anchor, I was put on shore, where I was welcomed by all my friends, and received with the greatest kindness."

Here follows another instance of departure from the rule. "The sultan being dangerously wounded, they carried him to his tent; and, upon hearing of the defeat of his troops, they put him into a litter, which transported him to a place of safety, at the distance of about fifteen leagues." Better thus: "The sultan being dangerously wounded, was carried to his tent; and, on hearing of the defeat of his troops, was put into a litter, and transported to a place of safety, about fifteen leagues distant."

A *second* rule under the head of unity, is, *Never to crowd into one sentence, things which have so little connexion, that they could bear to be divided into two or three sentences.*

The violation of this rule tends so much to perplex and obscure, that it is safer to err by too many short sentences, than by one that is overloaded and embarrassed. Examples abound in authors. "Archbishop Tillotson," says an author, "died in this year. He was exceedingly beloved by king William and queen Mary, who nominated Dr. Tennison, bishop of Lincoln, to succeed him." Who would expect the latter part of this sentence to follow in consequence of the former? "He was exceedingly beloved by both king and queen," is the proposition of the sentence. We look for some proof of this, or at least something related to it to follow; when we are on a sudden carried off to a new proposition.

The following sentence is still worse. The author, speaking of the Greeks under Alexander, says: "Their march was through an uncultivated country, whose savage inhabitants

fared hardly, having no other riches than a breed of lean sheep, whose flesh was rank and unsavoury, by reason of their continual feeding upon sea-fish." Here the scene is changed upon us again and again. The march of the Greeks, the description of the inhabitants through whose country they travelled, the account of their sheep and the cause of their sheep being ill-tasted food, form a jumble of objects, slightly related to each other, which the reader cannot, without much difficulty, comprehend under one view.

These examples have been taken from sentences of no great length, yet very crowded. Writers who deal in long sentences, are very apt to be faulty in this article. Take, for an instance, the following from Temple. "The usual acceptation takes profit and pleasure for two different things, and not only calls the followers or votaries of them, by the several names of busy and idle men; but distinguishes the faculties of the mind, that are conversant about them; calling the operations of the first, *Wisdom;* and of the other, *Wit:* which is a Saxon word, used to express what the Spaniards and Italians call *Ingenio*, and the French *Esprit*, both from the Latin; though I think wit more particularly signifies that of poetry, as may occur in remarks on the Runic language." When the reader arrives at the end of this perplexed sentence, he is surprised to find himself at so great a distance from the object with which he set out.

It is a frequent and capital error, in the writings even of some distinguished authors, to introduce two or more leading thoughts or agents, which have no natural relation to, or dependence on one another, which cannot concur in pointing towards any one object, and which must therefore destroy the unity of the sentence. Shaftsbury has the following sentence. "As much as the fertile mould is fitted to the tree; as much as the strong and upright trunk of the oak or elm, is fitted to the twining branches of the vine or ivy; so much are the very leaves, the seeds and fruits of these trees, fitted to the various animals: these, again, to one another, and to the elements where they live, and to which they are as appendices in a manner, fitted and joined; as either by wings for the air, fins for the water, feet for the earth, and by other correspondent inward parts, of more curious frame and texture." This long and complicated period presents two agents: trees lead the first member; animals, the second and the third. The sentence, should, therefore, it seems, be divided into two, or perhaps, into three sentences, with the proper agents prefixed. In this view, the first member may remain as it is; but the second and third members will assume the following appearance. "Animals, again, are fitted to one another, and to the elements

where they live, and to which they are as appendices. They are adapted by wings for the air, fins for the water, feet for the earth, and by other correspondent inward parts, of more curious frame and texture."

Sir William Temple, speaking of the worship of the Saxons, says, "This religious worship the Saxons introduced with them, and continued long in England, till they subdued the Britons, reduced it under their heptarchy, persecuted the British Christians, and drove them with their religion into Wales; where they continued under their primitive priests and bishops, who, with their monks, were all under the superintendance of one arch-priest or bishop of Carleon, the bound of the British principality." This clumsy period, like the preceding one, contains two agents: it begins with the Saxons, and passes from them to the British Christians; thus diminishing the perspicuity, and destroying the unity. It should have formed two sentences.

Long, involved, and intricate sentences, are great blemishes in composition. In writers of considerable correctness, we find a period sometimes running out so far, and comprehending so many particulars, as to be more properly a discourse than a sentence. An author, speaking of the progress of our language after the time of Cromwell, runs on in this manner: "To this succeeded that licentiousness which entered with the restoration, and, from infecting our religion and morals, fell to corrupt our language; which last was not like to be much improved by those who at that time made up the court of king Charles the second; either such as had followed him in his banishment, or who had been altogether conversant in the dialect of these times, or young men who had been educated in the same country: so that the court, which used to be the standard of correctness and propriety of speech, was then, and I think has ever since continued, the worst school in England for that accomplishment; and so will remain, till better care be taken in the education of our nobility, that they may set out into the world with some foundation of literature, in order to qualify them for patterns of politeness."

The author, in place of a sentence, has here given a loose dissertation upon several subjects. How many different facts, reasonings, and observations, are here presented to the mind at once! and yet so linked together by the author that they all make parts of a sentence, which admits of no greater division in pointing, than a colon between any of its members.

It may be of use here to give a specimen of a long sentence, broken down into several periods; by which we shall more clearly perceive the disadvantages of long sentences, and how easily they may be amended. Here follows the sentence in

its orginal form: "Though, in yesterday's paper, we showed how every thing that is great, new, or beautiful, is apt to affect the imagination with pleasure, we must own, that it is impossible for us to assign the necessary cause of this pleasure, because we know neither the nature of an idea, nor the substance of a human soul: and therefore, for want of such a light, all that we can do, in speculations of this kind, is, to reflect on those operations of the soul that are most agreeable: and to range under their proper heads, what is pleasing or displeasing to the mind, without being able to trace out the several necessary and efficient causes, from whence the pleasure or displeasure arises."

The following amendment, besides breaking down the period into several sentences, exhibits some other useful alterations: "In yesterday's paper, we showed that every thing which is great, new, or beautiful, is apt to affect the imagination with pleasure. We must own, that it is impossible for us to assign the efficient cause of this pleasure, because we know not the nature either of an idea, or of the human soul. All that we can do, therefore, in speculations of this kind, is to reflect on the operations of the soul which are most agreeable, and to range under proper heads what is pleasing or displeasing to the mind."

A *third* rule for preserving the unity of sentences, is, *to keep clear of all unnecessary parentheses.*

On some occasions, when the sense is not too long suspended by them, and when they are introduced in a proper place, they may add both to the vivacity, and to the energy, of the sentence. But for the most part their effect is extremely bad. They are wheels within wheels; sentences in the midst of sentences; the perplexed method of disposing of some thought which a writer wants judgment to introduce in its proper place.

The parenthesis in this sentence, is striking and proper:

> "And was the ransom paid? It was; and paid
> "(What can exalt the bounty more?) for thee."

But in the following sentence, we become sensible of an impropriety in the use of it. "If your hearts secretly reproach you, for the wrong choice you have made, (as there is time for repentance and retreat; and a return to wisdom is always honourable,) bethink yourselves that the evil is not irreparable." It would be much better to express, in a separate sentence, the thoughts contained in this parenthesis; thus, "If your hearts secretly reproach you for the wrong choice you have made, bethink yourselves that the evil is not irreparable. Still

there is time for repentance and retreat; and a return to wisdom is always honourable."

CHAPTER III

OF THE STRENGTH OF A SENTENCE.

See Vol. ii. Part 5. Exercises. Strength. Chap. 3.

THE THIRD requisite of a perfect sentence, is, *Strength.*

By this is meant such a disposition and management of the several words and members, as shall bring out the sense to the best advantage, and give every word, and every member, its due weight and force.

A sentence may be clear, it may also be compact in all its parts, or have the requisite unity, and yet, by some circumstance in the structure, may fail in that strength of impression, which a better management would have produced.

The *first* rule for promoting the strength of a sentence, is, *to prune it of all redundant words and members.*

It is a general maxim, that any words which do not add some importance to the meaning of a sentence, always injure it. Care should therefore be exercised, with respect to synonymous words, expletives, circumlocutions, tautologies, and the expression of unnecessary circumstances. The attention becomes remiss, when words are multiplied without a correspondent multiplication of ideas. "Content with deserving a triumph, he refused the honour of it;" is better language than to say, "Being content with deserving it," &c.

"In the Attic commonwealth," says an author, "it was the privilege and birthright of every citizen and poet, to rail aloud and in public." Better simply thus: "In the Attic commonwealth, it was the privilege of every citizen to rail in public."

Another expresses himself thus: "They returned back again to the same city from whence they came forth;" instead of, "They returned to the city whence they came." The five words, *back*, *again*, *same*, *from*, and *forth*, are mere expletives, that have neither use nor beauty, and are therefore to be regarded as incumbrances.

The word *but* is often improperly used with *that*: as, "There can be no doubt *but that* he seriously means what he says." It is not only useless, but cumbersome: "There can be no doubt *that* he seriously means what he says." By transposing the parts of the sentence, we shall immediately perceive the pro-

priety of omitting this word: "That he seriously means what he says, there can be no doubt."

Adverbs promote energy of expression. But this happens only when they promote brevity too, and are sparingly used, and chosen with judgment. A superabundance of them, or of adjectives, makes a style unwieldy and tawdry. For it is from its nouns, rather than from its attributives, that language derives strength: even as a building derives stability, rather from the walls and rafters, than from the plastering, wainscotting, and painting. Young writers, however, are apt to think otherwise; and, with a view to invigorate their expression, qualify every verb with an adverb, and every noun with an epithet. By this means, their compositions resemble a house, whose walls are supported by posts and buttresses; which not only make it unseemly to the eye, and inconvenient by taking up too much room, but also justify a suspicion of weakness in the work, and unskilfulness in the architect. Such a period as the following will explain our meaning.

"I am honestly, seriously, and unalterably of opinion, that nothing can possibly be more incurably and emphatically destructive, or more decisively fatal, to a kingdom, than the introduction of thoughtless dissipation, and the pomp of lazy luxury." Would not the full import of this noisy sentence be better expressed thus: "I am of opinion, that nothing is more ruinous to a kingdom, than luxury and dissipation."

Some writers use much circumlocution in expressing their ideas. A considerable one, for so very simple a thing as a man's wounding himself, says, "To mangle, or wound, his outward form and constitution, his natural limbs or body."

But, on some occasions circumlocution has a peculiar force; as in the following sentence: "Shall not *the Judge of all the earth* do right?"

In the sentences which follow, the ill effects of tautology appear.

"So it is, that I must be *forced* to get home, partly by stealth, and partly by *force*."

"Never did Atticus succeed better in gaining the *universal* love and esteem of *all* men."

The subsequent sentence contains several unnecessary circumstances. "On receiving this information, he arose, went out, saddled his horse, mounted him, and rode to town." All is implied in saying, "On receiving this information, he rode to town."

This manner, however, in a certain degree, is so strongly characteristic of the simple style of remote ages, that in books of the highest antiquity, particularly the Bible, it is not at all ungraceful. Of this kind are the following Scriptural phrases.

"He lifted up his voice and wept." "He opened his mouth and said." It is true, that in strictness, they are not necessary to the narration, but they are of some importance to the composition, as bearing the venerable signature of ancient simplicity. It may, on this occasion, be further observed, that the language of the present translation of the Bible, ought not to be viewed in an exceptionable light, though some parts of it may appear to be obsolete. From universal admission, this language has become so familiar and intelligible, that in all transcripts and allusions, except where the sense is evidently injured, it ought to be carefully preserved. And it may also be justly remarked, that, on religious subjects, a frequent recurrence of Scripture-language is attended with peculiar force and propriety.

Though it promotes the strength of a sentence, to contract a round-about method of expression, and to lop off excrescences, yet we should avoid the extreme of pruning too closely: some leaves should be left to shelter and surround the fruit. Even synonymous expressions may, on some occasions, be used with propriety. One is, when an obscurer term, which we cannot well avoid employing, needs to be explained by one that is clearer. The other is, when the language of the emotions is exhibited. Emotion naturally dwells on its object: and when the reader also feels interested, repetition and synonomy have frequently an agreeable effect.

The following passage, taken from Addison, who delighted in a full and flowing style, will, by most readers, be deemed not very exceptionable. "But there is nothing that makes its way more directly to the soul than beauty; which immediately diffuses a secret satisfaction and complacency through the imagination, and gives a finishing to any thing that is great or uncommon. The very first discovery of it strikes the mind with inward joy, and spreads a cheerfulness and delight through all its faculties." Some degree of verbosity may, however, be discovered in these sentences, as phrases are repeated which seem little more than the echo of one another; such as—*diffusing satisfaction and complacency through the imagination—striking the mind with inward joy—spreading cheerfulness and delight through all its faculties.* But, perhaps, some redundancy is more allowable on such lively subjects, than it would be on other occasions.

After removing superfluities, the *second* rule for promoting the strength of a sentence, is, *to attend particularly to the use of copulatives, relatives, and all the particles employed for transition and connexion.*

These little words *but, and, or, which, whose, where, then, therefore, because,* &c. are frequently the most important words

of any; they are the joints or hinges upon which all sentences turn; and, of course, much of their strength must depend upon such particles. The varieties in using them are, indeed, so many, that no particular system of rules respecting them can be given. Some observations, tending to illustrate the rule, may, however, be mentioned.

What is called splitting particles, or separating a preposition from the noun which it governs, is to be avoided. As if I should say, "Though virtue borrows no assistance from, yet it may often be accompanied by, the advantages of fortune." Here we are put to a stand in thought, being obliged to rest a little on the preposition by itself, which, at the same time, carries no significancy, till it is joined to its proper substantive.

Some writers needlessly multiply demonstrative and relative particles, by the frequent use of such phraseology as this: "There is nothing which disgusts us sooner than the empty pomp of language." In introducing a subject, or laying down a proposition, to which we demand particular attention, this sort of style is very proper; but, on common occasions, it is better to express ourselves more simply and briefly: "Nothing disgusts us sooner than the empty pomp of language."

Other writers make a practice of omitting the relative where they think the meaning can be understood without it: as, "The man I love;" "The dominions we possessed, and the conquests we made." But though this elliptical style is intelligible, and is allowable in conversation and epistolary writing, yet in all writings of a serious and dignified kind, it ought to be avoided. There, the relative should always be inserted in its proper place, and the construction filled up. "The man whom I love." "The dominions which we possessed, and the conquests which we made."

With regard to the copulative particle *and*, which occurs so frequently in all kinds of composition, several observations are to be made. First, it is evident, that the unnecessary repetition of it enfeebles style. The following sentence from Sir William Temple, will serve for an instance. He is speaking of the refinement of the French language: "The academy, set up by Cardinal Richelieu, to amuse the wits of that age *and* country, *and* divert them from raking into his politics *and* ministry, brought this into vogue; *and* the French wits have, for this last age, been wholly turned to the refinement of their style *and* language; *and*, indeed, with such success, that it can hardly be equalled, *and* runs equally through their verse *and* their prose." Here are no fewer than eight *ands* in one sentence. Some writers often make their sentences drag in this manner, by a careless multiplication of copulatives.

But in the next place, it is worthy of observation, that

though the natural use of the conjunction *and*, is to join objects together, yet, in fact, by dropping the conjunction, we often mark a closer connexion, a quicker succession of objects, than when it is inserted between them. "I came, I saw, I conquered," expresses, with more force, the rapidity and quick succession of conquest, than if connecting particles had been used.

On the other hand, when we seek to prevent a quick transition from one object to another, when we are making some enumeration, in which we wish that the objects should appear as distinct from each other as possible, and that the mind should rest, for a moment, on each object by itself, copulatives may be multiplied with peculiar advantage. As when an author says, "Such a man might fall a victim to power; but truth, and reason, and liberty, would fall with him." Observe, in the following enumeration made by the Apostle Paul, what additional weight and distinctness are given to each particular, by the repetition of a conjunction: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

The words designed to mark the transition from one sentence to another, and the connexion between sentences, are sometimes very incorrect, and perform their office in an imperfect and obscure manner. The following is an example of this kind of inaccuracy. "By greatness, I do not mean the bulk of any single object only, but the largeness of a whole view. *Such* are the prospects of an open champaign country, a vast uncultivated desert," &c. The word *such* signifies of that nature or quality, which necessarily pre-supposes some adjective or word descriptive of a quality going before, to which it refers. But, in the foregoing sentence, there is no such adjective. The author had spoken of *greatness* in the abstract only; and, therefore, *such* has no distinct antecedent to which we can refer it. The sentence would have been introduced with more propriety, by saying, *To this class belong*, or, *Under this head are ranged*, the prospects, &c.

As connective particles are the hinges, tacks, and pins, by which the words in the same clause, the clauses in the same member, the members in the same sentence, and even the sentences in the same discourse, are united together, and their relations suggested, so they should not be either too frequently repeated, awkwardly exposed to view, or made up of polysyllables, when shorter words would as well convey our meaning. *Notwithstanding that, insomuch that, forasmuch as, furthermore,*

&c. are tedious words, which tend to overload and perplex a sentence.

We shall conclude this head with two remarks on the subject of inserting or omitting the conjunctions. The first is, that the illative conjunctions, the causal, and the disjunctive, when they suit the sense, can more rarely be dispensed with than the copulative. The second is, that the omission of copulatives always succeeds best, when the connexion of the thoughts is either very close, or very distant. It is mostly in the intermediate cases that the conjunction is deemed necessary. When the connexion in thought is very distant, the copulative appears absurd; and when very close, superfluous.

The *third* rule for promoting the strength of a sentence, is, *to dispose of the capital word, or words, so that they may make the greatest impression.*

That there are, in every sentence, such capital words, on which the meaning principally rests, every one must see; and that these words should possess a conspicuous and distinguished place, is equally plain. For the most part, with us, the important words are placed in the beginning of the sentence. So in the following passages: "Silver and Gold have I none; but such as I have, give I unto thee," &c. "Your fathers, where are they? and the prophets, do they live for ever?"

Sometimes, however, when we intend to give weight to a sentence, it is of advantage to suspend the meaning for a little, and then bring it out full at the close. "Thus," says an author, "on whatever side we contemplate this ancient writer, what principally strikes us, is his wonderful invention."

To accomplish this end, the placing of capital words in a conspicuous part of the sentence, the natural order of our language must sometimes be inverted. According to this natural order, the nominative has the first place, the verb the second, and the objective, if it be an active verb that is employed, has the third. Circumstances follow the nominative, the verb, or the objective, as they happen to belong to any of them. "Diana of the Ephesians is great," is the natural order of the sentence. But its strength is increased by inversion, thus: "Great is Diana of the Ephesians." "I profess, in the sincerity of my heart," &c. is the natural order of a circumstance. Inverted thus: "In the sincerity of my heart, I profess," &c.

Some authors greatly invert the natural order of sentences; others write mostly in a natural style. Each method has its advantages. The inverted possesses strength, dignity, and variety: the other, more nature, ease, and simplicity. We shall give an instance of each method, taken from writers of consi-

derable eminence. The first is of the inverted order. The author is speaking of the misery of vice. "This, as to the complete immoral state, is, what of their own accord, men readily remark. Where there is this absolute degeneracy, this total apostacy from all candour, truth, or equity, there are few who do not see and acknowledge the misery which is consequent. Seldom is the case misconstrued, when at worst. The misfortune is, that we look not on this depravity, nor consider how it stands in less degrees. As if to be absolutely immoral, were, indeed, the greatest misery; but to be so in a little degree, should be no misery or harm at all. Which, to allow, is just as reasonable as to own, that it is the greatest ill of a body, to be in the utmost manner maimed or distorted: but that to lose the use only of one limb, or to be impaired in some single organ or member, is no ill worthy the least notice." Here is no violence done to the language, though there are many inversions.

The following is an example of natural construction: "Our sight is the most perfect, and the most delightful, of all our senses. It fills the mind with the largest variety of ideas, converses with its objects at the greatest distance, and continues the longest in action without being tired, or satiated with its proper enjoyments. The sense of feeling can, indeed, give us a notion of extension, shape, and all other ideas that enter at the eye, except colours; but, at the same time, it is very much straitened and confined in its operations," &c.

But whether we use inversion or not, and in whatever part of the sentence we dispose of the capital words, it is always a point of consequence, that these capital words should stand clear and disentangled from any other words that would clog them. Thus, when there are any circumstances of time, place, or other limitations, which the principal object of our sentence requires to have connected with it, we must take care to dispose of them, so as not to cloud that principal object, nor to bury it under a load of circumstances. This will be made clearer by an example. "If, whilst they profess only to please, they secretly advise, and give instruction, they may now perhaps, as well as formerly, be esteemed, with justice, the best and most honourable among authors." This is a well constructed sentence. It contains a great many circumstances and adverbs necessary to qualify the meaning; *only*, *secretly*, *as well*, *perhaps*, *now*, *with justice*, *formerly*; yet these are placed so properly, as neither to embarrass, nor weaken the sentence; while that which is the capital object in it, viz. "being justly esteemed the best and most honourable among authors," comes out in the conclusion, clear and detached, and possesses its proper place. See, now, what would have been the effect

of a different arrangement: "If, whilst they profess to please only, they advise and give instruction secretly, they may be esteemed the best and most honourable among authors, with justice, perhaps, now as well as formerly." Here we have precisely the same words, and the same sense; but by means of the circumstances being so intermingled as to clog the capital words, the whole becomes feeble and perplexed.

The *fourth* rule for promoting the strength of sentences, is, *that a weaker assertion or proposition should never come after a stronger one; and that, when our sentence consists of two members, the longer should, generally, be the concluding one.*

Thus, to say, "When our passions have forsaken us, we flatter ourselves with the belief that we have forsaken them," is both more easy and more clear, than to begin with the longer part of the proposition: "We flatter ourselves with the belief that we have forsaken our passions when they have forsaken us."

In general, it is agreeable to find a sentence rising upon us, and growing in its importance, to the very last word, when this construction can be managed without affectation. "If we rise yet higher," says Addison, "and consider the fixed stars as so many oceans of flame, that are each of them attended with a different set of planets; and still discover new firmaments and new lights, that are sunk farther in those unfathomable depths of ether; we are lost in such a labyrinth of suns and worlds, and confounded with the magnificence and immensity of nature."

The *fifth* rule for the strength of sentences, is, *to avoid concluding them with an adverb, a preposition, or any inconsiderable word.*

Agreeably to this rule, we should not conclude with any of the particles, *of, to, from, with, by.* For instance, it is a great deal better to say, "Avarice is a crime of which wise men are often guilty," than to say, "Avarice is a crime which wise men are often guilty of." This is a phraseology which all correct writers shun; and with reason. For as the mind cannot help resting a little, on the import of the word which closes the sentence, it must be disagreeable to be left pausing on a word which does not, by itself, produce any idea.

For the same reason, verbs which are used in a compound sense, with some of those prepositions, are, though not so bad, yet still not proper conclusions of a period: such as, *bring about, lay hold of, come over to, clear up,* and many others of this kind; instead of which, if we can employ a simple verb, it always terminates the sentence with more strength. Even the pronoun *it*, should, if possible, be avoided in the conclu-

sion: especially when it is joined with some of the prepositions; as, *with it*, *in it*, *to it*. We shall be sensible of this in the following sentence. "There is not, in my opinion, a more pleasing and triumphant consideration in religion, than this, of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period *in it*." How much more agreeable the sentence, if it had been so constructed as to close with the word *period!*

Besides particles and pronouns, any phrase, which expresses a circumstance only, always appears badly in the rear of a sentence. We may judge of this by the following passage: "Let me therefore conclude by repeating, that division has caused all the mischief we lament: that union alone can retrieve it; and that a great advance towards this union was the coalition of parties, so happily begun, so successfully carried on, and of late so unaccountably neglected; to say no worse." This last phrase, "to say no worse," occasions a falling off at the end. The proper disposition of such circumstances in a sentence, requires attention, in order to adjust them so as shall consist equally with the perspicuity and the strength of the period. Though necessary parts, they are, however, like irregular stones in a building, which try the skill of an artist, where to place them with the least offence. But it must be remembered, that the close is always an unsuitable place for them. Notwithstanding what has been said against concluding a period with an adverb, &c. this must not be understood to refer to such words, when the stress and significancy of the sentence rests chiefly upon them. In this case, they are not to be considered as circumstances, but as the principal objects: as in the following sentence. "In their prosperity, my friends shall never hear of me, in their adversity, always." Here, "*never*," and "*always*," being emphatical words, were to be so placed as to make a strong impression.

The *sixth* rule relating to the strength of a sentence, is, *that in the members of a sentence, where two things are* compared, *or* contrasted *with one another; where either a resemblance, or an opposition is intended to be expressed; some resemblance in the language and construction, should be preserved. For when the things themselves correspond to each other, we naturally expect to find a similar correspondence in the words.*

Thus, when it is said, "The wise man is happy, when he gains his own approbation; the fool, when he recommends himself to the applause of those about him;" the opposition would have been more regular, if it had been expressed thus: "The wise man is happy, when he gains his own approbation; the fool, when he gains that of others."

"A friend exaggerates a man's virtues: an enemy inflames his crimes." Better thus: "A friend exaggerates a man's virtues: an enemy his crimes."

The following passage from Pope's Preface to his Homer, fully exemplifies the rule just given: "Homer was the greater genius; Virgil, the better artist: in the one, we most admire the man; in the other, the work. Homer hurries us with a commanding impetuosity; Virgil leads us with an attractive majesty. Homer scatters with a generous profusion; Virgil bestows with a careful magnificence. Homer, like the Nile, pours out his riches with a sudden overflow; Virgil, like a river in its banks, with a constant stream."—Periods thus constructed, when introduced with propriety, and not returning too often, have a sensible beauty. But we must beware of carrying our attention to this beauty too far. It ought only to be occasionally studied, when comparison or opposition of objects naturally leads to it. If such a construction as this be aimed at, in all our sentences, it leads to a disagreeable uniformity; produces a regularly returning clink in the period, which tires the ear: and plainly discovers affectation.

The *seventh* rule for promoting the strength and effect of sentences, is, *to attend to the sound, the harmony and easy flow, of the words and members.*

Sound is a quality much inferior to sense: yet such as must not be disregarded. For, as long as sounds are the vehicle or conveyance for our ideas, there will be a very considerable connexion between the idea which is conveyed, and the nature of the sound which conveys it.—Pleasing ideas, and forcible reasoning, can hardly be transmitted to the mind, by means of harsh and disagreeable sounds. The mind revolts at such sounds, and the impression of the sentiment must consequently be weakened. The observations which we have to make on this subject, respect the choice of words; their arrangement; the order and disposition of the members; the cadence or close of sentences; and the sound of words adapted to their signification.

We begin with the choice of words. It is evident, that words are most agreeable to the ear, when they are composed of smooth and liquid sounds, in which there is a proper intermixture of vowels and consonants; without too many harsh consonants rubbing against each other; or too many open vowels in succession, to cause a hiatus, or disagreeable aperture of the mouth.

It may always be assumed as a principle, that whatever sounds are difficult in pronunciation, are, in the same proportion, harsh and painful to the ear. Vowels give softness;

consonants strength, to the sound of words. The melody of language requires a just proportion of each; and the construction will be hurt, will be rendered either grating or effeminate, by an excess of either. Long words are commonly more agreeable to the ear than monosyllables. They please it by the composition or succession of sounds which they present to it; and accordingly, the most harmonious languages abound most in them. Among words of any length, those are the most melodious, which do not run wholly either upon long or short syllables, but are composed of an intermixture of them: such as, *repent*, *profess*, *powerful*, *velocity*, *celerity*, *independent*, *impetuosity*.

If we would speak forcibly and effectually, we must avoid the use of such words as the following. 1. Such as are composed of words already compounded, the several parts of which are not easily, and therefore not closely united: as, "*Unsuccessfulness*, *wrongheadedness*, *tenderheartedness*." 2. Such as have the syllables which immediately follow the accented syllable, crowded with consonants that do not easily coalesce: as, "*Questionless*, *chroniclers*, *conventiclers*." 3. Such as have too many syllables following the accented syllable: as, "*Primarily*, *cursorily*, *summarily*, *peremptoriness*." 4. Such as have a short or unaccented syllable repeated, or followed by another short or unaccented syllable very much resembling: as, "*Holily*, *sillily*, *lowlily*, *farriery*." A little harshness, by the collision of consonants, which nevertheless our organs find no difficulty in articulating, and which do not suggest to the hearer the disagreeable idea either of precipitation or of stammering, is by no means a sufficient reason for suppressing a useful term. The words *hedg'd*, *fledg'd*, *wedg'd*, *drudg'd*, *grudg'd*, *adjudg'd*, which some have thought very offensive, are not exposed to the objections, which lie against the words above mentioned. We should not do well to introduce such hard and strong sounds too frequently; but when they are used sparingly and properly, they have even a good effect. They contribute to that variety in sound which is advantageous to language.

The next head, respecting the harmony which results from a proper arrangement of words, is a point of greater nicety. For, let the words themselves be ever so well chosen, and well sounding, yet if they be ill disposed, the melody of the sentence is utterly lost, or greatly impaired. That this is the case, the learners will perceive by the following examples. "Pleasures simple and moderate always are the best:" it would be better to say, "Simple and moderate pleasures are always the best." "Office or rank may be the recompense of intrigue, versatility, or flattery:" better thus, "Rank or office

may be the recompense of flattery, versatility, or intrigue." "A great recommendation of the guidance offered by integrity to us, is, that it is by all men easily understood:" better in this form; "It is a great recommendation of the guidance offered to us by integrity, that it is easily understood by all men."—In the following examples, the words are neither selected nor arranged, so as to produce the most agreeable effect. "If we make the best of our life, it is but as a pilgrimage, with dangers surrounding it:" better thus, "Our life, at the best, is a pilgrimage, and dangers surround it." "We see that we are encumbered with difficulties, which we cannot prevent:" better, "We perceive ourselves involved in difficulties that cannot be avoided." "It is plain to any one who views the subject, even slightly, that there is nothing here that is without allay and pure:" improved by this form: "It is evident to the slightest inspection, that nothing here is unallayed and pure."

We may take, for an instance of a sentence remarkably harmonious, the following from Milton's Treatise on Education: "We shall conduct you to a hill-side, laborious indeed, at the first ascent; but else so smooth, so green, so full of goodly prospects, and melodious sounds on every side, that the harp of Orpheus was not more charming." Every thing in this sentence conspires to promote the harmony. The words are well chosen; full of liquids, and soft sounds; *laborious, smooth, green, goodly, melodious, charming;* and these words so artfully arranged, that, were we to alter the situation of any one of them, we should, presently, be sensible of the melody's suffering. For, let us observe, how finely the members of the period swell one above another. "So smooth, so green,"—"so full of goodly prospects,—and melodious sounds on every side;"—till the ear, prepared by this gradual rise, is conducted to that full close on which it rests with pleasure;—"that the harp of Orpheus was not more charming."

To promote this harmonious arrangement of words, the following general directions will be found of some use: 1st, When the preceding word ends with a vowel, let the subsequent one begin with a consonant; and *vicê versâ. A true friend, a cruel enemy,* are smoother and easier to the voice, than *a true union, a cruel destroyer.* But when it is more perspicuous or convenient, for vowels or consonants to end one word and begin the next, it is proper that the vowels be a long and short one; and that the consonants be either a liquid and a mute, or liquids of different sorts; thus, *a lovely offspring; a purer design; a calm retreat;* are more fluent than *a happy union, a brief petition, a cheap triumph, a putrid distemper, a calm matron, a clean nurse.* From these examples,

the student will perceive the importance of accurately understanding the nature of vowels and consonants, liquids and mutes; with the connexion and influence which subsist amongst them. 2d, In general, a considerable number of long or short words near one another should be avoided. "Disappointment in our expectations is wretchedness:" better thus; "Disappointed hope is misery." "No course of joy can please us long:" better, "No course of enjoyment can delight us long." A succession of words having the same quantity in the accented syllables, whether it be long or short, should also be avoided. "James was needy, feeble, and fearful:" improved thus, "James was timid, feeble, and destitute." "They could not be happy; for he was silly, pettish, and sullen:" better thus; "They could not be happy; for he was simple, peevish, and gloomy." 3d, Words which begin alike, or end alike, must not come together; and the last syllable of the preceding word should not be the same as the first syllable of the subsequent one. It is not so pleasing and harmonious to say; "This is a convenient contrivance;" "He is an indulgent parent;" "She behaves with uniform formality:" as, "This is a useful contrivance;" "He is a kind parent;" "She behaves with unvaried formality."

We proceed to consider the members of a sentence, with regard to harmony. They should not be too long, nor disproportionate to each other. When they have a regular and proportional division, they are much easier to the voice, are more clearly understood, and better remembered, than when this rule is not attended to; for whatever tires the voice, and offends the ear, is apt to mar the strength of the expression, and to degrade the sense of the author. And this is a sufficient ground for paying attention to the order and proportion of sentences, and the different parts of which they consist. The following passage exhibits sentences in which the different members are proportionally arranged.

Temple, speaking sarcastically of man, says: "But his pride is greater than his ignorance, and what he wants in knowledge he supplies by sufficiency. When he has looked about him as far as he can, he concludes there is no more to be seen; when he is at the end of his line, he is at the bottom of the ocean; when he has shot his best, he is sure none ever did, or ever can, shoot better, or beyond it. His own reason he holds to be the certain measure of truth; and his own knowledge of what is possible in nature." Here every thing is at once easy to the breath, grateful to the ear, and intelligible to the understanding. See another example of the same kind, in the 17th and 18th verses of the 3d chapter of the prophet Habakkuk. We may remark here, that our present version of the Holy Scriptures.

especially of the Psalms, abounds with instances of an harmonious arrangement of the words and members of sentences.

In the following quotation from Tillotson, we shall become sensible of an effect very different from that of the preceding sentences. "This discourse, concerning the easiness of the Divine commands, does all along suppose and acknowledge the difficulties of the first entrance upon a religious course; except only in those persons who have had the happiness to be trained up to religion, by the easy and insensible degrees of a pious and virtuous education." Here there is some degree of harshness and unpleasantness, owing principally to this, that there is properly no more than one pause or rest in the sentence, falling betwixt the two members into which it is divided: each of which is so long as to occasion a considerable stretch of the breath in pronouncing it.

With respect to the cadence or close of a sentence, care should be taken, that it be not abrupt or unpleasant. The following instances may be sufficient to show the propriety of some attention to this part of the rule. "Virtue, diligence, and industry, joined with good temper and prudence, are prosperous in general." It would be better thus: "Virtue, diligence, and industry, joined with good temper and prudence, have ever been found the surest road to prosperity." An author speaking of the Trinity, expresses himself thus: "It is a mystery which we firmly believe the truth of, and humbly adore the depth of." How much better it would have been with this transposition! "It is a mystery, the truth of which we firmly believe, and the depth of which we humbly adore."

In order to give a sentence this proper close, the longest member of it, and the amplest words, should be reserved to the conclusion. But in the distribution of the members, and in the cadence of the period, as well as in the sentences themselves, variety must be observed; for the mind soon tires with a frequent repetition of the same tone.

Though attention to the words and members, and the close of sentences, must not be neglected, yet it must also be kept within proper bounds. Sense has its own harmony; and in no instance should perspicuity, precision, or strength of sentiment, be sacrificed to sound. All unmeaning words, introduced merely to round the period, or fill up the melody, are great blemishes in writing. They are childish and trivial ornaments, by which a sentence always loses more in point of weight, than it can gain by such additions to its sound.

We have hitherto considered the nature of agreeable sound, or modulation, in general. It yet remains to treat of a higher beauty of this kind; the sound adapted to the sense. The former was no more than a simple accompaniment, to please

the ear; the latter supposes a peculiar expression given to the music. We may remark two degrees of it: first, the current of sound, adapted to the tenor of a discourse; next, a particular resemblance effected between some object, and the sounds that are employed in describing it.

First, the current of sound may be adapted to the tenor of a discourse. Sounds have, in many respects, a correspondence with our ideas; partly natural, partly the effect of artificial associations. Hence it happens, that any one modulation of sound continued, imprints on our style a certain character and expression. Sentences constructed with the Ciceronian fulness and swell, produce the impression of what is important, magnificent, sedate; for this is the natural tone which such a course of sentiment assumes. But they suit no violent passion, no eager reasoning, no familiar address. These always require measures brisker, easier, and often more abrupt. And, therefore, to swell, or to let down the periods, as the subject demands, is a very important rule in composition. No one tenor whatever, supposing it to produce no bad effect from satiety, will answer to all different compositions; nor even to all the parts of the same composition. It were as absurd to write a panegyric, and an invective, in a style of the same cadence, as to set the words of a tender love-song to the air of a warlike march.

It is therefore requisite, that we previously fix in our mind a just idea of the general tone of sound which suits our subject; that is, which the sentiments we are to express, most naturally assume, and in which they most commonly vent themselves; whether round and smooth, or stately and solemn, or brisk and quick, or interrupted and abrupt. This general idea must direct the modulation of our periods.

It may be proper to remark, that our translators of the Bible have often been happy in suiting their numbers to the subject. Grave, solemn, and majestic subjects, undoubtedly require such an arrangement of words as runs much on long syllables; and, particularly, they require the close to rest upon such. The very first verses of the Bible, are remarkable for this melody: "In the beginning, God created the heavens and the earth. And the earth was without form and void: and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." Several other passages, particularly some of the Psalms, afford striking examples of this sort of grave, melodious construction. Any composition that rises considerably above the ordinary tone of prose, such as monumental inscriptions, and panegyrical characters, naturally runs into numbers of this kind.

But, in the next place, besides the general correspondence of the current of sound with the current of thought, there may be a more particular expression attempted, of certain objects, by means of resembling sounds. This can be, sometimes, accomplished in prose composition; but there only in a more faint degree; nor is it so much expected in prose. It is in poetry that it is chiefly looked for: where attention to sound is more demanded, and where the inversions and liberties of poetical style give us a greater command of sound; assisted too by the versification, and that *cantus obscurior*, to which we are naturally led in reading poetry. This requires further illustration: and as the perspicuity, accuracy, and force of poetical composition, form a part of the object of this Appendix, we shall proceed to explain the subject more at large.

The sounds of words may be employed for representing, chiefly, three classes of objects: first, other sounds; secondly, motion; and, thirdly, the emotions and passions of the mind.

First, by a proper choice of words, we may produce a resemblance of other sounds which we mean to describe; such as, the noise of waters, the roaring of winds, or the murmuring of streams. This is the simplest instance of this sort of beauty: for the medium through which we imitate here, is a natural one; sounds represented by other sounds; and between ideas of the same sense, it is easy to form a connexion. No very great art is required in a poet, when he is describing sweet and soft sounds, to make use of such words as have most liquids and vowels, and glide the most softly; or, when he is describing harsh sounds, to throw together a number of harsh syllables which are of difficult pronunciation. Here the common structure of language assists him; for, it will be found, that, in most languages, the names of many particular sounds are so formed, as to carry some affinity to the sound which they signify: as, with us, the *whistling* of winds, the *buzz* and *hum* of insects, the *hiss* of serpents, the *crash* of falling timber; and many other instances, in which the word has been evidently framed upon the sound it represents. We shall produce a remarkable example of this beauty from Milton, taken from two passages in Paradise Lost, describing the sound made, in the one, by the opening of the gates of Hell; in the other, by the opening of those of Heaven. The contrast between the two, displays, to great advantage, the poet's art. The first is the opening of Hell's gates.

——————On a sudden, open fly,
With impetuous recoil, and jarring sound,
Th' infernal doors; and on their hinges grate
Harsh thunder——————

Observe, now, the smoothness of the other example.

——————Heaven open'd wide
Her ever-during gates, harmonious sound,
On golden hinges turning——————

The following verse contains sounds resembling those of battle in former times.

——————Arms on armour clashing, bray'd
Horrible discord; and the madding wheels
Of brazen fury raged.

In the succeeding verse, we hear the sound of a bow-string immediately after the arrow has been shot.

——————The string let fly
Twang'd short and sharp, like the shrill swallow's cry.

The spring of the pheasant is heard in these lines:

See! from the brake the whirring pheasant springs,
And mounts exulting on triumphant wings.

The following verse gives us the sound of felling trees in a wood.

Loud sounds the axe, redoubling strokes on strokes;
On all sides round the forest hurls her oaks
Headlong. Deep echoing groan the thickets brown,
Then rustling, crackling, crashing, thunder down.

In the succeeding lines, smooth and rough verses correspond to the objects which they describe.

Soft is the strain when zephyr gently blows,
And the smooth stream in smoother numbers flows.
But when loud surges lash the sounding shore,
The hoarse, rough verse, should like the torrent roar.

The SECOND class of objects, which the sound of words is often employed to imitate, is Motion; as it is swift or slow, violent or gentle, equable or interrupted, easy or accompanied with effort. Though there can be no natural affinity between sound, of any kind, and motion, yet, in the imagination, there is a strong one; as appears from the connexion between music and dancing. And, therefore, here it is in the poet's power, to give us a lively idea of the kind of mo-

tion he would describe, by means of sound which corresponds in our imagination, with that motion. Long syllables naturally give the impression of slow motion. A succession of short syllables presents quick motion to the mind. The following is a beautiful instance of the sound of words corresponding to motion. It is the description of a sudden calm on the seas, in a poem entitled *The Fleece.*

——————————With easy course
The vessels glide; unless their speed be stopp'd
By dead calms, that oft lie on these smooth seas,
When ev'ry zephyr sleeps: then the shrouds drop;
The downy feather, on the cordage hung,
Moves not; the flat sea shines like yellow gold
Fus'd in the fire; or like the marble floor
Of some old temple wide.

In the succeeding lines, we perceive that slow motion is imitated.

When Ajax strives some rock's vast weight to throw,
The line too labours, and the words move slow.

In the next example, the verse resembles swift and easy motion.

Not so when swift Camilla scours the plain,
Flies o'er th' unbending corn, and skims along the main.

The following verses exemplify laborious and impetuous motion.

With many a weary step, and many a groan,
Up the high hill he heaves a huge round stone;
The huge round stone resulting with a bound,
Thunders impetuous down, and smokes along the ground.

The next verse is expressive of regular and slow movement.

First march the heavy mules securely slow;
O'er hills, o'er dales, o'er crags, o'er rocks, they go.

In the following lines, slow and difficult motion is imitated.

A needless Alexandrine ends the song,
That, like a wounded snake, drags its slow length along.

The succeeding lines imitate violent and irregular motion, that of a rock torn from the brow of a mountain.

> Still gath'ring force, it smokes, and urg'd amain,
> Whirls, leaps, and thunders down, impetuous to the plain.

The THIRD set of objects, which the sound of words is capable of representing, consists of the passions and emotions of the mind. Sound may, at first view, appear foreign to these: but that here, also, there is some sort of connexion, is sufficiently proved by the power which music has to awaken, or to assist certain passions; and, according as its strain is varied, to introduce one train of ideas, rather than another. This, indeed, logically speaking, cannot be called a resemblance between the sense and the sound, seeing long or short syllables have no natural resemblance to any thought or passion. But if the arrangement of syllables, by their sound alone, recalls one set of ideas more readily than another, and disposes the mind for entering into that affection which the poet means to raise, such arrangement may, justly enough, be said to resemble the sense, or be similar or correspondent to it. Without much study or reflection, a poet describing pleasure, joy, and agreeable objects, from the feeling of his subject, naturally runs into smooth, liquid, and flowing numbers. Brisk and lively sensations exact quicker and more animated numbers. Melancholy and gloomy subjects naturally express themselves in slow measures, and long words.

The following verses may justly be said to resemble the pensive strain which they describe.

> In those deep solitudes and awful cells,
> Where heavenly pensive contemplation dwells,
> And ever-musing melancholy reigns.

In the succeeding lines, the sound of the verse is made to imitate reluctance of mind.

> For who to dumb forgetfulness a prey,
> This pleasing, anxious being e'er resign'd;
> Left the warm precincts of the cheerful day,
> Nor cast one longing, ling'ring look behind?

We have now given sufficient openings into this subject: a moderate acquaintance with good writers, will suggest many instances of the same kind. We proceed to explain the nature of Figures of Speech, the proper use of which contributes to the force and accuracy of a sentence.

CHAPTER IV.

OF FIGURES OF SPEECH.

See Vol. ii. Part 5. Exercises. Figures of Speech. Chap. 4.

THE FOURTH requisite of a perfect sentence, is a judicious use of the Figures of Speech.

As figurative language is to be met with in almost every sentence; and, when properly employed, confers beauty and strength on composition; some knowledge of it appears to be indispensable to the scholars, who are learning to form their sentences with perspicuity, accuracy, and force. We shall, therefore, enumerate the principal figures, and give them some explanation.

In general, Figures of Speech imply some departure from simplicity of expression; the idea which we mean to convey is expressed in a particular manner, and with some circumstance added, which is designed to render the impression more strong and vivid. When I say, for instance, "That a good man enjoys comfort in the midst of adversity;" I just express my thoughts in the simplest manner possible: but when I say, "To the upright there ariseth light in darkness;" the same sentiment is expressed in a figurative style; a new circumstance is introduced; "light," is put in the place of "comfort," and "darkness" is used to suggest the idea of "adversity." In the same manner, to say, "It is impossible, by any search we can make, to explore the Divine Nature fully," is to make a simple proposition: but when we say, "Canst thou, by searching, find out the Lord? Canst thou find out the Almighty to perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know?" this introduces a figure into style; the proposition being not only expressed, but with it admiration and astonishment.

But, though figures imply a deviation from what may be reckoned the most simple form of speech, we are not thence to conclude, that they imply any thing uncommon, or unnatural. On many occasions, they are both the most natural, and the most common method of uttering our sentiments. It would be very difficult to compose any discourse, without using them often; nay, there are few sentences of considerable length, in which there does not occur some expression that may be termed a figure. This being the case, we may

see the necessity of some attention, in order to understand their nature and use.

At the commencement of language, men would begin with giving names to the different objects which they discerned, or thought of. The stock of words would, then, be very small. As men's ideas multiplied, and their acquaintance with objects increased, their store of names and words would also increase. But to the vast variety of objects and ideas, no language is adequate. No language is so copious, as to have a separate word for every separate idea. Men naturally sought to abridge this labour of multiplying words without end; and, in order to lay less burden on their memories, made one word, which they had already appropriated to a certain idea or object, stand also for some other idea or object, between which and the primary one, they found, or fancied, some relation. The names of sensible objects, were the words most early introduced; and were, by degrees, extended to those mental objects, of which men had more obscure conceptions, and to which they found it more difficult to assign distinct names. They borrowed, therefore, the name of some sensible idea, where their imagination found some affinity. Thus, we speak of a *piercing* judgment, and a *clear* head; a *soft* or a *hard* heart; a *rough* or a *smooth* behaviour. We say, *inflamed* by anger, *warmed* by love, *swelled* with pride, *melted* into grief; and these are almost the only significant words which we have for such ideas.

The principal advantages of figures of speech, are the two following.

First, they enrich language, and render it more copious. By their means, words and phrases are multiplied, for expressing all sorts of ideas: for describing even the minutest differences: the nicest shades and colours of thought; which no language could possibly do by proper words alone without assistance from Tropes.

Secondly, They frequently give us a much clearer and more striking view of the principal object, than we could have, if it were expressed in simple terms, and divested of its accessory idea. By a well chosen figure, even conviction is assisted, and the impression of a truth upon the mind, made more lively and forcible than it would otherwise be. We perceive this, in the following illustration of Young: "When we dip too deep in pleasure, we always stir a sediment that renders it impure and noxious:" and in this instance: "A heart boiling with violent passions, will always send up infatuating fumes to the head." An image that presents so much

congruity between a moral and a sensible idea, serves, like an argument from analogy, to enforce what the author asserts, and to induce belief.

Figures, in general, may be described, to be that language, which is prompted either by the imagination, or by the passions. They have been commonly divided into two great classes; Figures of Words, and Figures of Thought. The former, Figures of Words, are commonly called Tropes, and consists in a word's being employed to signify something, which is different from its original and primitive meaning; so that if we alter the word, we destroy the figure: as in the instance before given; "Light ariseth to the upright, in darkness." The other class, termed Figures of Thought, supposes the words to be used in their proper and literal meaning, and the Figure to consist in the turn of the thought; as is the case in exclamations, interrogations, apostrophes, comparisons, &c. The distinction of these ornaments of language, into Tropes and Figures, does not appear to be of much use, nor is it always to be clearly ascertained. Figures of Imagination, and Figures of Passion, might be a more correct and useful distribution of the subject.

Having considered the general nature of figures, we proceed next to particularize such of them as are of the most importance: viz.

1. METAPHOR.
2. ALLEGORY,
3. COMPARISON,
4. METONYMY,
5. SYNECDOCHE,
6. PERSONIFICATION,
7. APOSTROPHE,
8. ANTITHESIS,
9. HYPERBOLE,
10. VISION,
11. INTERROGATION,
12. EXCLAMATION,
13. IRONY,
AND
14. AMPLIFICATION OR CLIMAX.

A METAPHOR is a figure founded entirely on the resemblance which one object bears to another. Hence, it is much allied to simile or comparison, and is indeed no other than a comparison, expressed in an abridged form. When I say of some great minister, "That he upholds the state, like a pillar which supports the weight of a whole edifice," I fairly make a comparison: but when I say of such a minister, "That he is the pillar of the state," it now becomes a metaphor. In the latter case, the comparison between the minister and a pillar, is made in the mind; but it is expressed without any of the words that denote comparison.

If we compare human life to a landscape, in which are weeds, gardens, hills, valleys, open fields, plantations, we

form a simile: but if, with Pope, we affirm, that human life is actually a scene of all these objects, we form a picturesque and instructive metaphor.

"Let us (since life can little else supply,
Than just to look about us, and to die)
Expatiate free o'er all this scene of man;
A mighty maze! but not without a plan;
A wild, where weeds and flow'rs promiscuous shoot;
A garden tempting with forbidden fruit.
Together let us beat this ample field,
Try what the open, what the covert yield;
The latent tracts, the giddy heights explore,
Of all who blindly creep, or sightless soar."

The following are examples of metaphor taken from Scripture: "I will be unto her a wall of fire round about, and will be the glory in the midst of her." "Thou art my rock and my fortress." "Thy word is a lamp to my feet, and a light to my path."

The utility and beauty of metaphors may be farther illustrated, by another example taken from a distinguished author; and by contrasting his highly ornamented expressions, with that tame and simple phraseology, in which, perhaps, a writer of inferior genius would have communicated his thoughts. The example is as follows: "Banish all your imaginary, and you will suffer no real wants. The little stream that is left, will suffice to quench the thirst of nature; and that which cannot be quenched by it, is not your thirst, but your distemper." The following are the same sentiments in plain language: "Restrict your desires to the satisfaction of the real wants of nature. A small portion of the good things of this world, is sufficient for that purpose: if you desire more, you have not yet learned that moderation which constitutes true happiness." In the latter phraseology, the ideas remain, the understanding is instructed, and wisdom is perhaps instilled; but the ornament is all fled, the imagination is neglected, and the heart is not impressed.

Rules to be observed in the use of metaphors.

1. *Metaphors, as well as other figures, should on no occasion, be stuck on profusely; and should always be such as accord with the strain of our sentiment.* The latter part of the following passage, from a late historian, is, in this respect, very exceptionable. He is giving an account of the famous act of parliament against irregular marriages in England. "The bill,"

says he, "underwent a great number of alterations and amendments, which were not effected without violent contest. At length, however, it was floated through both houses on the tide of a great majority, and steered into the safe harbour of royal approbation."

2. Care should be taken that *the resemblance, which is the foundation of the metaphor, be clear and perspicuous, not far-fetched, nor difficult to discover.* The transgression of this rule makes what are called harsh or forced metaphors; which are displeasing, because they puzzle the reader, and instead of illustrating the thought, render it perplexed and intricate.

3. In the third place, we should be careful, in the conduct of metaphors, *never to jumble metaphorical and plain language together.* An author addressing himself to the king, says:

> To thee the world its present homage pays;
> The *harvest* early, but mature the *praise.*

It is plain, that, had not the rhyme misled him to the choice of an improper phrase, he would have said,

> The *harvest* early, but mature the *crop;*

and so would have continued the figure which he had begun. Whereas, by dropping it unfinished, and by employing the literal word "praise," when we were expecting something that related to the harvest, the figure is broken, and the two members of the sentence have no suitable correspondence to each other.

In the following example, the metaphorical and the literal meaning, are improperly mixed. Dryden, in his introduction to his translation of Juvenal, says, "Thus I was sailing on a vast ocean, before the use of the loadstone or knowledge of the compass, without other help than the polar star of the ancients, and the rules of the French stage among the moderns." Every reader must perceive the incoherence of the transition from the figurative expression, "the polar star of the ancients," to the literal phraseology, "the rules of the French stage among the moderns;" and the inconsistency of pretending to navigate the ocean, by the laws of the theatre.

The subsequent quotation from Garth, is still more exceptionable.

But now from gath'ring clouds destruction pours,
Which ruins with mad rage our halcyon hours;
Mists from black jealousies the tempest form,
While late divisions reinforce the storm.

That destruction might be poured from a cloud, in the form of lightning, thunder, or a water-spout, is possible and intelligible; that it might occasion a temporary devastation and general terror, is conceivable and very probable. But what opinion shall we form of its effects and appearance, when, in the next line, it assumes the functions of a fury, and takes up its residence in society, "to ruin with mad rage our halcyon hours?" The storm returns in the third line, and is supposed, not without reason perhaps, to arise from collected mists: but the source of these mists is not a little extraordinary, being derived from "black jealousies," which exists only in the minds of men. A new figure is introduced in the last line; political divisions are supposed to form a reserve, which marches in support of the dominion of the tempest. Such motley composition justly deserves reprehension.

4. We should avoid making two inconsistent metaphors meet on one subject. This is what is called *mixed* metaphor, and is indeed one of the greatest misapplications of this figure. One may be "*sheltered* under the patronage of a great man:" but it would be wrong to say, "*sheltered* under the mask of dissimulation;" as a mask conceals, but does not shelter. Addison in his letter from Italy, says,

I *bridle* in my struggling muse with pain,
That longs to *launch* into a bolder strain.

The muse, figured as a horse, may be bridled; but when we speak of launching, we make it a ship; and by no force of imagination, can it be supposed both a horse and a ship at one moment; *bridled*, to hinder it from *launching*.

The same author, elsewhere, says, "There is not a single view of human nature, which is not sufficient to *extinguish* the *seeds* of pride." Observe the incoherence of the things here joined together; making a view to *extinguish*, and extinguish *seeds*.

Dean Swift observes, that "Those whose minds are dull and heavy, do not easily penetrate into the folds and intricacies of an affair; and therefore they can only scum off what they find at the top." That the author had a right to repre-

sent his affair, whatever it was, either as a bale of cloth, or a fluid, nobody can deny. But the laws of perspicuity and common sense demanded of him, to keep it either the one or the other, because it could not be both at the same time. It was absurd, therefore, after he had penetrated the folds of it, an operation practicable only on the supposition of its being some pliable, solid body, to speak of scumming off what floated on the surface, which could not be performed unless it were a fluid.

As metaphors ought never to be mixed, so they should not be crowded together on the same object; for the mind has difficulty in passing readily through many different views of the same object presented in quick succession.

The *last* rule concerning metaphors, is, *that they be not too far pursued.* If the resemblance, on which the figure is founded, be long dwelt upon, and carried into all its minute circumstances, we tire the reader, who soon grows disgusted with this stretch of fancy; and we render our discourse obscure. This is called *straining a metaphor.* Authors of a lively and strong imagination are apt to run into this exuberance of metaphor. When they hit upon a figure that pleases them, they are loth to part with it, and frequently continue it so long, as to become tedious and intricate. We may observe, for instance, how the following metaphor is spun out.

Thy thoughts are vagabonds; all outward bound,
'Midst sands, and rocks, and storms, to cruise for pleasure;
If gain'd, dear bought; and better miss'd than gain'd.
Fancy and sense, from an infected shore,
Thy cargo bring; and pestilence the prize:
Then such a thirst, insatiable thirst,
By fond indulgence but inflam'd the more;
Fancy still cruises, when poor sense is tired.

An Allegory may be regarded as a metaphor continued; since it is the representation of some one thing by another that resembles it, and which is made to stand for it. We may take from the Scriptures a very fine example of an allegory, in the 80th psalm; where the people of Israel are represented under the image of a vine: and the figure is carried throughout with great exactness and beauty. "Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it. Thou preparedst room before it; and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedars. She sent out

her boughs into the sea, and her branches into the river. Why hast thou broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of Hosts, look down from heaven, and behold, and visit this vine!" See also Ezekiel, xvii. 22—24.

Allegories often combine both ornament and instruction. No picture can more forcibly impress the imagination, no reasoning can so effectually excite the aversion of the heart, as the allegories of Sin and Death, in Paradise Lost.

> ——————" Before the gates there sat,
> On either side, a formidable shape.
> The one seem'd woman to the waist, and fair,
> But ended foul in many a scaly fold
> Voluminous and vast, a serpent arm'd
> With mortal sting; about her middle round
> A cry of hell-hounds, never ceasing bark'd
> With wide Cerberean mouths, full loud, and rung
> A hideous peal: yet when they list, would creep,
> If ought disturb'd their noise, into her womb,
> And kennel there; yet there still bark'd and howl'd
> Within, unseen."

> ——————" The other shape,
> If shape it might be call'd that shape had none,
> Or substance might be call'd that shadow seem'd,
> For each seem'd either; black it stood as night,
> Fierce as ten furies, terrible as hell,
> And shook a dreadful dart: what seem'd his head
> The likeness of a kingly crown had on."

These figures are strongly marked, and the resemblance of their characters to their effects produced in life, is too obvious to need any comment.

The first and principal requisite in the conduct of an allegory, is, *that the figurative and the literal meaning, be not mixed inconsistently together.* Indeed, all the rules, that were given for metaphors, may also be applied to allegories, on account of the affinity they bear to each other. The only material difference between them, besides the one being short and the other being prolonged, is, that a metaphor always explains itself by the words that are connected with it, in their proper and natural meaning: as, when I say, "Achilles was a lion;" "An able minister is the pillar of the state;" the "lion" and

the "pillar" are sufficiently interpreted by the mention of "Achilles" and the "minister," which I join to them; but an allegory is, or may be, allowed to stand less connected with the literal meaning, the interpretation not being so directly pointed out, but left to our own reflection.

Allegory was a favourite method of delivering instruction in ancient times; for what we call fables or parables, are no other than allegories. By words and actions attributed to beasts or inanimate objects, the dispositions of men were figured; and what we call the moral, is the unfigured sense or meaning of the allegory. An enigma or riddle is also a species of allegory; one thing represented or imaged by another; but purposely wrapped up under so many circumstances, as to be rendered obscure. Where a riddle is not intended, it is always a fault in allegory to be too dark. The meaning should be easily seen, through the figure employed to shadow it. However, the proper mixture of light and shade, in such compositions; the exact adjustment of all the figurative circumstances with the literal sense, so as neither to lay the meaning too bare and open, nor to cover and wrap it up too much; have ever been considered as points of great nicety; and there are few species of composition, in which it is more difficult to write so as to please and command attention, than in allegories. In some of the visions of the Spectator, we have examples of allegories very happily executed.

A COMPARISON OR SIMILE, is, when the resemblance between two objects is *expressed in form*, and generally pursued more fully than the nature of a metaphor admits: as when it is said; "The actions of princes are like those great rivers, the course of which every one beholds, but their springs have been seen by few." "As the mountains are round about Jerusalem, so the Lord is round about his people." "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment, &c. and as the dew that descended upon the mountains of Zion."

The advantage of this figure arises from the illustration which the simile employed gives to the principal object; from the clearer view which it presents; or the more strong impression which it stamps upon the mind. Observe the effect of it in the following instance. The author is explaining the distinction between the powers of sense and imagination in the human mind. "As wax," says he, "would not be adequate to the purpose of signature, if it had not the power to retain, as well as to receive, the impression, the same holds of the soul with respect to sense and imagination. Sense is its receptive power; imagination, its retentive. Had it sense with-

out imagination, it would not be as wax, but as water; where, though all impressions are instantly made, yet as soon as they are made, they are instantly lost."

In comparisons of this nature, the understanding is concerned much more than the fancy: and therefore the rules to be observed, with respect to them, are, that they be clear, and that they be useful; that they tend to render our conception of the principal object more distinct; and that they do not lead our view aside, and bewilder it with any false light. We should always remember, that similes are not arguments. However apt they may be, they do no more than explain the writer's sentiments; they do not prove them to be founded on truth.

The preceding examples obviously tend to convey stronger impressions of the principal object, than could have been done without the figurative expressions. Similes are sometimes calculated to augment the pleasure of those impressions, by a splendid assemblage of adjacent and agreeable objects. The following quotation, accordingly, besides presenting a striking view of the points of resemblance, conveys additional gratification, by the beauty of the landscape they concur to form. Homer introduces a most charming night scene, while his main object is only to illustrate the situation of the Grecian camp after a battle.

The troops, exulting, sat in order round,
And beaming fires illumin'd all the ground.
As when the moon, resplendent orb of night,
O'er heaven's pure azure sheds her sacred light;
When not a cloud o'ercasts the solemn scene,
And not a breath disturbs the deep serene;
Around her throne the vivid planets roll,
And stars unnumber'd gild the glowing pole;
O'er the dark trees a yellow verdure spread,
And tip with silver every mountain's head.
Then shine the vales, the rocks in prospect rise.
A flood of glory bursts from all the skies.
The conscious swains, rejoicing in the night,
Eye the blue vault, and bless the useful light.
So many flames before proud Ilion blaze,
And lighten glimmering Xanthus with their rays.

Comparisons ought not to be founded on likenesses which are obscure, faint, or remote. For these, in place of assisting, strain the mind to comprehend them, and throw no light upon the subject. It is also to be observed, that a comparison which, in the principal circumstances, carries a sufficiently near resemblance, may become unnatural and obscure, if

pushed too far. Nothing is more opposite to the design of this figure than to hunt after a great number of coincidences in minute points, merely to show how far the writer's ingenuity can stretch the resemblance.

The following simile was intended by Milton to illustrate the anxiety, with which Satan traversed the creation, in order to find out destruction and revenge.

As when a vulture on Imaus bred,
Whose snowy ridge the roving Tartar bounds,
Dislodging from a region scarce of prey,
To gorge the flesh of lambs or yearling kids,
On hills where flocks are fed, flies to the springs
Of Ganges or Hydaspes Indian streams,
But in his way lights on the barren plains
Of Sericana, where Chineses drive,
With sails and wind, their cany waggons light;
So, on this windy sea of land, the fiend
Walk'd up and down alone, bent on his prey.

The objects contained in this comparison are so little known, even to those who claim the character of being learned, and they are so totally unknown to the greater part of readers, that it has the appearance of a riddle, or a pompous parade of erudition, rather than of a figure to illustrate something less conspicuous and striking than itself.

A Metonymy is founded on the several relations, of cause and effect, container and contained, sign and thing signified. When we say: "They read Milton," the cause is put instead of the effect; meaning "Milton's works." On the other hand, when it is said, "Gray hairs should be respected," we put the effect for the cause, meaning by "gray hairs," *old age*. "The kettle boils," is a phrase where the name of the container is substituted for that of the thing contained. "To assume the sceptre," is a common expression for entering on royal authority; the sign being put for the thing signified.

When the whole is put for a part, or a part for the whole; a genus for a species, or a species for a genus; in general, when any thing else, or any thing more, is put for the precise object meant; the figure is then called a Synecdoche or Comprehension. It is very common, for instance, to describe a whole object by some remarkable part of it; as when we say: "A fleet of twenty *sail*," in the place of "*ships*;" when we use the "*head*" for the "*person*," the "*waves*" for the "*sea*." In like manner, an attribute may be

put for a subject: as, "Youth" for the "young," the "deep" for the "sea;" and sometimes a subject for its attribute.

By this figure, virtues and vices are put for the persons in whom they are found: as in that beautiful passage of Cicero, where he compares the profligate army of Cataline, with the forces of the state. "On this side, modesty is engaged; on that, impudence: on this, chastity; on that, lewdness: on this, integrity; on that, deceit: on this, piety; on that, profaneness: on this, constancy; on that, fury: on this, honour; on that, baseness: on this, moderation; on that, unbridled passion: in a word, equity, temperance, fortitude, prudence, and all virtues, engage with injustice, luxury, cowardice, rashness, and all vices."—This example is an instance of *Synecdoche* and *Antithesis* joined together.

Personification or Prosopopœia, is that figure by which we attribute life and action to inanimate objects. The use of this figure is very natural and extensive: there is a wonderful proneness in human nature, under emotion, to animate all objects. When we say, "the ground *thirsts* for rain," or, "the earth *smiles* with plenty;" when we speak of "ambition's being *restless*," or, "a disease's being *deceitful*;" such expressions show the facility, with which the mind can accommodate the properties of living creatures to things that are inanimate, or to abstract conceptions of its own forming. The following are striking examples from the Scriptures: "When Israel went out of Egypt, the house of Judah from a people of strange language; the sea saw it, and fled; Jordan was driven back! The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea! that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob."

"The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose."

Milton thus describes the immediate effects of eating the forbidden fruit. Terror produces the figure.

> Earth trembled from her entrails, as again
> In pangs, and nature gave a second groan;
> Sky low'r'd, and, mutt'ring thunder, some sad drops
> Wept, at completing of the mortal sin.

The impatience of Adam to know his origin, is supposed to prompt the personification of all the objects he beheld, in order to procure information.

——————— Thou sun, said I, fair light!
And thou enlighten'd earth, so fresh and gay!
Ye hills and dales, ye rivers, woods, and plains,
And ye that live and move, fair creatures tell,
Tell, if you saw, how came I thus, how here?

We shall give a remarkable fine example of this figure, from bishop Sherlock. He has beautifully personified natural religion: and we may perceive, in the personification, the spirit and grace which the figure, when well conducted, bestows on discourse. The author is comparing together our Saviour and Mahomet. "Go (says he) to your Natural Religion: lay before her Mahomet, and his disciples, arrayed in armour and blood, riding in triumph over the spoils of thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirement; show her the Prophet's chamber; his concubines and his wives; and let her hear him allege revelation, and a Divine command, to justify his adultery and lust.

"When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men. Let her see him in his most retired privacies; let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare; and hear his heavenly discourse. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross; let her view him in the agony of death, and hear his last prayer for his persecutors; 'Father forgive them, for they know not what they do.'—When Natural Religion has thus viewed both, ask her, which is the prophet of God? But her answer we have already had, when she saw part of this scene, through the eyes of the Centurion, who attended at the cross. By him she spoke, and said, 'Truly this man was the Son of God.'" This is more than elegant; it is truly sublime. The whole passage is animated; and the Figure rises at the conclusion, when Natural Religion, who, before, was only a spectator, is introduced as speaking by the Centurion's voice.

This figure of speech is sometimes very improperly and extravagantly applied. A capital error in personifying objects, is, to deck them with fantastic and trifling circumstances. A practice of this sort dissolves the potent charm, which

enchants and deceives the reader; and either leaves him dissatisfied, or excites, perhaps, his risibility. Another error, frequent in descriptive personifications, consists in introducing them, when the subject of discussion is destitute of dignity, and the reader is not prepared to relish them. One can scarcely peruse, with composure, the following use of this figure. It is the language of our elegant poet Thomson, who thus personifies and connects the bodily appetites, and their gratifications.

> Then sated Hunger bids his brother Thirst
> Produce the mighty bowl:
> Nor wanting is the brown October, drawn
> Mature and perfect, from his dark retreat
> Of thirty years: and now his honest front
> Flames in the light refulgent.

It is to be remarked, concerning this figure, and short metaphors and similes, which also have been allowed to be the proper language of high passion, that they are the proper expressions of it, only on those occasions when it is so far moderated as to admit of words. The first and highest transports seem to overwhelm the mind, and are denoted by silence or groans: next succeeds the violent and passionate language, of which these figures constitute a great part. Such agitation, however, cannot long continue; the passions having spent their force; the mind soon subsides into that exhausted and dispirited state, in which all figures are improper.

Apostrophe is a turning off from the regular course of the subject, to address some person or thing: as, "Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory?"

The following is an instance of personification and apostrophe united: "O thou sword of the Lord! how long will it be ere thou be quiet? put thyself up into thy scabbard, rest and be still! How can it be quiet, seeing the Lord hath given it a charge against Askelon, and against the sea-shore! there hath he appointed it." See also an extraordinary example of these figures, in the 14th chapter of Isaiah, from the 4th to the 19th verse, where the prophet describes the fall of the Assyrian empire.

A principal error, in the use of the Apostrophe, is, to deck the object addressed with affected ornaments; by which authors relinquish the expression of passion, and substitute for it the language of fancy.

Another frequent error is, to extend this figure to too great length. The language of violent passion is always concise, and often abrupt. It passes suddenly from one object to another. It often glances at a thought, starts from it, and leaves it unfinished. The succession of ideas is irregular, and connected by distant and uncommon relations. On all these accounts, nothing is more unnatural than long speeches, uttered by persons under the influence of strong passions. Yet this error occurs in several poets of distinguished reputation.

The next figure in order, is ANTITHESIS. Comparison is founded on the resemblance; antithesis, on the contrast or opposition of two objects. Contrast has always the effect to make each of the contrasted objects appear in the stronger light. White, for instance, never appears so bright as when it is opposed to black; and when both are viewed together. An author, in his defence of a friend against the charge of murder, expresses himself thus: "Can you believe that the person whom he scrupled to slay, when he might have done so with full justice, in a convenient place, at a proper time, with secure impunity; he made no scruple to murder against justice, in an unfavourable place, at an unseasonable time, and at the risk of capital condemnation."

The following examples further illustrate this figure.

Tho' deep, yet clear; tho' gentle, yet not dull;
Strong without rage; without o'erflowing, full.

"If you wish to enrich a person, study not to increase his stores, but to diminish his desires."

"If you regulate your desires according to the standard of nature, you will never be poor; if according to the standard of opinion, you will never be rich."

A maxim, or moral saying, very properly receives the form of the two last examples; both because it is supposed to be the fruit of meditation, and because it is designed to be engraven on the memory, which recalls it more easily by the help of such contrasted expressions. But where such sentences frequently succeed each other; where this becomes an author's favourite and prevailing manner of expressing himself, his style appears too much studied and laboured; it gives us the impression of an author attending more to his manner of saying things, than to the things themselves.

The following is a beautiful example of Antithesis. "If Cato may be censured, severely indeed, but justly, for aban-

doning the cause of liberty, which he would not, however, survive; what shall we say of those, who embrace it faintly, pursue it irresolutely, grow tired of it when they have much to hope, and give it up when they have nothing to fear?"—The capital antithesis of this sentence, is instituted between the zeal of Cato for liberty, and the indifference of some others of her patrons. But, besides the leading antithesis, there are two subordinate ones in the latter member: "Grow tired of it when they have much to hope; and give it up, when they have nothing to fear."

The eloquent Burke has exhibited a fine instance of this figure, in his eulogium of the philanthropic Howard.

"He has visited all Europe,—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; nor to collect medals, or collate manuscripts:—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gage and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men, in all countries."

Antithesis makes the most brilliant appearance in the delineation of characters, particularly in history. The author, in the performance of this delicate part of his task, has an opportunity of displaying his discernment, and knowledge of human nature; and of distinguishing those nice shades, by which virtues and vices approach one another. It is by such colours that a character may be strongly painted: and Antithesis is necessary to denote these distinctions. The following character of Atticus, delineated by Pope; is a very lively and forcible example of this figure.

"Should such a man, too fond to rule alone,
Bear, like the Turk, no brother near his throne,
View him with scornful, yet with jealous eyes,
And hate for arts that caused himself to rise:
Blame with faint praise, assent with civil leer,
And, without sneering, teach the rest to sneer:
Willing to wound, and yet afraid to strike;
Just hint a fault, and hesitate dislike;
Alike resolv'd to blame, or to commend,
A timorous foe, and a suspicious friend;
Dreading e'en fools, by flatterers besieged,
And so obliging, that he ne'er obliged:
Who would not smile, if such a man there be?
Who would not weep, if Atticus were he?"

No figure, perhaps, has been so anxiously sought, and with so little success, as Antithesis. It is much suited to impose on an unskilful reader; and an author is very apt to employ it, who abounds not with solid and important matter. Many readers are apt to consider the surprise and brilliancy it presents as certain marks of genius; and they are inclined to believe, that they have been amused and instructed, because their admiration has been excited. It is not easy, in an enlightened age to shine in writing, by solidity and novelty of matter, simplicity and elegance of manner. Much reading, much reflection, much practice, and much careful and laborious criticism, must be employed before this important end can be attained. Authors who possess, perhaps, some genius, but who are defective in correct taste and judgment, seem to wish to take a shorter path to fame: to compensate for the slightness of their matter, they endeavour to dazzle by the liveliness and attraction of their style. But if we may judge from the history of ancient literature, an extravagant attachment to ornaments of this sort, forms the first stage towards the corruption of taste.

The next figure concerning which we are to treat, is called Hyperbole or Exaggeration. It consists in magnifying an object beyond its natural bounds. In all languages, even in common conversation, hyperbolical expressions very frequently occur: as swift as the wind; as white as the snow; and the like; and the common forms of compliment; are almost all of them extravagant hyperboles. If any thing be remarkably good or great in its kind, we are instantly ready to add to it some exaggerating epithet, and to make it the greatest or best we ever saw. The imagination has always a tendency to gratify itself, by magnifying its present object, and carrying it to excess. More or less of this hyperbolical turn will prevail in language, according to the liveliness of imagination among the people who speak it. Hence young people deal much in hyperboles. Hence the language of the Orientals was far more hyperbolical than that of the Europeans, who are of more phlegmatic, or perhaps we may say, of more correct imagination. Hence, among all writers in early times, and in the rude periods of society, we may expect this figure to abound. Greater experience, and more cultivated society, abate the warmth of imagination, and chasten the manner of expression.

Hyperboles are of two kinds; either such as are employed in description, or such as are suggested by the warmth of pas-

sion. All passions without exception, love, terror, amazement, indignation, and even grief, throw the mind into confusion, aggravate their objects, and of course prompt a hyperbolical style. Hence the following sentiments of Satan in Milton, as strongly as they are described, contain nothing but what is natural and proper; exhibiting the picture of a mind agitated with rage and despair.

> Me, miserable! which way shall I fly
> Infinite wrath, and infinite despair?
> Which way I fly is Hell, myself am Hell;
> And in the lowest depth, a lower deep,
> Still threat'ning to devour me, opens wide,
> To which the Hell I suffer seems a Heaven.

The fear of an enemy augments the conceptions of the size of the leader. "I saw their chief," says the scout of Ossian, "tall as a rock of ice; his spear, the blasted fir; his shield, the rising moon: he sat on the shore, like a cloud of mist on the hill."

The errors frequent in the use of hyperboles, arise either from overstraining, or introducing them on unsuitable occasions. Dryden, in his poem on the Restoration of king Charles the Second, compliments that monarch, at the expense of the sun himself.

> That star that at your birth shone out so bright,
> It stain'd the duller sun's meridian light.

This is indeed mere bombast. It is difficult to ascertain, by any precise rule, the proper measure and boundary of this figure. Good sense and just taste must determine the point, beyond which, if we pass, we become extravagant.

Vision is another figure of speech, which is proper only in animated and warm composition. It is produced when, instead of relating something that is past, we use the present tense, and describe it as actually passing before our eyes. Thus Cicero, in his fourth oration against Cataline: "I seem to myself to behold this city, the ornament of the earth, and the capital of all nations, suddenly involved in one conflagration. I see before me the slaughtered heaps of citizens, lying unburied in the midst of their ruined country. The furious countenance of Cethegus rises to my view, while, with a savage joy, he is triumphing in your miseries."

This manner of description supposes a sort of enthusiasm which carries the person who describes, in some measure out

of himself; and, when well executed, must needs, by the force of sympathy, impress the reader or hearer very strongly. But, in order to a successful execution, it requires an uncommonly warm imagination, and so happy a selection of circumstances, as shall make us think we see before our eyes the scene that is described.

Interrogation. The unfigured, literal use of interrogation, is to ask a question: but when men are strongly moved, whatever they would affirm or deny, with great earnestness, they naturally put in the form of a question, expressing thereby the strongest confidence of the truth of their own sentiment, and appealing to their hearers for the impossibility of the contrary. Thus Balaam expressed himself to Balak. "The Lord is not a man that he should lie, neither the son of man that he should repent. Hath he said it? and shall he not do it? Hath he spoken it? and shall he not make it good?"

Interrogation gives life and spirit to discourse. We see this in the animated, introductory speech of Cicero against Cataline: "How long will you, Cataline, abuse our patience? Do you not perceive that your designs are discovered?"—He might indeed have said; "You abuse our patience a long while. You must be sensible that your designs are discovered." But it is easy to perceive, how much this latter mode of expression falls short of the force and vehemence of the former.

Exclamations are the effect of strong emotions of the mind, such as, surprise, admiration, joy, grief, and the like. "Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar!" *Psalms.*

"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people! O that I had in the wilderness a lodging-place of way-faring men!" *Jeremiah.*

Though Interrogations may be introduced into close and earnest reasoning, exclamations belong only to strong emotions of the mind. When judiciously employed, they agitate the hearer or the reader with similar passions: but it is extremely improper, and sometimes ridiculous, to use them on trivial occasions, and on mean or low subjects. The unexperienced writer often attempts to elevate his language, by the copious display of this figure: but he rarely or never succeeds. He frequently renders his composition frigid to excess, or absolutely ludicrous, by calling on us to enter into his transports, when nothing is said or done to demand emotion.

Irony is expressing ourselves in a manner contrary to our thoughts; not with a view to deceive, but to add force to our

observations. Persons may be reproved for their negligence, by saying; "You have taken great care indeed." Cicero says of the person against whom he was pleading; "We have great reason to believe that the modest man would not ask him for his debt, when he pursues his life."

Ironical exhortation is a very agreeable kind of figure; which after having set the inconveniences of a thing, in the clearest light, concludes with a feigned encouragement to pursue it. Such is that of Horace, when, having beautifully described the noise and tumults of Rome, he adds ironically;

"Go now, and study tuneful verse at Rome."

The subjects of Irony are vices and follies of all kinds; and this mode of exposing them, is often more effectual than serious reasoning. The gravest persons have not declined the use of this figure on proper occasions. The wise and virtuous Socrates made great use of it, in his endeavours to discountenance vicious and foolish practices. Even in the sacred writings, we have a remarkable instance of it. The prophet Elijah, when he challenged the priests of Baal to prove the truth of their deity, "Mocked them, and said: Cry aloud, for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be waked."

Exclamations and Irony are sometimes united: as in Cicero's oration for Balbus, where he derides his accuser, by saying: "O excellent interpreter of the law! master of antiquity! corrector and amender of our constitution!"

The last figure of speech that we shall mention, is what writers call Amplification or Climax. It consists in heightening all the circumstances of an object or action, which we desire to place in a strong light. Cicero gives a lively instance of this figure, when he says; "It is a crime to put a Roman citizen in bonds: it is the height of guilt to scourge him; little less than parricide to put him to death: what name then shall I give to the act of crucifying him?"

Archbishop Tillotson uses this figure very happily, to recommend good and virtuous actions: "After we have practised good actions awhile, they become easy; and when they are easy, we begin to take pleasure in them; and when they please us, we do them frequently; and by frequency of acts, a thing grows into a habit; and confirmed habit is a kind of second nature; and so far as any thing is natural, so far it is necessary; and we can hardly do otherwise; nay, we do it many times when we do not think of it."

The following is an example of a beautiful climax, taken from the charge of a judge to the jury, in the case of a woman accused of murdering her own child.—"Gentlemen, if one

man had any how slain another; if an adversary had killed his opposer, or a woman occasioned the death of her enemy; even these criminals would have been capitally punished by the Cornelian law: but if this guiltless infant, that could make no enemy, had been murdered by its own nurse, what punishment would not then the mother have demanded? With what cries and exclamations would she have stunned your ears! What shall we say then, when a woman, guilty of homicide, a mother, of the murder of her innocent child, hath comprised all those misdeeds in one single crime? a crime, in its own nature, detestable; in a woman, prodigious; in a mother, incredible; and perpetrated against one whose age called for compassion, whose near relation claimed affection, and whose innocence deserved the highest favour."

Amplification is produced by various methods: by ascending from particular to general things; by descending from generals to particulars; by an enumeration of parts; by illustrating a thing from a variety of causes; by exhibiting a number and variety of effects; by gradation; by the circumstances of time, place, manner, event, and the like; and by elucidating things by their opposites.

The blessings and advantages of peace, may be recommended from their opposites, the miseries and calamities of war. Thus Cicero endeavours to throw contempt upon Cataline and his party, by comparing them with the contrary side, as follows,—"But if omitting all these things, with which we abound, and which they want, the senate, the knights, the populace, the city, treasury, revenues, all Italy, the provinces, and foreign nations; if, I say, omitting these things, we compare the causes themselves, in which each side is engaged, we may learn from thence how despicable they are. For on this side modesty is engaged, on that impudence; on this chastity, on that lewdness; on this integrity, on that fraud; on this piety, on that profaneness; on this constancy, on that fickleness; on this honour, on that baseness; on this moderation, on that unbridled passion; in a word, equity, temperance, fortitude, prudence, and all virtues, contend with injustice, luxury, cowardice, rashness, and all vices; plenty with want, reason with folly, sobriety with madness, and lastly good hope with despair. In such a contest, did men desert us, would not Heaven ordain, that so many and so great vices should be defeated by these most excellent virtues?"

As different figures of speech are often blended in the same passage, so the reader will perceive, that, in the preceding

extract, the figure of Amplification comprises that of Antithesis.

We have now finished what was proposed, concerning Perspicuity in single words and phrases, and the accurate construction of sentences. The former has been considered, under the heads of Purity, Propriety, and Precision; and the latter, under those of Clearness, Unity, Strength, and the proper use of Figurative Language. Though many of those attentions which have been recommended, may appear minute, yet their effect upon writing and style, is much greater than might, at first, be imagined. A sentiment which is expressed in accurate language, and in a period, clearly, neatly, and well arranged, always makes a stronger impression on the mind, than one that is expressed inaccurately, or in a feeble or embarrassed manner. Every one feels this upon a comparison: and if the effect be sensible in one sentence, how much more in a whole discourse, or composition that is made up of such sentences?

The fundamental rule for writing with accuracy, and into which all others might be resolved, undoubtedly is, *to communicate, in correct language, and in the clearest and most natural order, the ideas which we mean to transfuse into the minds of others.* Such a selection and arrangement of words, as do most justice to the sense, and express it to most advantage, make an agreeable and strong impression. To these points have tended all the rules which have been given. Did we always think clearly, and were we, at the same time, fully masters of the language in which we write, there would be occasion for few rules. Our sentences would then, of course, acquire all those properties of clearness, unity, strength, and accuracy, which have been recommended. For we may rest assured, that whenever we express ourselves ill, besides the mismanagement of language, there is, for the most part, some mistake in our manner of conceiving the subject. Embarrassed, obscure, and feeble sentences, are generally, if not always, the result of embarrassed, obscure, and feeble thought. Thought and expression act and re-act upon each other. The understanding and language have a strict connexion; and they who are learning to compose and arrange their sentences with accuracy and order, are learning, at the same time, to *think* with accuracy and order; a consideration which *alone* will recompense the student, for his attention to this branch of literature.

We now proceed to consider the Third Part of our subject, namely, the great principle or standard, by which the propriety of language is ascertained and determined.

PART III.

OF PERSPICUITY AND ACCURACY OF EXPRESSION,

With respect to the Great Principle, which, on all occasions, decides the propriety of language.

AMIDST the diversity and fluctuation of sentiment, respecting the correctness of language and the true idiom of our tongue, which are so frequently found to prevail amongst writers and critics, the student will naturally wish to be directed to some authority and standard, by which his doubts may, on most, if not all occasions, be removed, and the propriety of his literary compositions ascertained. This principle or standard, is *reputable*, *national*, and *present* use.

In the course of our grammatical labours, we have occasionally referred, or alluded, to this standard: but the nature and importance of it require a more extensive and particular examination. A proper view of the subject involves, indeed, much critical discussion, and many necessary cautions, rules, and distinctions. But though the execution of such a work, is a delicate and arduous task, it has been happily accomplished by the learned and ingenious Doctor Campbell, in his "Philosophy of Rhetoric." We shall therefore, availing ourselves of his labours, produce a copious extract (with some additions and alterations) from what he has written on the subject; which we hope will afford the ingenious student complete satisfaction.

CHAPTER I.

The nature and characters of the use which gives law to language.

EVERY tongue whatever is founded in use or custom,

——— "Whose arbitrary sway
Words and the forms of language must obey." * FRANCIS.

Language is purely a species of fashion, (for this holds equally of every tongue,) in which, by the general, but tacit consent

*——————————— "Usus
Quem penes arbitrium est, et jus, et norma loquendi." HORACE.

of the people of a particular state or country, certain sounds come to be appropriated to certain things, as their signs; and certain ways of inflecting and combining those sounds comes to be established, as denoting the relations which subsist among the things signified.

It is not the business of grammar, as some critics seem preposterously to imagine, to give law to the fashions, which regulate our speech. On the contrary, from its conformity to these, and from that alone, it derives all its authority and value. For, what is the grammar of any language? It is no other than a collection of general observations methodically digested, and comprising all the modes previously and independently established, by which the significations, derivations, and combinations of words in that language, are ascertained. It is of no consequence here to what causes originally these modes or fashions owe their existence; whether to imitation, or reflection, to affectation, or to caprice: they no sooner obtain and become general, than they are laws of the language, and the grammarian's only business is, to note, collect, and methodise them.* Nor does this truth concern only those more comprehensive analogies or rules, which affect whole classes of words; such as nouns, verbs, and the other parts of speech; but it concerns every individual word, in the inflecting or the combining of which, a particular mode has prevailed. Every single anomaly, therefore, though departing from the rule assigned to the other words of the same class, and on that account called an exception, stands on the same basis, on which the rules of the tongue are founded, custom having prescribed for it a separate rule.—If use be here a matter of such consequence, it will be necessary, before advancing any farther, to ascertain precisely, what it is. We shall otherwise be in danger, though we agree about the name, of differing widely in the notion that we assign to it.

Section 1.

Of reputable use.

In what extent then must the term be understood? It is sometimes called general use; yet is it not manifest, that the generality of people speak and write very badly? Nay, is not this a truth that will be even generally acknowledged? It will be so; and this very acknowledgment shows, that many terms and idioms may be common, which, nevertheless, have

* It is scarcely necessary to observe, that, with the moral misapplication of words and phrases, this work has not any concern. No usage whatever can justify such perversions of language.

not the general sanction; no, nor even the suffrage of those that use them. The use here spoken of, implies not only *currency* but *vogue*. It is properly *reputable custom*.

This leads to a distinction between good use, and bad use in language, the former of which will be found to have the approbation of those who have not themselves attained it. The far greater part of mankind, perhaps ninety-nine of a hundred, are, by reason of poverty and other circumstances, deprived of the advantages of education, and obliged to toil for bread, almost incessantly, in some narrow occupation. They have neither the leisure nor the means of attaining scarcely any knowledge, except what lies within the contracted circle of their several professions. As the ideas which occupy their minds are few, the portion of the language known to them must be very scanty. It is impossible that our knowledge of words should outstrip our knowledge of things. It may, and often does, come short of it. Words may be remembered as sounds, but cannot be understood as signs, whilst we remain unacquainted with the things signified.

From the practice of those who are conversant in any art, elegant or mechanical, we may always take the sense of the terms and phrases belonging to that art: in like manner, from the practice of those who have had a liberal education, and are therefore presumed to be best acquainted with men and things, we judge of the general use in language. If, in this particular, there be any deference to the practice of the great and rich, it is not ultimately because they are greater and richer than others; but because, from their greatness and riches, they are imagined to be wiser and more knowing. The source, therefore, of that preference which distinguishes good use from bad in language, is a natural propension of the human mind to believe, that those are the best judges of the proper signs, and of the proper application of them, who understand best the things which they represent.

But who are they, that in the public estimation are possessed of this character? This question is of the greatest moment for ascertaining that use, which is entitled to the epithets reputable and good. Vaugelas makes them in France to be, "the soundest part of the court, and the soundest part of the authors of the age."—With us Britons, the first part, at least, of this description, will not answer. Use in language requires firmer ground to stand upon. No doubt, the conversation of men of rank and eminence, whether of the court or not, will have its influence. And in what concerns merely the pro-

nunciation, it is the only rule to which we can refer the matter, in every doubtful case: but in what concerns the words themselves, their construction and application, it is of importance to have some certain, steady, and well known standard to recur to, a standard which every one has access to canvass and examine. And this can be no other than authors of reputation. Accordingly we find that these are, by universal consent, in actual possession of this authority; as, to this tribunal, when any doubt arises, the appeal is always made.

I choose to name them, authors of reputation, rather than good authors, for two reasons: first, because it is more strictly conformable to the truth of the case. It is solely the esteem of the public, and not their intrinsic merit, (though these two go generally together,) which raises them to this distinction, and stamps a value on their language. Secondly, this character is more definitive than the other, and therefore more extensively intelligible. Between two or more authors, different readers will differ exceedingly, as to the preference in point of merit, who agree perfectly as to the respective places they hold in the favour of the public. You may find persons of a taste so particular, as to prefer Parnel to Milton; but you will hardly find a person that will dispute the superiority of the latter in the article of fame. For this reason, I affirm, that Vaugelas's definition labours under an essential defect, in as much as it may be difficult to meet with two persons whose judgments entirely coincide, in determining who are the sounder part of the court, or of the authors of the age. I need scarcely add, that when I speak of reputation, I mean not only in regard to knowledge, but in regard to the talent of communicating knowledge. I could name writers, who, in respect of the first, have been justly valued by the public, but who, on account of a supposed deficiency in respect of the second, are considered as of no authority in language.

Nor is there the least ground to fear, that we should be cramped here within too narrow limits. In the English tongue, there is a plentiful supply of noted writings, in all the various kinds of composition, in prose and verse, serious and ludicrous, grave and familiar. Agreeably then to this first qualification of the term, we must understand to be comprehended under general use, *whatever modes of speech are authorized as good, by the writings of a great number, if not the majority, of celebrated authors.*

Section 2.

Of national use.

Another qualification of the term *use*, which deserves our attention, is, that it must be *national*. This I consider in a two-fold view, as it stands opposed both to *provincial* and to *foreign*.

In every province there are peculiarities of dialect, which affect not only the pronunciation and the accent, but even the inflection and the combination of words, whereby their idiom is distinguished both from that of the nation, and from that of every other province. The narrowness of the circle to which the currency of the words and phrases of such dialects is confined, sufficiently discriminates them from that which is properly styled the language, and which commands a circulation incomparably wider. This is one reason, I imagine, why the term *use*, on this subject, is commonly accompanied with the epithet *general*. In the use of provincial idioms, there is, it must be acknowledged, a pretty considerable concurrence both of the middle and of the lower ranks. But still this use is bounded by the province, county, or district, which gives name to the dialect, and beyond which its peculiarities are sometimes unintelligible, and often ridiculous. But the language, properly so called, is found current, especially in the upper and the middle ranks, over the whole British empire. Thus, though in every province, they frequently ridicule the idioms of every other province, they all vail to the English idiom, and scruple not to acknowledge its superiority over their own.

What has now been said of provincial dialects, may, with very little variation, be applied to professional dialects, or the cant which is sometimes observed to prevail among those of the same profession or way of life. The currency of the latter cannot be so exactly circumscribed as that of the former, whose distinction is purely local; but their use is not on that account either more extensive or more reputable.

It was remarked, that national might also be opposed to foreign. I imagine it is too evident to need illustration, that the introduction of extraneous words and idioms, from other languages and foreign nations, cannot be a smaller transgression against the established custom of the English tongue, than the introduction of words and idioms peculiar to some precincts of England, or at least somewhere current within the

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British pale. The only material difference between them is, that the one is more commonly the error of the learned, the other of the vulgar. But if, in this view, the former is entitled to greater indulgence, from the respect paid to learning; in another view, it is entitled to less, as it is much more commonly the result of affectation.—Thus two essential qualities of usage, in regard to language, have been settled, that it be both *reputable* and *national*.

Section 3.

Of present use.

But there will naturally arise here another question; "Is not use, even good and national use, in the same country, different in different periods? and if so, to the usage of what period shall we attach ourselves, as the proper rule? If you say, *the present*, as it may reasonably be expected that you will, the difficulty is not entirely removed. In what extent of signification must we understand the word *present?* How far may we safely range in quest of authorities? or, at what distance backwards from this moment are authors still to be accounted as possessing a legislative voice in language?" To this, I own, it is difficult to give an answer with all the precision that might be desired. Yet it is certain, that when we are in search of precedents for any word or idiom, there are certain mounds which we cannot overleap with safety. For instance, the authority of Hooper or Raleigh, however great their merit and their fame be, will not be admitted in support of a term or expression, not to be found in any good writer of a later date.

In truth, the boundary must not be fixed at the same distance, in every subject. Poetry has ever been allowed a wider range than prose; and it is but just that, by an indulgence of this kind, some compensation should be made for the peculiar restraints she is laid under by the measure. Nor is this only a matter of convenience to the poet, it is also a source of gratification to the reader. Diversity in the style relieves the ear, and prevents its being tired with the too frequent recurrence of the rhymes, or sameness of the metre. But still there are limits to this diversity. The authority of Milton and of Waller, on this article, remains as yet unquestioned. I should not think it prudent often to introduce words or phrases, of which no example could be produced since the days of Spencer.

And even in prose, the bounds are not the same for every

kind of composition. In matters of science, for instance, whose terms, from the nature of the thing, are not capable of such a currency as those which belong to ordinary subjects, and are within the reach of ordinary readers, there is no necessity of confining an author within a very narrow circle. But in composing pieces which come under this last denomination, as history, biography, travels, moral essays, familiar letters, and the like, it is safest for an author to consider those words and idioms as obsolete, which have been disused by all good authors, for a longer period than the age of man extends to. It is not by ancient, but by present use, that our style must be regulated. And that use can never be denominated present, which has been laid aside time immemorial, or, which amounts to the same thing, falls not within the knowledge or remembrance of any now living.

This remark not only affects terms and phrases, but also the declension, combination, and construction of words. Is it not then surprising to find, that one of Dr. Lowth's penetration, should think a single person entitled to revive a form of inflection in a particular word, which had been rejected by all good writers of every denomination, for more than a hundred and fifty years?* But if present use is to be renounced for ancient, it will be necessary to determine at what precise period antiquity is to be regarded as a rule. One inclines to remove the standard to the distance of a century and a half; another may, with as good reason, fix it three centuries backwards, and another six. And if the language of any of these periods is to be judged by the use of any other, it will be found, no doubt, entirely barbarous. To me it is so evident, either that the present use must be the standard of the present language, or that the language admits no standard whatever, that I cannot conceive a clearer and more indisputable principle, from which to bring an argument to support it.

Yet it is certain, that even some of our best critics and grammarians, talk occasionally, as if they had a notion of some other standard, though they never give us a single hint to direct us where to search for it. Dr. Johnson, for example, in the preface to his very valuable Dictionary, acknowledges properly the absolute dominion of custom over language; and yet, in the explanation of particular words, expresses himself sometimes, in a manner that is inconsistent with this doctrine; "This word," says he in one place, "though common, and used by the best writers, is perhaps barbarous." I entirely agree with Dr. Priestley, that it will never be the arbitrary

* In a note on the irregular verb *sit*, he says, "Dr. Middleton hath, with great propriety, restored the true participle *sitten*."

rules of any man, or body of men whatever, that will ascertain the language, there being no other dictator here than use.

It is indeed easier to discover the aim of our critics, in their observations on this subject, than the meaning of the terms which they employ; these are often used without precision; their aim, however, is generally good. It is, as much as possible, to give a check to innovation. But the means which they use for this purpose, have sometimes even a contrary tendency. If you will replace what has been long since expunged from the language, and extirpate what is firmly rooted, undoubtedly you yourself become an innovator. If you desert the present use, and by your example, at least, establish it as a maxim, that every critic may revive at pleasure, old-fashioned terms, inflections, and combinations, and make such alterations on words as will bring them nearer to what he supposes to be the etymon, there can be nothing fixed or stable on the subject. Possibly you prefer the usage that prevailed in the reign of Queen Elizabeth; another may, with as good reason, have a partiality for that which subsisted in the days of Chaucer. And with regard to etymology, about which grammarians make so much useless bustle; if every one has a privilege of altering words, according to his own opinion of their origin, the opinions of the learned being on this subject so various, nothing but a general chaos can ensue.

On the other hand, it may be said, "Are we to catch at every new-fashioned term and phrase, which whim or affectation may invent, and folly circulate? Can this ever tend to give either dignity to our style, or permanency to our language?"—It cannot surely.

If we recur to the standard already assigned, namely, the writings of a plurality of celebrated authors, there will be no scope for the comprehension of words and idioms, which can be denominated novel and upstart. It must be owned, that we often meet with such terms and phrases, in newspapers, periodical pieces, and political pamphlets. The writers to the times, rarely fail to have their performances studded with a competent number of these fantastic ornaments. A popular orator in the House of Commons, has a sort of patent from the public, during the continuance of his popularity, for coining as many as he pleases. And they are no sooner issued, than they obtrude themselves upon us from every quarter, in all the daily papers, letters, essays, addresses, &c. But this is of no significancy. Such words and phrases are but the insects of a season, at the most. The people, always fickle, are just as prompt to drop them, as they were to take them up;

and not one of a hundred survives the particular occasion or party-struggle which gave it birth. We may justly apply to them, what Johnson says of a great number of the terms of the laborious and mercantile part of the people; "This fugitive cant cannot be regarded as any part of the durable materials of a language; and therefore must be suffered to perish, with other things unworthy of preservation."

As use, therefore, implies duration, and as even a few years are not sufficient for ascertaining the characters of authors, I have, for the most part, in the following sheets, taken my prose examples, neither from living authors, nor from those who wrote before the Revolution; not from the first, because an author's fame is not so firmly established in his lifetime; nor from the last, that there may be no suspicion that the style is superannuated. The present translation of the Bible, I must indeed except from this restriction. The continuance and universality of its use, throughout the British dominions, afford an obvious reason for the exception.*

Thus I have attempted to explain, what that *use* is, which is the sole mistress of language: and to ascertain the precise import and extent of these her essential attributes, *reputable*, *national*, and *present*; and to give the directions proper to be observed in searching for the laws of this empress. In truth, grammar and criticism are but her ministers; and though, like other ministers, they would sometimes impose the dictates of their own humour upon the people, as the commands of their sovereign, they are not so often successful in such attempts, as to encourage the frequent repetition of them.

CHAPTER II.

The nature and use of verbal Criticism, with its principal canons.

It may be alleged by some persons, that "if custom, which is so capricious and unaccountable, is every thing in language, of what significance is either the grammarian or the critic?" —Of considerable significance notwithstanding; and of most then when they confine themselves to their legal departments, and do not usurp an authority that does not belong to them. The man who, in a country like ours, should compile a succinct, perspicuous, and faithful digest of the laws, though no

* The vulgar translation of the Bible (says Dr. Lowth) is the best standard of our language.

stand," or "I am in error;" but as this expression may also signify, "I am misunderstood," it is better to say, "I mistake."

Canon the second.

In doubtful cases, regard ought to be had in our decisions to the analogy of the language.

For this reason, I prefer contemporary to cotemporary. The general use, in words compounded with the syllable *con*, is to retain the *n*, before a consonant, and to expunge it before a vowel or an *h* mute. Thus we say, concurrence, conjuncture, concomitant; but co-equal, co-eternal, co-incide, co-heir.—If, by the former canon, the adverbs *backwards* and *forwards*, are preferable to *backward* and *forward;* by this canon, from the principle of analogy, *afterwards* and *homewards* should be preferred to *afterward* and *homeward.*—The phrase, "though he were *ever so* good," is preferable to, "though he were *never so* good." In this decision, I subscribe to the judgment of Dr. Johnson.—Sometimes *whether* is followed by *no*, sometimes by *not*. For instance, some would say, "*Whether* he will or *no;*" others, "*Whether* he will or *not*." Of these it is the latter only that is analogical. There is an ellipsis of the verb in the last clause, which when you supply, you find it necessary to use the adverb *not;* "*Whether* he will *or* will *not*."

Canon the third.

When the terms or expressions are in other respects equal, that ought to be preferred which is most agreeable to the ear.—Of this we have many examples. *Delicateness* has very properly given way to *delicacy;* and for a like reason *authenticity* will probably soon displace *authenticalness*, and *vindictive* dispossess *vindicative* altogether.

Canon the fourth.

In cases wherein none of the foregoing rules gives either side a ground of preference, a regard to simplicity, (in which I include etymology when manifest,) ought to determine our choice.

Under the name simplicity, I must be understood to comprehend also brevity; for that expression is always the simplest which, with equal purity and perspicuity, is the briefest. We have, for instance, several active verbs, which are used either with or without a preposition indiscriminately. Thus

we say, either *accept* or *accept of*, *admit* or *admit of*, *approve* or *approve of*; in like manner, *address* or *address to*, *attain* or *attain to*. In such instances it will hold, I suppose, pretty generally, that the simple form is preferable.

Section 2.

Every thing favoured by good use, not on that account worthy to be retained.

I come now to the second question for ascertaining both the extent of the authority claimed by custom, and the rightful prerogatives of criticism. As no term, idiom, or application, that is totally unsupported by use, can be admitted to be good; is every term, idiom, and application, that is countenanced by use, to be esteemed good, and therefore worthy to be retained?—I answer, that though nothing in language can be good, from which use withholds her approbation, there may be many things to which she gives it, that are not in all respects good, or such as are worthy to be retained and imitated. In some instances, *custom* may very properly be checked by *criticism*, which has a sort of negative, and though not the censorian power of instant degradation, the privilege of remonstrating, and by means of this, when used discreetly, of bringing what is bad into disrepute, and so cancelling it gradually; but which has no positive right to establish any thing.—I shall therefore subjoin a few remarks, under the form of canons, in relation to those words or expressions, which may be thought to merit degradation from the rank they have hitherto maintained; submitting these remarks entirely, as every thing of the kind must be submitted, to the final determination of the impartial public.

Canon the first.

All words and phrases which are remarkably harsh and unharmonious, and not absolutely necessary, should be rejected. —Such are the words, *un-success-ful-ness*, *dis-interest-ed-ness*; *conventiclers*, *peremptorily*; *holily*, *farriering*. They are heavy and drawling, ill compacted, and difficult of utterance; and they have nothing to compensate for their defect of harmony, and unpleasantness of sound.

Canon the second.

When etymology *plainly* points to a signification different from that which the word commonly bears, propriety and

simplicity both require its dismission.—Of this kind is the word *beholden*, for obliged or indebted. It should regularly be the passive participle of the verb *to behold*, which would convey a sense totally different. The verb *to unloose*, should analogically signify *to tie*, in like manner as *to untie* signifies *to loose*. To what purpose is it, then, to retain a term, without any necessity in a signification the reverse of that which its etymology *manifestly* suggests?

Canon the third.

When any words become obsolete, or at least are never used, except as constituting part of particular phrases, it is better to dispense with their service entirely, and give up the phrases.—Examples of this we have in the words *lief*, *dint*, *whit*, *moot*, *pro*, and *con*; as, "*I had as lief* go myself." for "I should like as well to go myself." "He convinced his antagonist *by dint of argument*," that is, "by strength of argument." "He made them yield *by dint of arms*,"—"by force of arms." "He is *not a whit better*,"—"no better." "The case you mention is *a moot point*,"—"a disputable point." "The question was strenuously debated *pro and con*,"—"on both sides." These are low phraseologies; and savour so much of cant, that good writers will carefully avoid them.

Canon the fourth.

All those phrases, which, when analyzed grammatically, include a solecism; and all those to which use has affixed a particular sense, but which, when explained by the general and established rules of the language, are susceptible either of a different sense, or of no sense, ought to be discarded altogether.

It is this kind of phraseology which is distinguished by the epithet *idiomatical*, and which has been originally the spawn, partly of ignorance, and partly of affectation. Of the first sort, which includes a solecism, is the phrase, "I *had* rather *do* such a thing," for, "I would rather do it." "*I had do*," is a gross violation of the rules of conjugation in our language.—Of the second sort, which, when explained grammatically, leads to a different sense from what the words in conjunction generally bear, is, the following expression, common in the mouths of many persons; "He sings a good song." The words strictly considered, signify, that "the song is good;" whereas the speaker's meaning is, that "He sings well."—Under the third sort, which can scarcely be considered as literally conveying any sense, may be ranked a number of

vile, but common phrases, sometimes to be found in good authors; like *shooting at rovers*, *having a month's mind*, *currying favour*, *dancing attendance*, and many others.

So much for the canons of verbal criticism, which properly succeed the characters of good use, proposed in the preceding chapter, for the detection of the most flagrant errors in the choice, the construction, and the application of words. The first four of these canons are intended to suggest the principles by which our choice ought to be directed, in cases wherein use itself is wavering, and the last four, to point out those farther improvements, which the critical art, without exceeding her legal powers, may assist in producing. There are, indeed, writers who seem disposed to extend her authority much further. But we ought always to remember, that as the principal mode of improving a language, which she is empowered to employ, is by condemning and exploding, there is considerable danger, lest she carry her improvements this way too far. Our mother-tongue, by being too much impaired, may be impoverished; and so more injured in copiousness and nerves, than all our refinements will ever be able to compensate. For this reason there ought, in support of every sentence of proscription, to be an evident plea from the principles of perspicuity, elegance, or harmony.

ADDRESS

TO YOUNG STUDENTS.*

THE Compiler of these elements of the English language, takes the liberty of presenting to you a short address. He presumes it will be found to comport entirely with the nature and design of his work; and he hopes it will not be unacceptable to you. It respects your future walks in the paths of literature; the chief purpose to which you should apply your acquisitions; and the true sources of your present and future happiness.

In forming this Grammar, and the volume of Illustrations connected with it, the author was influenced by a desire to facilitate your progress in learning, and at the same time, to impress on your minds principles of piety and virtue. He wished also to assist, in some degree, the labours of those who are cultivating your understandings, and providing for you a fund of rational and useful employment; an employment calculated to exclude those frivolous pursuits, and that love of ease and sensual pleasure, which enfeeble and corrupt the minds of many inconsiderate youth, and render them useless to society.

Without your own best exertions, the concern of others for your welfare, will be of little avail; with them, you may fairly promise yourselves success. The writer of this address, therefore, recommends to you, an earnest co-operation with the endeavours of your friends, to promote your improvement and hap-

* To those who are engaged in the study of this Grammar.

piness. This co-operation, whilst it secures your own progress, will afford you the heart-felt satisfaction of knowing that you are cherishing the hopes, and augmenting the pleasures, of those with whom you are connected by the most endearing ties. He recommends to you also, serious and elevated views of the studies in which you may be engaged. Whatever may be your attainments, never allow yourselves to rest satisfied with mere literary acquisitions, nor with a selfish or contracted application of them. When they advance only the interests of this stage of being, and look not beyond the present transient scene, their influence is circumscribed within a very narrow sphere. The great business of this life is to prepare, and qualify us, for the enjoyment of a better, by cultivating a pure and humble state of mind, and cherishing habits of piety towards God, and benevolence to men.—Every thing that promotes or retards this important work, is of great moment to you, and claims your first and most serious attention.

If, then, the cultivation of letters, and an advancement in knowledge, are found to strengthen and enlarge your minds, to purify and exalt your pleasures, and to dispose you to pious and virtuous sentiments and conduct, they produce excellent effects; which, with your best endeavours to improve them, and the Divine blessing superadded, will not fail to render you, not only wise and good yourselves, but also the happy instruments of diffusing wisdom, religion, and goodness around you. Thus improved, your acquisitions become handmaids to virtue; and they may eventually serve to increase the rewards which the Supreme Being has promised to faithful and well-directed exertions, for the promotion of truth and goodness amongst men.

But if you counteract the hopes of your friends, and the tendency of these attainments; if you grow vain of your real or imaginary distinctions, and re-

gard with contempt, the virtuous, unlettered mind; if you suffer yourselves to be absorbed in over-curious or trifling speculations; if your heart and principles be debased and poisoned, by the influence of corrupting and pernicious books, for which no elegance of composition can make amends; if you spend so much of your time in literary engagements, as to make them interfere with higher occupations, and lead you to forget, that pious and benevolent action is the great end of your being: if such be the unhappy misapplication of your acquisitions and advantages,—instead of becoming a blessing to you, they will prove the occasion of greater condemnation; and, in the hour of serious thought, they may excite the painful reflections,—that it would have been better for you, to have remained illiterate and unaspiring; to have been confined to the humblest walks of life; and to have been even hewers of wood and drawers of water all your days.

Whilst you contemplate the dangers to which you are exposed, the sorrows and dishonour which accompany talents misapplied, and a course of indolence and folly, may you exert your utmost endeavours to avoid them! Seriously reflecting on the great end for which you were brought into existence; on the bright and encouraging examples of many excellent young persons; and on the mournful deviations of others, who once were promising; may you be so wise as to choose and follow that path, which leads to honour, usefulness, and true enjoyment! This is the morning of your life, in which pursuit is ardent, and obstacles readily give way to vigour and perseverance. Embrace this favourable season; devote yourselves to the acquisition of knowledge and virtue; and humbly pray to God that he may bless your labours. Often reflect on the advantages you possess, and on the source from whence they are all derived. A lively sense of the privileges and blessings, by which you have been distinguished,

will induce you to render to your heavenly Father, the just returns of gratitude and love: and these fruits of early piety will be regarded by him as acceptable offerings, and secure to you his favour and protection.

Trusting in the goodness of the Almighty, may you never suffer your minds to be too much depressed with the view of your imperfections. Though our frailties and depravity may be very great, and deeply affecting, yet true repentance towards God; faith in the Lord Jesus Christ; and the gracious aid of the Holy Spirit; are abundantly sufficient to strengthen and purify our hearts, and to render us acceptable to the Father of mercies. And we have the comfortable promise, that He will favourably regard the prayers of his children. Whatever therefore may be your difficulties and discouragements, in resisting the allurements of vice, you may be humbly confident, that Divine assistance will be afforded to all your good and pious resolutions; and that every virtuous effort will have a correspondent reward.

In your pursuits of pleasure and amusement, it will be happy for you to select those only which are innocent and allowable, and which leave behind them no sorrowful reflections. You may rest assured, that how flattering soever the vain enjoyments of the world may, for a time, appear, they will finally disappoint the expectations of their votaries; that all the advantages arising from vicious indulgences, are light and contemptible, as well as exceedingly transient, compared with the substantial enjoyments, the present pleasures and the future hopes, which result from piety and virtue. The Holy Scriptures assure us, that "The ways of wisdom are ways of pleasantness, and that all her paths are peace:" "that religion has the promise of the life that now is, and of that which is to come:" and that the truly good man, whatever

may be the condition allotted to him by Divine Providence, "in all things gives thanks, and rejoices even in tribulation." Some of these sentiments have been finely illustrated by a celebrated poet. The author of this address presents the illustration to you, as a striking and beautiful portrait of virtue: with his most cordial wishes, that your hearts and lives may correspond to it; and that your happiness here, may be an earnest of happiness hereafter.

"Know then this truth, (enough for man to know,)
Virtue alone is happiness below:
The only point where human bliss stands still;
And tastes the good, without the fall to ill;
Where only merit constant pay receives,
Is bless'd in what it takes, and what it gives;
The joy unequall'd, if its end it gain,
And if it lose, attended with no pain:
Without satiety, though e'er so bless'd;
And but more relish'd as the more distress'd:
The broadest mirth unfeeling folly wears,
Less pleasing far than virtue's very tears:
Good, from each object, from each place acquir'd;
For ever exercis'd, yet never tir'd;
Never elated, while one man's oppress'd;
Never dejected, while another's bless'd:
And where no wants, no wishes can remain;
Since but to wish more virtue, is to gain.—
For him alone hope leads from goal to goal,
And opens still, and opens on his soul;
Till lengthen'd on to faith, and unconfin'd,
It pours the bliss that fills up all the mind."

POPE.

END OF THE FIRST VOLUME.

AN

ENGLISH GRAMMAR:

COMPREHENDING

THE PRINCIPLES AND RULES

OF THE

LANGUAGE,

ILLUSTRATED BY APPROPRIATE EXERCISES,

AND

A KEY TO THE EXERCISES.

BY LINDLEY MURRAY.

"They who are learning to compose and arrange their sentences with accuracy and order, are learning, at the same time, to think with accuracy and order." BLAIR.

IN TWO VOLUMES.

VOLUME II.

THE FIFTH AMERICAN, FROM THE LAST ENGLISH EDITION CORRECTED AND MUCH ENLARGED

New-York:

PUBLISHED BY COLLINS AND CO.
No. 189 PEARL-STREET.

1823.

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ADVERTISEMENT.

THIS VOLUME COMPREHENDS,

First—EXERCISES adapted to the various rules;

Secondly—A KEY to the Exercises;

AND

Thirdly—A COPIOUS ALPHABETICAL INDEX to the whole work.

THE Exercises and Key form practical illustrations of the principles, and of the most important notes and observations, contained in the first volume. The correspondence between the two volumes, has been so carefully marked, that the reader will have no difficulty in comparing every rule in the *first*, with its appropriate Exercises and Key, in the *second*. In this comparison he will always find a variety of exemplification, and, in many instances, extended views of the subject. These examples supersede the necessity of a great number of minute, subordinate rules.

In forming the Alphabetical Index, it was not the author's sole design to assist the student, in readily discovering particular points of grammar. He wished also to express the most important principles of the art, in short, comprehensive, and striking sentences, calculated to stimulate the learner's curiosity, and to impress the subjects more deeply in his memory. The author was desirous, that the work should at once form an Index to particulars, and an Epitome of the chief rules and principles of the language.

Holdgate, near York, 1808.

INTRODUCTION

TO THE DUODECIMO EDITION.*

THE principles of knowledge become most intelligible to young persons, when they are explained and inculcated by practical illustration and direction. This mode of teaching is attended with so many advantages, that it can scarcely be too much recommended, or pursued. Instruction which is enlivened by pertinent examples, and in which the pupil is exercised in reducing the rules prescribed to practice, has a more striking effect upon the mind, and is better adapted to fix the attention, and sharpen the understanding, than that which is divested of these aids, and confined to bare positions and precepts; in which it too frequently happens, that the learner has no further concern, than to read and repeat them. The time and care employed in practical application, give occasion to survey the subject minutely, and in different points of view; by which it becomes more known and familiar, and produces stronger and more durable impressions.

These observations are peculiarly applicable to the study of grammar, and the method of teaching it. The rules require frequent explanation; and, besides direct elucidation, they admit of examples erroneously constructed, for exercising the student's sagacity and judgment. To rectify these, attention and reflection are requisite; and the knowledge of the rule necessarily results from the study and correction of the sentence. But these are not all the advantages which arise from Grammatical Exercises. By discovering their abilities to detect and amend errors, and their consequent improvement, the scholars become pleased with their studies, and are animated to proceed, and surmount the obstacles which occur in their progress. The instructer too is relieved and encouraged in his labours. By discerning exactly the powers and improvement of his pupils, he perceives the proper season for advancing them; and by observing the points

* The introduction to the Duodecimo Edition, is retained in this volume, for the same reason that the original Introduction to the Grammar, is retained in the first volume

in which they are deficient, he knows precisely where to apply his directions and explanations.

These considerations have induced the Compiler to collect and arrange a variety of erroneous examples, adapted to the different rules and instructions of English Grammar, and to the principles of perspicuous and accurate writing. It has not indeed been usual, to make Grammatical Exercises, in our language, very numerous and extensive: but if the importance and usefulness of them be as great as they are conceived to be, no apology will be necessary for the large field of employment, which the following work presents to the student of English Grammar. If he be detained longer than is common in this part of his studies, the probable result of it, an accurate and intimate knowledge of the subject, will constitute an ample recompense.

The reader will perceive, that some of the rules and observations under the part of Syntax, contain a much greater number of examples than others. This has arisen from the superior importance of these rules and from the variety requisite to illustrate them properly. When a few instances afford sufficient practice on the rule, the student is not fatigued with a repetition of examples, which would cast no new light on the subject.

In selecting the instances of false construction, the Compiler has studied to avoid those that are glaringly erroneous, and to fix upon such only as frequently occur in writing or speaking. If there be any of a different complexion, it is presumed that they are but few, and that they will be found under those rules only, which, from the nature of them, could not have been otherwise clearly exemplified to young persons. The examples applicable to the principal notes and observations, are carefully arranged under the respective rules of Syntax; and regularly numbered, to make them correspond to the subordinate rules in the Grammar.

In a work which consists entirely of examples, and with which the learners will, consequently, be much occupied and impressed, the Compiler would have deemed himself culpable had he exhibited such sentences as contained ideas inapplicable, to young minds, or which were of a trivial or injurious nature. He has, therefore, been solicitous to avoid all exceptionable matter; and to improve his work, by blending moral and useful observations with grammatical studies. Even sentiments of a pious and religious nature, have not been thought improper to be occasionly inserted in these Exercises. The understanding and sensibility of young persons, are much underrated by those who think them incapable of

comprehending and relishing this kind of instruction. The sense and love of goodness are early and deeply implanted in the human mind; and often, by their infant energies, surprise the intelligent observer:—why, then, should not these emotions find their proper support and incentives, among the elements of learning? Congenial sentiments, thus disposed, besides making permanent impressions, may serve to cherish and expand those generous principles; or at least, to prepare them for regular operation, at a future period. The importance of exhibiting to the youthful mind, the deformities of vice; and of giving it just and animating views of piety and virtue, makes it not only warrantable, but our duty also, to embrace every proper occasion to promote, in any degree, these valuable ends.

In presenting the learner with so great a number of examples, it was difficult to preserve them from too much uniformity. The Compiler has, however, been studious to give them an arrangement and diversity, as agreeable as the nature of the subject would admit: and to render them interesting, as well as intelligible and instructive, to young persons.

Holdgate, near York, 1797.

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EXERCISES.

PART I.

EXERCISES IN PARSING.

CHAPTER I.

EXERCISES IN PARSING, AS IT RESPECTS ETYMOLOGY ALONE.

SECTION 1.

Etymological Parsing Table.

WHAT part of speech?

1. *An Article.*—What kind? Why?
2. *A Substantive.*—Common or proper? What gender? Number? Case? Why?
3. *An Adjective.*—What degree of comparison? To what does it belong? Why an adjective?
4. *A Pronoun.*—What kind? Person? Gender? Number? Case? Why?
5. *A Verb.*—What kind? Mood? Tense? Number? Person? Why? If a participle, Why? Active or Passive?
6. *An Adverb.*—Why is it an adverb?
7. *A Preposition.*—Why a preposition?
8. *A Conjunction.*—What kind? Why is it a conjunction?
9. *An Interjection.*—Why?

SECTION 2.

Specimens of Etymological Parsing.

"Hope animates us."

Hope is a common substantive of the third person, in the singular number, and in the nominative case. [*Decline the sub-*

stantive.] *Animates* is a regular verb active, indicative mood, present tense, third person singular. [*Repeat the present tense, the imperfect tense, and the perfect participle; and sometimes conjugate the verb entirely.*] *Us* is a personal pronoun, first person plural, and in the objective case. [*Decline the pronoun.*]

"A peaceful mind is virtue's reward."

A is the indefinite article. *Peaceful* is an adjective. [*Repeat the degrees of comparison.*] *Mind* is a common substantive, of the third person, in the singular number, and the nominative case. [*Decline the substantive.*] *Is* is an irregular verb neuter, indicative mood, present tense, and the third person singular. [*Repeat the present tense, the imperfect tense, and the participle; and occasionally conjugate the verb entirely.*] *Virtue's* is a common substantive, of the third person, in the singular number, and the possessive case. [*Decline the substantive.*] *Reward* is a common substantive, of the third person, in the singular number, and the nominative case.

"Deliberate slowly, but execute promptly."

Deliberate is a regular verb neuter, in the imperative mood, and of the second person singular. *Slowly* is an adverb. *But* is a conjunction. *Execute* is a regular verb active, in the imperative mood, and of the second person singular. *Promptly* is an adverb.

"We should give to them that ask, and are in need."

We is a personal pronoun of the first person, the plural number, and in the nominative case. [*Decline the pronoun.*] *Should give* is an irregular verb active, in the potential mood, the imperfect tense, and the first person plural. *To* is a preposition. *Them* is a personal pronoun, of the third person, the plural number, and in the objective case. *That* is a relative pronoun. *Ask* is a regular verb active, indicative mood, present tense, third person plural. *And* is a copulative conjunction. *Are* is an irregular verb neuter. *In* is a preposition. *Need* is a common substantive, of the neuter gender, the third person, and in the singular number.

"O virtue! how amiable thou art!"

O is an interjection. *Virtue* is a common substantive, of the neuter gender, of the third person, in the singular number, and the nominative case. *How* is an adverb. *Thou* is a per-

sonal pronoun, of the second person, the singular number, and in the nominative case. [*Decline the pronoun.*] *Art* is an irregular verb neuter, indicative mood, present tense, and the second person singular.

Section 3.

Examples of all the parts of speech, of the cases of nouns and pronouns, the comparison of adjectives, and the moods and tenses of verbs.

1.

Article, Substantive, Adjective, Pronoun, and Verb.

A fragrant flower.
The verdant fields.
Peaceful abodes.
Fruit delicious.
A happier life.
A better world.
The sweetest incense.
The noblest prospect.
Virtue's fair form.
The good man's hope.
An affectionate parent.
An obedient son.
Charles is disinterested.
You respect him.
We completed our work.
Your hope has failed.
He had resigned himself.
Their fears will prevail.
You shall submit.
He will have determined.
We shall have agreed.
Let me depart.
Do you instruct him.
Prepare your lessons.
Let us improve ourselves.
They may offend.
I can forgive.
He might surpass them.
We could overtake him.
I would be happy.
You should repent.
He may have succeeded.
He might have failed.
We should have considered.
To see the sun is pleasant.
To have conquered himself was a high praise.
Promoting others' good, we advance our own.
He lives respected.
Having resigned his office, he retired.
They are discouraged.
He was condemned.
We have been rewarded.
She had been admired.
Virtue will be rewarded.
The person will have been executed, when the pardon arrives.
Let him be animated.
Be you entreated.
It can be enlarged.
You may be discovered.
He might be convinced.
It would be caressed.
I may have been deceived.
He might have been lost.
To be trusted, we must be virtuous.
To have been admired, availed him little.
Being reviled, we bless.

Ridiculed, despised, persecuted, he maintained his principles.
Having been deserted, he became discouraged.
The sight being new, he startled.
Our hearts are deceitful.
His esteem is my honour.
Every heart knows its own sorrows.
Which was his work?
Hers is done, mine is not.
Who can help us?
Whose books are these?
One may deceive one's self.

2.

Adverb, Preposition, Conjunction, and Interjection.

I have seen him once, perhaps twice.
Thirdly, and lastly, I shall conclude.
This plant is found here, and elsewhere.
Only to-day is properly ours.
The task is already performed.
We could not serve him then, but we will hereafter.
He is much more promising now than formerly.
We often resolve, but seldom perform.
We are wisely and happily directed.
He has certainly been diligent, and he will probably succeed.
Mentally and bodily, we are curiously and wonderfully formed.
They travelled through France, in haste, towards Italy.
From virtue to vice, the progress is gradual.
By diligence and frugality, we arrive at competency.
We are often below our wishes, and above our desert.
Some things make for him, others against him.
By this imprudence, he was plunged into new difficulties.
Without the aid of charity, he supported himself with credit.
On all occasions she behaved with propriety.
We in vain look for a path between virtue and vice.
He lives within his income.
The house was sold at a great price, and above its value.
She came down stairs slowly, but went briskly up again.
His father, and mother, and uncle, reside at Rome.
We must be temperate, if we would be healthy.
He is as old as his classmate, but not so learned.
Charles is esteemed, because he is both discreet and benevolent.
We will stay till he arrives.
He retires to rest soon, that he may rise early.
We ought to be thankful, for we have received much.
Though he is often advised, yet he does not reform.
Reproof either softens, or hardens its object.

Neither prosperity, nor adversity, has improved him.
He can acquire no virtue, unless he make some sacrifices.
Let him that standeth, take heed lest he fall.
He will be detected, though he deny the fact.
If he has promised, he should act accordingly.
If he were encouraged, he would amend.
Though he condemn me, I will respect him.
Their talents are more brilliant than useful.
Notwithstanding his poverty, he is a wise and worthy person.
If our desires are moderate, our wants will be few.
Hope often amuses, but seldom satisfies us.
Though he is lively, yet he is not volatile.
O peace! how desirable thou art!
I have been often occupied, alas! with trifles.
Strange! that we should be so infatuated.
O! the humiliations to which vice reduces us.
Hark! how sweetly the woodlark sings!
Ah! the delusions of hope.
Behold! how pleasant it is for brethren to dwell together in unity!
Hail, simplicity! source of genuine joy.
Welcome again! my long lost friend.

Section 4.

A few instances of the same words constituting several of the parts of speech.

Calm was the day, and the scene delightful.
We may expect a calm after a storm.
To prevent passion is easier than to calm it.
Better is a little with content, than a great deal with anxiety.
The gay and dissolute think little of the miseries which are stealing softly after them.
A little attention will rectify some errors.
Though he is out of danger, he is still afraid.
He laboured to still the tumult.
Still waters are commonly deepest.
Fair and softly go far.
The fair was numerously attended.
His character is fair and honourable.
Damp air is unwholesome.
Guilt often casts a damp over our sprightliest hours.
Soft bodies damp the sound much more than hard ones.
Tho' she is rich and fair, yet she is not amiable.

They are yet young, and must suspend their judgment yet awhile.
Many persons are better than we suppose them to be.
The few and the many have their prepossessions.
Few days pass without some clouds.
The hail was very destructive.
Hail virtue! source of every good.
We hail you as friends.
Much money is corrupting.
Think much, and speak little.
He has seen much of the world, and been much caressed.
His years are more than hers; but he has not more knowledge.
The more we are blessed, the more grateful we should be.
The desire of getting more is rarely satisfied.
He has equal knowledge, but inferior judgment.
She is his inferior in sense, but his equal in prudence.
Every being loves its like.
We must make a like space between the lines.
Behave yourselves like men.
We are too apt to like pernicious company.
He may go or stay as he likes.
They strive to learn.
He goes to and fro.
To his wisdom we owe our privilege.
The proportion is ten to one.
He has served them with his utmost ability.
When we do our utmost, no more is required.
I will submit, for I know submission brings peace.
It is for our health to be temperate.
O! for better times.
I have a regard for him.
He is esteemed, both on his own account, and on that of his parents.
Both of them deserve praise.
Yesterday was a fine day.
I rode out yesterday.
I shall write to-morrow.
To-morrow may be brighter than to-day.

Section 5.

Promiscuous Exercises in Etymological Parsing.

In your whole behaviour, be humble and obliging.

Virtue is the universal charm.

True politeness has its seat in the heart.

We should endeavour to please, rather than to shine and dazzle.

Opportunities occur daily for strengthening in ourselves the habits of virtue.

Compassion prompts us to relieve the wants of others.

A good mind is unwilling to give pain to either man or beast.

Peevishness and passion often produce. from trifles. the most serious mischiefs.

Discontent often nourishes passions, equally malignant in the cottage and in the palace.

A great proportion of human evils is created by ourselves

A passion for revenge, has always been considered as the mark of a little and mean mind.

If greatness flatters our vanity, it multiplies our dangers.

To our own failings we are commonly blind.

The friendships of young persons, are often founded on capricious likings.

In your youthful amusements, let no unfairness be found.

Engrave on your minds this sacred rule: "Do unto others, as you wish that they should do unto you."

Truth and candour possess a powerful charm: they bespeak universal favour.

After the first departure from sincerity, it is seldom in our power to stop: one artifice generally leads on to another.

Temper the vivacity of youth, with a proper mixture of serious thought.

The spirit of true religion is social, kind, and cheerful.

Let no compliance with the intemperate mirth of others, ever betray you into profane sallies.

In preparing for another world, we must not neglect the duties of this life.

The manner in which we employ our present time, may decide our future happiness or misery.

Happiness does not grow up of its own accord, it is the fruit of long cultivation, and the acquisition of labour and care.

A plain understanding is often joined with great worth.

The brightest parts are sometimes found without virtue or honour.

How feeble are the attractions of the fairest form, when nothing within corresponds to them!

Piety and virtue are particularly graceful and becoming in youth.

Can we, untouched by gratitude, view that profusion of good, which the Divine hand pours around us?

There is nothing in human life more amiable and respectable, than the character of a truly humble and benevolent man.

What feelings are more uneasy and distressful, than the workings of sour and angry passions?

No man can be active in disquieting others, who does not, at the same time, disquiet himself.

A life of pleasure and dissipation, is an enemy to health, fortune, and character.

To correct the spirit of discontent, let us consider how little we deserve, and how much we enjoy.

As far as happiness is to be found on earth, we must look for

it, not in the world, or the things of the world; but within ourselves, in our temper, and in our heart.

Though bad men attempt to turn virtue into ridicule, they honour it at the bottom of their hearts.

Of what small moment to our real happiness, are many of those injuries which draw forth our resentment!

In the moments of eager contention, every thing is magnified and distorted in its appearance.

Multitudes in the most obscure stations, are not less eager in their petty broils, nor less tormented by their passions, than if princely honours were the prize for which they contend.

The smooth stream, the serene atmosphere, the mild zephyr, are the proper emblems of a gentle temper, and a peaceful life. Among the sons of strife, all is loud and tempestuous.

CHAPTER II.

EXERCISES IN PARSING, AS IT RESPECTS BOTH ETYMOLOGY AND SYNTAX.

SECTION 1.

Syntactical Parsing Table.

Article.	Why is it the definite article?
	Why the indefinite?
	Why omitted? Why repeated?
Substantive.	Why is it in the possessive case?
	Why in the objective case?
	Why in apposition?
	Why is the apostrophic *s* omitted?
Adjective.	What is its substantive?
	Why in the singular, why in the plural number?
	Why in the comparative degree, &c.?
	Why placed after its substantive?
	Why omitted? Why repeated?
Pronoun.	What is its antecedent?
	Why is it in the singular, why in the plural number?
	Why of the masculine, why of the feminine, why of the neuter gender?

Why of the first, of the second, or of the third person?
Why is it the nominative case?
Why the possessive? Why the objective?
Why omitted? Why repeated?

Verb. What is its nominative case?
What case does it govern?
Why is it in the singular? Why in the plural number?
Why in the first person, &c.?
Why is it in the infinitive mood?
Why in the subjunctive, &c.?
Why in this particular tense?
What relation has it to another verb, in point of time?
Why do participles sometimes govern the objective case?
Why is the verb omitted? Why repeated?

Adverb. What is its proper situation?
Why is the double negative used?
Why rejected?

Preposition. What case does it govern?
Which is the word governed?
Why this preposition?
Why omitted? Why repeated?

Conjunction. What moods, tenses, or cases, does it connect? And why? What mood does it require? Why omitted? Why repeated?

Interjection. Why does the nominative case follow it?
Why the objective? Why omitted? Why repeated?

Section 2.

Specimens of Syntactical Parsing.

"Vice degrades us."

Vice is a common substantive, of the third person, in the singular number, and the nominative case. *Degrades* is a regular verb active, indicative mood, present tense, third person singular, agreeing with its nominative "vice," according to RULE I. which says; (here repeat the rule.) *Us* is a personal pronoun, first person plural, in the objective case, and governed by the active verb "degrades," agreeably to RULE XI. which says, &c.

"He who lives virtuously prepares for all events."

He is a personal pronoun, of the third person, singular number, and masculine gender. *Who* is a relative pronoun, which has for its antecedent "he," with which it agrees in gender and number, according to RULE V. which says, &c. *Lives* a regular verb neuter, indicative mood, present tense, third person singular, agreeing with its nominative "who," according to RULE VI. which says, &c. *Virtuously* is an adverb of quality. *Prepares* a regular verb neuter, indicative mood, present tense, third person singular, agreeing with its nominative, "he." *For* is a preposition. *All* is an adjective pronoun, of the indefinite kind, the plural number, and belongs to its substantive, "events," with which it agrees, according to RULE VIII. which says, &c. *Events* is a common substantive of the third person, in the plural number, and the objective case, governed by the preposition "for," according to RULE XVII. which says, &c.

"If folly entice thee, reject its allurements."

If is a copulative conjunction. *Folly* is a common substantive of the third person, in the singular number, and the nominative case. *Entice* is a regular verb active, subjunctive mood, present tense, third person singular, and is governed by the conjunction "if," according to RULE XIX. which says, &c. *Thee* is a personal pronoun, of the second person singular, in the objective case, governed by the active verb, "entice," agreeably to RULE XI. which says, &c. *Reject* is a regular active verb, imperative mood, second person singular, and agrees with its nominative case, "thou," implied. *Its* is a personal pronoun, third person, singular number, and of the neuter gender, to agree with its substantive "folly," according to RULE V. which says, &c. It is in the possessive case, governed by the noun "allurements," agreeably to RULE X. which says, &c. *Allurements* is a common substantive, of the third person, in the plural number, and the objective case, governed by the active verb, "reject," according to RULE XI. which says, &c.

Section 3.

*Exercises on the first, second, third, and fourth Rules of Syntax.**

1. The contented mind spreads ease and cheerfulness around it.
The school of experience teaches many useful lessons.
In the path of life are many thorns, as well as flowers.
Thou shouldst do justice to all men, even to enemies.

2. Vanity and presumption ruin many a promising youth.
Food, clothing, and credit, are the rewards of industry.
He and William live together in great harmony.

3. No age, nor condition, is exempt from trouble.
Wealth, or virtue, or any valuable acquisition, is not attainable by idle wishes.

4. The British nation is great and generous.
The company is assembled. It is composed of persons possessing very different sentiments.
A herd of cattle, peacefully grazing, affords a pleasing sight.

Section 4.

Exercises on the fifth, sixth, seventh, and eighth Rules of Syntax.

5. The man, who is faithfully attached to religion, may be relied on with confidence.
The vices which we should especially avoid, are those which most easily beset us.

6. They who are born in high stations, are not always happy.
Our parents and teachers are the persons whom we ought, in a particular manner, to respect.
If our friend is in trouble, we, whom he knows and loves, may console him.

7. Thou art the man who has improved his privileges, and who will reap the reward.

* In parsing these exercises, the pupil should repeat the respective rule of Syntax, and show that it applies to the sentence which he is parsing.

I am the person who owns a fault committed, and who disdains to conceal it by falsehood.

8. That sort of pleasure weakens and debases the mind.
Even in these times, there are many persons, who, from disinterested motives, are solicitous to promote the happiness of others.

Section 5.

Exercises on the ninth, tenth, eleventh, and twelfth Rules of Syntax.

9. The restless, discontented person, is not a good friend, a good neighbour, or a good subject.
The young, the healthy, and the prosperous, should not presume on their advantages.

10. The scholar's diligence will secure the tutor's approbation.
The good parent's greatest joy, is, to see his children wise and virtuous.

11. Wisdom and virtue ennoble us. Vice and folly debase us.
Whom can we so justly love, as them who have endeavoured to make us wise and happy?

12. When a person has nothing to do, he is almost always tempted to do wrong.
We need not urge Charles to do good; he loves to do it.
We dare not leave our studies without permission.

Section 6.

Exercises on the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth Rules of Syntax.

13. The business is, at last, completed; but long ago I intended to do it.
I expected to see the king, before he left Windsor.
The misfortune did happen: but we early hoped and endeavoured to prevent it.
To have been censured by so judicious a friend, would have greatly discouraged me.

14. Having early disgraced himself, he became mean and dispirited.
Knowing him to be my superior, I cheerfully submitted.

15. We should always prepare for the worst, and hope for the best.
A young man, so learned and virtuous, promises to be a very useful member of society.
When our virtuous friends die, they are not lost for ever; they are only gone before us to a happier world.

16. Neither threatenings, nor any promises, could make him violate the truth.
Charles is not insincere; and therefore we may trust him.

17. From whom was that information received?
To whom do that house, and those fine gardens, belong?

Section 7.

Exercises on the eighteenth, nineteenth, twentieth, twenty-first, and twenty-second Rules of Syntax.

18. He and I commenced our studies at the same time.
If we contend about trifles, and violently maintain our opinion, we shall gain but few friends.

19. Though James and myself are rivals, we do not cease to be friends.
If Charles acquire knowledge, good manners, and virtue, he will secure esteem.
William is respected, because he is upright and obliging.

20. These persons are abundantly more oppressed than we are.
Though I am not so good a scholar as he is, I am, perhaps, not less attentive than he, to study.

21. Charles was a man of knowledge, learning, politeness, and religion.
In our travels, we saw much to approve, and much to condemn.

22. The book is improved by many useful corrections, alterations, and additions.
She is more talkative and lively than her brother, but not so well informed, nor so uniformly cheerful.

Section 8.

Promiscuous Exercises in Syntactical Parsing.

PROSE.

Dissimulation in youth, is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity, and future shame.

If we possess not the power of self-government, we shall be the prey of every loose inclination that chances to arise. Pampered by continual indulgence, all our passions will become mutinous and headstrong. Desire, not reason, will be the ruling principle of our conduct.

Absurdly we spend our time in contending about the trifles of a day, while we ought to be preparing for a higher existence.

How little do they know of the true happiness of life, who are strangers to that intercourse of good offices and kind affections, which, by a pleasing charm, attaches men to one another, and circulates rational enjoyment from heart to heart!

If we view ourselves, with all our imperfections and failings, in a just light, we shall rather be surprised at our enjoying so many good things, than discontented, because there are any which we want.

True cheerfulness makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunshine of the mind illuminated by piety and virtue.

Wherever views of interest, and prospects of return, mingle with the feelings of affection, sensibility acts an imperfect part, and entitles us to small share of commendation.

Let not your expectations from the years that are to come, rise too high; and your disappointments will be fewer, and more easily supported.

To live long, ought not to be our favourite wish, so much as to live well. By continuing too long on earth, we might only live to witness a greater number of melancholy scenes, and to expose ourselves to a wider compass of human wo.

How many pass away some of the most valuable years of their lives, tossed in a whirlpool of what cannot be called pleasure, so much as mere giddiness and folly!

Look round you with attentive eye, and weigh characters well, before you connect yourselves too closely with any who court your society.

The true honour of man consists not in the multitude of riches, or the elevation of rank; for experience shows, that these may be possessed by the worthless, as well as by the deserving.

Beauty of form has often betrayed its possessor. The flower is easily blasted. It is short-lived at the best; and trifling, at any rate, in comparison with the higher and more lasting beauties of the mind.

A contented temper opens a clear sky, and brightens every object around us. It is in the sullen and dark shade of discontent, that noxious passions, like venomous animals, breed and prey upon the heart.

Thousands whom indolence has sunk into contemptible obscurity, might have come forward to usefulness and honour, if idleness had not frustrated the effects of all their powers.

Sloth is like the slowly-flowing putrid stream, which stagnates in the marsh, breeds venomous animals, and poisonous plants; and infects with pestilential vapours the whole country round it.

Disappointments derange, and overcome, vulgar minds. The patient and the wise, by a proper improvement, frequently make them contribute to their high advantage.

Whatever fortune may rob us of, it cannot take away what is most valuable, the peace of a good conscience, and the cheering prospect of a happy conclusion to all the trials of life, in a better world.

Be not overcome by the injuries you meet with, so as to pursue revenge; by the disasters of life, so as to sink into despair; by the evil examples of the world, so as to follow them into sin. Overcome injuries, by forgiveness; disasters, by fortitude; evil examples, by firmness of principle.

Sobriety of mind is one of those virtues which the present condition of human life strongly inculcates. The uncertainty of its enjoyments, checks presumption; the multiplicity of its dangers, demands perpetual caution. Moderation, vigilance, and self-government, are duties incumbent on all, but especially, on such as are beginning the journey of life.

The charms and comforts of virtue are inexpressible; and can only be justly conceived by those who possess her. The consciousness of Divine approbation and support, and the steady hope of future happiness, communicate a peace and joy, to which all the delights of the world bear no resemblance.

If we knew how much the pleasures of this life deceive and betray their unhappy votaries; and reflected on the disappointments in pursuit, the dissatisfaction in enjoyment, or the uncertainty of possession, which every where attend them;

we should cease to be enamoured with these brittle and transient joys; and should wisely fix our hearts on those virtuous attainments, which the world can neither give nor take away.

POETRY.

ORDER is Heaven's first law: and this confess'd,
Some are, and must be, greater than the rest,
More rich, more wise; but who infers from hence,
That such are happier, shocks all common sense.

Needful austerities our wills restrain;
As thorns fence in the tender plant from harm.

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence:
But health consists with temperance alone;
And peace, O virtue! peace is all thy own.

On earth nought precious is obtain'd,
  But what is painful too;
By travel and *to* travel born,
  Our sabbaths are but few.

Who noble ends by noble means obtains,
Or failing, smiles in exile or in chains,
Like good Aurelius let him reign, or bleed
Like Socrates, that man is great indeed.

Our hearts are fasten'd to this world,
  By strong and endless ties;
But ev'ry sorrow cuts a string,
  And urges us to rise.

Oft pining cares in rich brocades are dress'd,
And diamonds glitter on an anxious breast.

Teach me to feel another's wo,
  To hide the fault I see;
That mercy I to others show,
  That mercy show to me.
This day be bread, and peace, my lot;
  All else beneath the sun
Thou know'st if best bestow'd or not:
  And let thy will be done.

Vice is a monster of so frightful mien,
As to be hated, needs but to be seen :
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

If nothing more than purpose in thy power,
Thy purpose firm, is equal to the deed :
Who does the best his circumstance allows,
Does well, acts nobly ; angels could no more.

In faith and hope the world will disagree ;
But all mankind's concern is charity.

To be resign'd when ills betide,
Patient when favours are denied,
And pleas'd with favours given ;
Most surely this is Wisdom's part,
This is that incense of the heart,
Whose fragrance smells to Heav'n.

All fame is foreign, but of true desert;
Plays round the head, but comes not to the heart;
One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzas ;
And more true joy Marcellus exil'd feels,
Than Cæsar with a senate at his heels.

Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool sequester'd vale of life,
They kept the noiseless tenor of their way.

What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy,
Is virtue's prize.

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,
Whose days are dwindled to the shortest span :
Oh! give relief, and Heav'n will bless your store.

Who lives to nature, rarely can be poor :
Who lives to fancy, never can be rich.

When young, life's journey I began,
The glitt'ring prospect charm'd my eyes;
I saw, along th' extended plain,
Joy after joy successive rise.

But soon I found 'twas all a dream:
  And learn'd the fond pursuit to shun,
Where few can reach the purpos'd aim,
  And thousands daily are undone.

'Tis greatly wise to talk with our past hours;
And ask them, what report they bore to Heav'n.

All nature is but art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.

Heavn's choice is safer than our own:
  Of ages past inquire,
What the most formidable fate;
  "To have our own desire."

Section 9.

*Mode of verbally correcting erroneous sentences.**

When all the Exercises have been regularly parsed, *in writing*, it would tend to perfect the student's knowledge of the rules, and to give him an habitual dexterity in applying them, if he were occasionally to correct, *verbally*, erroneous sentences purposely selected from different parts of the book; to recite the rules by which they are governed; and, in his own language, to detail the reasons on which the corrections are founded. The following examples will afford some idea of the manner, in which the verbal corrections are to be made. They may also serve to give a radical knowledge of some of the principal Rules of Syntax.

"The man is prudent which speaks little."

This sentence is incorrect because *which* is a pronoun of the neuter gender, and does not agree in gender with its antecedent *man*, which is masculine. But a pronoun should agree with its antecedent in gender, &c. according to the fifth rule of Syntax. *Which* should therefore be *who*, a rela-

* If any student wishes to see a general guide and set of directions, respecting the mode of Parsing and using the Exercises, from the commencement to the conclusion of his grammatical studies, he may find them at pages 10, 11, 12, 13, of the English Exercises *in Duodecimo*. They are not in all respects, adapted to the Octavo edition of the Grammar, and the objects which the author has in view.

Though the key to the Exercises will be found, in many instances, of considerable use, and sometimes indispensable, it should, on no occasion, be consulted, till the sentence which is to be rectified, has been well considered, and has received the student's best correction.

tive pronoun, agreeing with its antecedent *man;* and the sentence should stand thus: "The man is prudent *who* speaks little."

"After I visited Europe, I returned to America."

This sentence is not correct: because the verb *visited* is in the imperfect tense, and yet used here to express an action, not only past, but prior to the time referred to by the verb *returned*, to which it relates. By the thirteenth Rule of Syntax, when verbs are used that in point of time, relate to each other, the order of time should be observed. The imperfect tense *visited*, should therefore have been, *had visited*, in the plupèrfect tense, representing the action of *visiting*, not only as past, but also as prior to the time of *returning*. The sentence corrected would stand thus: "After I *had visited* Europe, I returned to America."

"I have seen the Museum the last week; at least, I have seen it lately."

This sentence is irregular and ungrammatical. The perfect tense *I have seen*, when properly applied, refers to past time with an allusion to the time present; that is, it comprehends a period which extends to the present time: and therefore it cannot accord with the expressions, *the last week*, and *lately*, which refer to past time, exclusive of any relation to the time present. The time signified by these expressions, is so clearly past, and so totally unconnected and inconsistent with the present period, that they cannot belong to a tense which has the definition of the perfect tense. The words *last week* and *lately*, correspond only with the imperfect tense; and therefore the sentence, in its true grammatical form, would stand thus: "I *saw* the Museum the last week; at least, I *saw* it lately."

"The number of persons, men, women, and children, which were lost in the sea, were very great."

This sentence violates the rules of grammar. The substantive *number*, though signifying many, suggests the idea of a whole or unity, and the assertion is made of it as such: the latter verb *were* is therefore improperly put in the plural. The clause should be, "The number *was* very great." The pronoun *which* is also incorrectly applied. Its antecedents, *persons*, &c. are of the masculine and feminine gender. And therefore, as pronouns must agree with their antecedents

in gender as well as number, the pronoun should be *who* instead of *which*, viz. "who were lost."—At first view, the words "The number of persons," appear to form conjointly the nominative to the verb : but this is not the case. The noun *number* is the prominent, leading object, to which the verb is attracted, and which supports the following adjuncts. These adjuncts are in the objective case, governed by the preposition *of*, and cannot therefore be nominatives. This appears from the last note under the first rule of Syntax.—The sentence in question, when fully corrected, would therefore be as follows: "The number of persons, men, women, and children, *who* were lost in the sea, *was* very great."

"He and they we own as our rulers, but who do you submit to ?"

This is a very inaccurate sentence. The pronouns *he* and *they*, in the first member of it, are expressed as nominatives, without any verb or verbs, either mentioned or implied, to which they can relate; and they are not in the case absolute. The relative *who*, in the second member, is also in the nominative case, without any correspondent verb. The verb *own* is an active verb, and has for its objects the preceding pronouns; they should therefore be in the objective case, *him* and *them*, conformably to the eleventh Rule of Syntax, which declares, that "Active verbs govern the objective case." The relative *who* is the object of the preposition *to*, and consequently should be put in the objective case *whom*, with the preposition before it; agreeably to the seventeenth Rule of Syntax, and the first note under the rule; which require the objective case after prepositions, and that this case should be preceded by the preposition. The whole sentence regularly expressed would be as follows: "*Him* and *them* we own as our rulers; but to *whom* do you submit ?"

"I know who he means."

This sentence is ungrammatical, because *who* is put in the nominative case, without any verb, expressed or understood, to which it can apply as such; and because this relative being the object of the active verb *means*, ought to be in the objective case, according to the eleventh Rule of Syntax, which says, that "Active verbs govern the objective case." The sentence should therefore be expressed; "I know *whom* he means :" or, "I know the *person whom* he means."

"They were more learned than either him or her, but not more happy."

This sentence presents a very irregular construction. The pronouns *him* and *her* are put in the objective case, though there is not any verb, or other word in the sentence, either expressed or implied, that requires these pronouns to be in the objective. They are not governed, as may appear at the first view, by the conjunction *than*: but they agree with the verb *was*, which is understood, and to which verb they form the nominative case: "more learned than either he or she was." In such sentences, if the word or words understood are supplied, the true construction will be apparent, agreeably to the twentieth Rule of Syntax. The whole sentence, when properly corrected, will therefore stand thus: "They were more learned than either *he* or *she* was, but not more happy."

"Their schemes defeated, and both him and them disgraced, they all retired from public notice."

This sentence violates the rules of grammar. The pronouns *him* and *them* are put in the objective case, without any verb, preposition, or other word, to require their being in that case. They are therefore to be considered as in the nominative case, and as, in this case, they have no personal tense of a verb, and are placed before a participle, independently on the rest of the sentence, they properly form *the case absolute*; according to the fifth note under the first Rule of Syntax. The sentence then, when properly corrected, would be in the following form: "Their schemes defeated, and both *he* and *they* disgraced, they all retired from public notice."

"Who do you believe him to be?"

This is an incorrect sentence. The relative *who* is in the nominative case, without any verb, expressed or understood, to which it can refer; and there is no grammatical rule which requires it to be in the nominative. By the fourth note, under the eleventh Rule of Syntax, the verb *to be* has the same case after it, in construction, as that which precedes it: and therefore *who* should be *whom*, because *him* is in the objective case, and the relative, in its true construction, follows the verb *to be*, and receives its influence. The verb *believe* governs the pronoun *him* in the objective case; and though the relative precedes the verb *to be*, in its place of the sentence, yet, in grammatical construction, it follows

that verb; which will appear by changing the form of the sentence thus: "You believe him to be whom?" As the verb *to be* may be considered as a *conductor of cases*, and as the words preceding and following it, are in *apposition* to each other; these ideas may farther show the propriety of putting the relative in the objective case. In the following corrected form of the sentence, the two words *him* and *whom* are put in apposition, that is, they refer to the same person, and are conducted by the verb *to be*: "*Whom* do you believe him to be?"

"Prudence, policy, nay his own true interest, strongly recommends the line of conduct proposed to him."

This sentence is not grammatical. The verb *recommends*, in the singular number, supposes that the nominative, "his own true interest," is designed to be, not only particularly, but exclusively, referred to by the verb, as the only nominative to which it relates. But this is not the drift of the sentence. The writer intended to signify that prudence, policy, and interest, all recommended the line of conduct, but with a particular regard and emphasis with respect to *interest*. The passage, therefore, when properly corrected, would run thus: "Prudence, policy, nay, even his own interest, *recommend* the line of conduct proposed to him."

"The officer with his guard are in full pursuit of the fugitives."

This is an incorrect sentence. By the verb being in the plural number, it is supposed that it has a plural nominative, which is not the case. The only nominative to the verb, is, *the officer*: the expression, *his guard*, are in the objective case, governed by the preposition *with*; and they cannot consequently form the nominative, or any part of it; for, according to the seventeenth Rule of Syntax, prepositions govern the objective case. The prominent subject, and the true nominative of the verb, and to which the verb peculiarly refers, is *the officer*. And therefore the passage, when regularly expressed, will be as follows: "The officer, with his guard, *is* in full pursuit of the fugitives;" or, "The officer and his guard *are* in full pursuit of the fugitives."

"Not only his business, but his character also, have been impaired."

This is a construction not according to the rules of grammar. The verb *have*, in the plural number, presupposes a plural nominative, which is not found in the sentence. The

assertion is not made of *business* and *character* conjointly; but only of character. This is the prominent subject, and the point to which the writer peculiarly adverts, and to which he means to attract the reader's attention: and therefore the verb should correspond with it. The words *his business*, are referred to incidentally, or as a circumstance supposed to be known; and may properly be considered as having the verb belonging to it, separately understood. In this point of view, therefore, the sentence, when put into regular form, would run thus: "Not only his business, but his character also, *has* been impaired."

"The judge too, as well as the jury, were very severe."

This is an irregular and ungrammatical sentence. The verb is made plural, from an idea that the writer intended to make his assertion as applicable to the jury as to the judge, and to excite the reader's attention equally to both. But this was not his design. The intention evidently was, to speak of the judge's severity, and to attract the reader's mind peculiarly to that assertion. The idea of the jury's being severe, is hinted at, but placed as it were in the back ground: it is an incidental circumstance, supposed to be known, and may be considered in the nature of an adjunct to the chief subject, with the verb understood. The severity of the *judge* is the principal and prominent object of the sentence, and that to which the reader is expected to attend, as the main design of the writer. Under these views, the sentence, when corrected, would be in the following form: "The judge too, as well as the jury, *was* very severe."

"Charles intended to have purchased an estate in the summer of 1815."

This sentence violates the order of time, and the rule of grammar. The perfect of the infinitive is here, by the construction of the sentence, supposed to precede the intention: but this is impossible. The intention to purchase must necessarily have existed, prior to the purchase; and the relative time of the two verbs should be expressed accordingly. Whether we suppose the meaning to be, that the intention existed, in the summer of 1815, or that the purchase was to be made at that period, in either case, the purchase must be considered as posterior to the intention. It is absurd to say, that Charles, intended to do a thing which, by the form of the verb in the past time of the infinitive, is supposed to have been done before the intention existed. In such sentences as

that under consideration, whatever period of past time is assumed for the intention, the object to which the intention refers, must, at that period, have been contemplated as future. Though both the intention and purchase are now past, with respect to the present time, they were not so at the time referred to: and they must be viewed exactly in the same light, with respect to the true construction of the sentence, as if the intention to purchase now existed. No person would say, "I intend to have purchased an estate," instead of, "I intend to purchase it." The sentence in question, would therefore, when properly corrected by the thirteenth Rule of Syntax, stand as follows: "In the summer of 1815, Charles intended to *purchase* an estate."

"Every thought and every desire, are known to the great searcher of hearts."

This sentence is not grammatical. The verb *are*, in the plural, requires a correspondent plural nominative, which is not found in the sentence. The pronoun *every*, in the two clauses of the sentence, is singular, and does not lose its nature, nor receive any modification by repetition. How frequently soever it may be added to a different substantive, it is still the pronoun *every*, and retains its peculiar signification, which is, that of many, it refers to each one of them all taken separately; as in the following sentences: "Every man, every woman, every child, every individual, *was* drowned;" "Every one of the men and women *was* lost." The conjunction does not alter the construction. Whatever number of nouns may be connected by a conjunction with the pronoun *every*, this pronoun is as applicable to the whole mass of them, as to any one of the nouns: and therefore the verb is correctly put in the singular number, and refers to the whole, separately and individually considered. In short, this pronoun so entirely coalesces with the nouns, however numerous and united, that it imparts its peculiar nature to them all, and makes the whole number correspond together, and require a similar construction. These views of the subject show, that the sentence in question, when properly corrected, would stand thus: "Every thought and every desire, *is* known to the great searcher of hearts."—This correction is made agreeably to the note to Rule VIII. of the key. Syntax. See "Adjective Pronouns." The construction forms one of the exceptions to the second Rule of Syntax.

"This was the cause, which first gave rise to such a barbarous practice."

This sentence is inaccurate. The words *first* and *rise* have here the same meaning; and the word *such* is not properly applied. This word signifies *of that kind:* but the author does not refer to a kind or species of barbarity. He means *a degree* of it: and therefore the word *so*, instead of *such*, ought to have been used. The words *cause* and *gave rise*, are also tautological: one of them should, consequently, be omitted. The sentence corrected would stand thus: "This was the original cause of so barbarous a practice;" or, "of a practice so barbarous."

PART II.

EXERCISES IN ORTHOGRAPHY.

CHAPTER I.

Containing instances of false ORTHOGRAPHY, *arranged under the respective rules.*

RULE I.

Monosyllables ending with f, l, *or* s, *preceded by a single vowel, double the final consonant: as staff, mill, pass, &c. The only exceptions are, of, if, as, is, has, was, yes, his, this, us, and thus.*

See Vol. I. p. 23. and the Key. Part. 2. Chap. 1. Rule 1.

It is no great merit to spel properly; but a great defect to do it incorrectly.

Jacob worshiped his Creator, leaning on the top of his staf.

We may place too little, as well as too much stres upon dreams.

Our manners should be neither gros, nor excessively refined.

RULE II.

Monosyllables ending with any consonant but f, l, *or* s, *and preceded by a single vowel, never double the final consonant; excepting only, add, ebb, butt, egg, odd, err, inn, bunn, purr, and buzz.*

See the Key, Part 2. Chap. 1. Rule 2.

A carr signifies a chariot of war, or a small carriage of burden.

In the names of druggs and plants, the mistake in a word may endanger life.

Nor undelightful is the ceaseless humm
To him who muses through the woods at noon.

The finn of a fish is the limb, by which he balances his body, and moves in the water.

Many a trapp is laid to insnare the feet of youth.

Many thousand families are supported by the simple business of making matts.

RULE III.

Words ending with y, *preceded by a consonant, form the plurals of nouns, the persons of verbs, verbal nouns, past participles, comparatives, and superlatives, by changing* y *into* i: *as, spy, spies; I carry, thou carriest; he carrieth or carries; carrier, carried; happy, happier, happiest.*

The present participle in ing, *retains the* y, *that* i *may not be doubled: as carry, carrying; bury, burying, &c.*

But y, *preceded by a vowel, in such instances as the above, is not changed: as, boy, boys; I cloy, he cloys, cloyed, &c.: except in lay, pay, and say; from which are formed, laid, paid, and said; and their compounds, unlaid, unpaid, unsaid, &c.*

See the Key, Part 2. Chap. 1. Rule 3.

We should subject our fancys to the government of reason.

If thou art seeking for the living amongst the dead, thou wearyest thyself in vain.

If we have denyed ourselves sinful pleasures, we shall be great gainers in the end.

We shall not be the happyer for possessing talents and affluence, unless we make a right use of them.

The truly good mind is not dismaied by poverty, afflictions, or death.

RULE IV.

Words ending with y, *preceded by a consonant, upon assuming an additional syllable beginning with a consonant, commonly change* y *into* i: *as, happy, happily, happiness. But when* y *is preceded by a vowel, it is very rarely changed in the additional syllable: as, coy, coyly; boy, boyish, boyhood; annoy, annoyed, annoyance; joy, joyless, joyful, &c.*

See the Key, Part 2. Chap. 1. Rule 4.

It is a great blessing to have a sound mind, uninfluenced by fancyful humours.

Common calamities, and common blessings, fall heavyly upon the envious.

The comelyness of youth are modesty and frankness; of age, condescension and dignity.

When we act against conscience, we become the destroiers of our own peace.

We may be plaiful, and yet innocent; grave, and yet corrupt. It is only from general conduct, that our true character can be portraied.

RULE V.

Monosyllables, and words accented on the last syllable, ending with a single consonant preceded by a single vowel, double that consonant, when they take another syllable beginning with a vowel: as, wit, witty; thin, thinnish; to abet, an abettor; to begin, a beginner.

But if a diphthong precedes, or the accent is on the preceding syllable, the consonant remains single: as, to toil, toiling; to offer, an offering; maid, maiden, &c.

See the Key, Part 2. Chap. 1. Rule 5.

When we bring the lawmaker into contempt, we have in effect annuled his laws.

By defering our repentance we accumulate our sorrows.

The pupils of a certain ancient philosopher, were not, during their first years of study, permited to ask any questions.

We all have many faillings and lapses to lament and recover.

There is no affliction with which we are visitted, that may not be improved to our advantage.

The Christian Lawgiver has prohibitted many things, which the heathen philosophers allowed.

RULE VI.

Words ending with any double letter but l, *and taking* ness, less, ly, *or* ful, *after them, preserve the letter double: as, harmlessness, carelessness, carelessly, stiffly, successful, distressful, &c. But those words which end with double* l, *and take* ness, less, ly, *or* ful, *after them, generally omit one* l: *as fulness, skilless, fully, skilful, &c.*

See the Key, Part 2. Chap. 1. Rule 6

Restlesness of mind disqualifies us, both for the enjoyment of peace, and the performance of our duty.

The arrows of calumny fall harmlesly at the feet of virtue.

The road to the blisful regions, is as open to the peasant as to the king.

A chillness, or shivering of the body, generally precedes a fever.

To recommend virtue to others, our lights must shine brightly, not dullly.

The silent stranger stood amaz'd to see
Contempt of wealth, and willful poverty.

RULE VII.

Ness, less, ly, *and* ful, *added to words ending with silent* e, *do not cut it off: as, paleness, guileness, closely peaceful; except in a few words: as, duly, truly, awful.*

See the Key, Part 2. Chap. 1. Rule 7.

The warmth of disputation, destroys that sedatness of mind which is necessary to discover truth.

All these with ceasless praise his works behold,
Both day and night.

In all our reasonings, our mind should be sincerly employed in the pursuit of truth.

Rude behaviour, and indecent language, are peculiarly disgracful to youth of education.

The true worship of God is an important and aweful service.

Wisdom alone is truely fair: folly only appears so.

RULE VIII.

Ment, *added to words ending with silent* e, *generally preserves the* e *from elision: as, abatement, chastisement, incitement, &c. The words judgment, abridgment, acknowledgment, are deviations from the rule.*

Like other terminations it changes y *into* i, *when preceded by a consonant: as, accompany, accompaniment: merry, merriment.*

See the Key, Part 2. Chap. 1. Rule 8.

The study of the English language is making daily advancment.

A judicious arrangment of studies facilitates improvment.

To shun allurments is not hard,
To minds resolv'd, forewarn'd, and well prepar'd.

RULE IX.

Able *and* ible, *when incorporated into words ending with silent* e, *almost always cut it off: as, blame, blamable; cure, curable; sense, sensible, &c. but if* c *or* g *soft comes before* e *in the original word, the* e *is then preserved in words compounded with* able : *as, change, changeable; peace, peaceable, &c.*

See the Key, Part 2. Chap. 1. Rule 9.

Every person and thing connected with self, is apt to appear good and desireable in our eyes.

Errors and misconduct are more excuseable in ignorant, than in well-instructed persons.

The divine laws are not reverseible by those of men.

Gratitude is a forceible and active principle in good and generous minds.

Our natural and involuntary defects of body are not chargable upon us.

We are made to be servicable to others as well as to ourselves.

RULE X.

When ing *or* ish *is added to words ending with silent* e, *the* e *is almost universally omitted: as, place, placing; lodge, lodging; slave, slavish; prude, prudish.*

See the Key, Part 2. Chap. 1. Rule 10.

An obligeing and humble disposition, is totally unconnected with a servile and cringeing humour.

By solaceing the sorrows of others, the heart is improved, at the same time that our duty is performed.

Labour and expense are lost upon a droneish spirit.

The inadvertences of youth may be excused, but knaveish tricks should meet with severe reproof.

RULE XI.

Compounded words are generally spelled in the same manner as the simple words of which they are formed: as, glasshouse, skylight, thereby, hereafter. Many words ending with double l, *are exceptions to this rule: as, already, welfare, wilful, fulfil: and also the words, wherever, Christmas, lammas, &c.*

See the Key, Part 2. Chap. 1. Rule 11.

The pasover was a celebrated feast among the Jews.

A virtuous woman looketh well to the ways of her houshold.

These people salute one another, by touching the top of their forheads.

That which is sometimes expedient is not allways so.

We may be hurtfull to others, by our example, as well as by personal injuries.

In candid minds, truth finds an entrance, and a wellcome too.

Our passtimes should be innocent: and they should not occur too frequently.

CHAPTER II.

CONTAINING INSTANCES OF FALSE ORTHOGRAPHY, PROMISCUOUSLY DISPOSED.

See the Key, Part 2. Chap. 2. Rule 1.

As the learners must be supposed to be tolerably versed in the spelling of words in very familiar use, the Compiler has generally selected, for the following exercises, such words as are less obviously erroneous, and in the use of which young persons are more likely to commit mistakes. Though the instances which he gives of these deviations are not very numerous, yet, it is presumed, they are exhibited with sufficient variety, to show the necessity of care and attention in combining letters and syllables; and to excite the ingenious student to investigate the principles and rules of our Orthography, as well as to distinguish the exceptions and variations which every where attend them.

In rectifying these exercises, the Compiler has been governed by Doctor Johnson's Dictionary, as the standard of propri

ety. This work is, indisputably, the best authority for the Orthography of the English language; though the author, in some instances, has made decisions, which are not generally approved, and for which it is not easy to account.

Section 1.

See the Key, part 2. Chap. 2. Section 1.

Neglect no oppurtunity of doing good.
No man can stedily build upon accidents.

How shall we keep, what sleeping or awake,
A weaker may surprize, a stronger take?

Neither time nor misfortunes should eraze the remembrance of a friend.

Moderation should preside, both in the kitchin and the parlor.

Shall we recieve good at the Divine hand, and shall we not recieve evil?

In many designs, we may succede and be miserable.

We should have sence and virtue enough to receed from our demands, when they appear to be unresonable.

All our comforts procede from the Father of goodness.

The ruin of a state is generally preceeded by a universal degenaracy of manners, and a contempt of religion.

His father omited nothing in his education, that might render him virtuous and usefull.

The daw in the fable was dressed in pilferred ornaments.

A favor confered with delicacy, doubles the obligation.

They tempted their Creator, and limitted the Holy One of Izrael.

The precepts of a good education have often recured in the time of need.

We are frequently benefitted by what we have dreaded.

It is no great virtue to live loveingly with good natured and meek persons.

The Christian religion gives a more lovly character of God, than any religion ever did.

Without sinisterous views, they are dexterous managers of their own interest.

Any thing commited to the trust and care of another, is a deposit.

Here finnish'd he, and all that he had made
Vieu'd and beheld! All was intirely good.

It deserves our best skil to enquire into those rules, by which we may guide our judgement.

Food, clotheing, and habitations, are the rewards of industry.

If we lie no restraint upon our lusts, no controul upon our apetites and passions, they will hurry us into guilt and misery.

An Independant is one who, in religious affairs, holds that every congregation is a compleat Church.

> Receive his council, and securly move :
> Entrust thy fortune to the Power above.

> Following life in cretures we disect,
> We lose it in the moment we detect.

The acknowledgement of our transgressions must precede the forgivness of them.

Judicious abridgements often aid the studys of youth.

> Examine how thy humor is enclin'd,
> And which the ruleing passion of thy mind.

> ———He faulters at the question :
> His fears, his words, his looks, declare him guilty.

Calicoe is a thin cloth made of cotton ; sometimes stained with lively colors.

To promote iniquity in others, is nearly the same as being the acters of it ourselvs.

The glasier's business was unknown to the antients.

The antecedant, in grammer, is the noun or pronoun to which the relative refers.

Section 2.

See the Key, Part 2. Chap 2. Section 2.

Be not affraid of the wicked : they are under the controul of Providence. Conciousness of guilt may justly afright us.

Convey to others no inteligence which you would be ashamed to avow.

Many are weighed in the ballance, and found wanting.

How many disapointments have, in their consequences, saved a man from ruin!

A well-poised mind makes a chearful countenance.

A certain housholder planted a vinyard, but the men imployed in it made ungratefull returns.

Let us show dilligence in every laudible undertaking.

Cinamon is the fragrant bark of a low tree in the iland of Ceylon.

A ram will but with his head, though he be brought up tame, and never saw the action.

We percieve a piece of silver in a bason, when water is poured on it, though we could not discover it before.

Virtue imbalms the memory of the good.

The king of Great Brittain is a limitted monarch; and the Brittish nation a free people.

The phisician may dispence the medicin, but Providence alone can bless it.

In many persuits, we imbark with pleasure, and land sorrowfully.

Rocks, mountains, and caverns, are of indispensible use, both to the earth and to man.

The hive of a city, or kingdom, is in the best condition, when their is the least noize or buz in it.

The roughnesses found on our enterance into the paths of virtue and learning, grow smoother as we advance.

That which was once the most beautifull spot of Italy, coverred with pallaces, imbellished by princes, and cellebrated by poets, has now nothing to show but ruins.

Baterring rams were antiently used to beat down the walls of a city.

Jocky signifies a man who rides horses in a race; or who deals in horses.

The harmlesness of many animals, and the injoyment which they have of life, should plead for them against cruel useage.

We may be very buzy to no usefull purpose.

We cannot plead in abatment of our guilt, that we are ignorent of our duty.

Genuine charaty, how liberal soever it may be, will never impoverish ourselves. If we sew spareingly, we shall reap acordingly.

However disagreable, we must resolutly perform our duty.

A fit of sickness is often a kind chastisment and disciplin, to moderate our affection for the things of this life.

It is a happyness to young persons, when they are preserved from the snares of the world, as in a garden inclosed.

Health and peace, the most valueable posessions, are obtained at small expence.

Incence signifies perfumes exhailed by fire, and made use of in religious ceremonies.

True happyness is an ennemy to pomp and noize.

Few reflexions are more distresing, than those which we make on our own ingratitude.

There is an inseperable connection between piety and virtue.

Many actions have a fair complection, which have not sprung from virtue.

Which way soever we turn ourselvs, we are incountered with sensable demonstrations of a Deity.

If we forsake the ways of virtue, we cannot alledge any color of ignorance, or want of instruction.

Section 3.

See the Key, Part 2. Chap. 2. Section 3.

There are more cultivaters of the earth, than of their own hearts.

Man is incompassed with dangers innumerable.

War is attended with distresful and dessolating effects. It is confesedly the scorge of our angry passions.

The earth is the Lord's and the fullness thereof.

The harvest truely is plenteous, but the laborers are few.

The greater our incitments to evil, the greater will be our victory and reward.

We should not incourage persons to do what they beleive to be wrong.

Virtue is placed between two extreams, which are both equally blameable.

We should continually have the gaol in our view, which would direct us in the race.

The goals were forced open, and the prisoners set free.

It cannot be said that we are charitible doners, when our gifts proceed from selfish motives.

Straight is the gate, and narrow the way, that lead to life eternal.

Integrity leads us strait forward, disdaining all doubleings and crooked paths.

Licenciousness and crimes pave the way to ruin.

Words are the countres of wise men, but the money of fools.

Recompence to no man evil for evil.

He was an excellent person; a mirrour of antient faith in early youth.

Meekness controuls our angry passions; candor, our severe judgements.

He is not only a descendent from pious ancesters, but an inheriter too of their virtues.

A dispensatory is the place where medicines are dispensed; a dispensary is a book in which the composition of them is described.

Faithfulness and judgment are peculiarly requisit in testamentory executors.

To be faithfull among the faithles, argues great strength of principal.

Mountains appear to be like so many wens or unatural protuberancies on the face of the earth.

In some places the sea incroaches upon the land; in others, the land upon the sea.

Philosophers agreed in despizing riches, as the incumberances of life.

Wars are regulated robberies and pyracies.

Fishes encrease more than beasts or birds, as appears from their numrous spaun.

The piramids of Egypt have stood more than three thousand years.

Precepts have small influence, when not inforced by example.

> How has kind Heav'n adorn'd the happy land,
> And scatter'd blessings with a wastful hand!

A friend exaggarates a man's virtues, an enemy enflames his crimes.

A witty and humourous vein has often produced ennemies.

Neither pleasure nor buziness should ingross our time and affections; proper seasons should be alotted for retirment.

It is laudable to enquire before we determin.

Many have been visitted with afflictions, who have not profitted by them.

We may be succesful, and yet disappointed.

Section 4.

See the Key, Part 2. Chap. 2. Section 4.

The experience of want inhances the value of plenty.

To maintain opinions stifly, is no evidence of their truth, or of our moderation.

Horehound has been famous for its medecinal qualities; but it is now little used.

The wicked are often ensnared in the trap which they lie for others.

It is hard to say what diseases are cureable: they are all under the guidence of Heaven.

Instructors should not only be skilfull in those sciences which they teach; but have skil in the method of teaching, and patience in the practise.

Science strengthens and inlarges the minds of men.

A steady mind may receive council; but there is no hold on a changable humour.

We may enure ourselvs by custom, to bear the extremities of whether without injury.

Excessive merryment is the parent of greif.

Air is sensable to the touch by its motion, and by its resistence to bodies moved in it.

A polite address is sometimes the cloke of malice.

To practice virtue is the sure way to love it.

Many things are plausable in theory, which fail in practise.

Learning and knowlege must be attained by slow degrees: and are the reward only of dilligence and patience.

We should study to live peacably with all men.

A soul that can securly death defy,
And count it nature's priviledge to die.

Whatever promotes the interest of the soul, is also condusive to our present felicity.

Let not the sterness of virtue afright us; she will soon become aimable.

The spatious firmament on high,
With all the blue etheriel sky,
And spangled heav'ns a shineing frame,
Their great Originel proclame.

Passion is the drunkeness of the mind: it supercedes the workings of reason.

If we are sincere, we may be assured of an advocate to intersede for us.

We ought not to consider the encrease of another's reputation, as a dimunition of our own.

The reumatism is a painful distemper, supposed to procede from acrid humors.

The beautiful and accomplished, are too apt to study behaivour rather than virtue.

The peazant's cabbin contains as much content as the soverein's pallace.

True valor protects the feeble, and humbles the oppresser.

David, the son of Jesse, was a wise and valient man.

Prophecies and miracles proclamed Jesus Christ to be the savior of the world.

Esau sold his birthright for a savory mess of potage.

A regular and virteous education, is an inesteemable blessing.

Honor and shame from no condition rise:
Act well your part; there, all the honor lies.

The rigor of monkish disciplin often conceals great depravity of heart.

We should recollect, that however favorable we may be to ourselves, we are rigourously examined by others.

Section 5.

See the Key, Part 2. Chap. 2. Section 5.

Virtue can render youth, as well as old age, honorable.

Rumor often tells false tales.

Weak minds are rufled by triffling things.

The cabage-tree is very common in the Caribbee ilands, where it grows to a prodigious heighth.

Visit the sick, feed the hungry, cloath the naked.

His smiles and tears are too artifitial to be relied on.

The most essensial virtues of a Christian, are love to God, and benevolence to man.

We should be chearful without levity.

A calender signifies a register of the year; and a calendar, a press in which clothiers smooth their cloth.

Integrity and hope are the sure paliatives of sorrow.

Camomile is an odouriferous plant, and possesses considerable medicinel virtues.

The gaity of youth should be tempered by the precepts of age.

Certainty, even on distresful occasions, is somtimes more elligible than suspence.

Still green with bays each antient alter stands,
Above the reach of sacriligious hands.

The most acceptable sacrifise, is that of a contrite and humble heart.

We are accountable for whatever we patronize in others.

It marks a savage disposition, to tortur animals, to make them smart and agonise, for our diversion.

The edge of cloath, where it is closed by complicating the threads, is called the selvidge.

Soushong tea and Turky coffee were his favorite beveridge; chocolade he seldom drank.

The guilty mind cannot avoid many melancholly apprehensions.

If we injure others, we must expect retalliation.

Let every man be fully perswaded in his own mind.

Peace and honor are the sheeves of virtue's harvest.

The black earth, every where obvious on the surface of the ground, we call mold.

The Roman pontif claims to be the supream head of the church on earth.

High-seasoned food viciates the pallate, and occasions a disrelish for plain fare.

The conscious receivor is as bad as the thief.

Alexander, the conquerer of the world, was, in fact, a robber and a murderer.

The Divine Being is not only the Creater, but the Ruler and Preservor of the world.

Honest endeavors, if persevered in, will finally be succesful.

He who dies for religion, is a martyr; he who suffers for it, is a confessour.

In the paroxism of passion, we sometimes give occasion for a life of repentence.

The mist which invelopes many studies, is dissipated when we approach them.

The voice is sometimes obstructed by a hoarsness, or by viscuous phlegm.

The desart shall rejoice, and blossom as the rose.

The fruit and sweetmeats set on table after the meat, are called the desert.

We traversed the flowry fields, till the falling dews admonished us to return.

Section 6.

See the Key, Part 2. Chap. 2. Section 6.

There is frequently a worm at the root of our most florishing condition.

The stalk of ivey is tough, and not fragil.

The roof is vaulted, and distills fresh water from every part of it.

Our imperfections are discernable by others, when we think they are concealed.

They think they shall be heared for there much speaking.

True criticizm is not a captious, but a liberal art.

Integrity is our best defense against the evils of life.

No circumstance can licence evil, or dispence with the rules of virtue.

We may be cyphers in the world's estimation, whilst we are advancing our own and others' value.

The path of vertue is the path of peace.

A dipthong is the coilition of two vowels to form one sound.

However forceable our temptations, they may be resisted.

I acknowlege my transgression; and my sin is ever before me.

The colledge of cardinals are the electers of the pope.

He had no colorable excuse to palliate his conduct.

> Thy humourous vein thy pleasing folly,
> Lie all neglected, all forgot.

If we are so conceited as obstinatly to reject all advice, we must expect a direliction of friends.

Cronology is the science of computeing and ajusting the periods of time.

> In groves we live, and lay on mossy beds,
> By chrystal streams, that murmer through the meads.

It is a secret cowardise which induces us to complement the vices of our superiors, to applaud the libertin, and laugh with the prophane.

The lark each morning waked me with her spritely lay.

There are no fewer than thirty-two species of the lilly.

We owe it to our visitors as well as ourselves, to entertain them with useful and sensable conversation.

Sponsers are those who become sureties for the children's education in the Christian faith.

The warrier's fame is often purchased by the blood of thousands.

Hope exhilerates the mind, and is the grand elixer, under all the evils of life.

The incence of gratitude, whilst it expresses our duty, and honors our benefacter, perfumes and regails ourselves.

PART III.

EXERCISES IN SYNTAX.

CHAPTER I.

CONTAINING INSTANCES OF FALSE SYNTAX, DISPOSED UNDER THE PARTICULAR RULES.

RULE I.

A verb must agree with its nominative case, in number and person: as, "I learn;" "Thou art improved;" "The birds sing."

See Vol. 1. p. 143, and the Key, Part 3. Chap. 1. Rule 1.

DISAPPOINTMENTS sinks the heart of man; but the renewal of hope give consolation.

The smiles that encourage severity of judgment, hides malice and insincerity.

He dare not act contrary to his instructions.

Fifty pounds of wheat contains forty pounds of flour.

The mechanism of clocks and watches, were totally unknown a few centuries ago.

The number of inhabitants in Great Britain and Ireland, do not exceed sixteen millions.

Nothing but vain and foolish pursuits delight some persons.

A variety of pleasing objects charm the eye.

So much both of ability and merit are seldom found.

In the conduct of Parmenio, a mixture of wisdom and folly were very conspicuous.

He is an author of more credit than Plutarch, or any other that write lives too hastily.

The inquisitive and curious is generally talkative.

Great pains has been taken to reconcile the parties.

I am sorry to say it, but there was more equivocators than one.

The sincere is always esteemed.

Has the goods been sold to advantage? and did thou embrace the proper season?

There is many occasions in life, in which silence and simplicity is true wisdom.

The generous never recounts minutely the actions they have done; nor the prudent, those they will do.

He need not proceed in such haste.

The business that related to ecclesiastical meetings, matters, and persons, were to be ordered according to the king's direction.

In him were happily blended true dignity with softness of manners.

The support of so many of his relations, were a heavy tax upon his industry; but thou knows he paid it cheerfully.

What avails the best sentiments, if persons do not live suitably to them?

Reconciliation was offered, on conditions as moderate as was consistent with a permanent union.

Not one of them whom thou sees clothed in purple, are completely happy.

And the fame of this person, and of his wonderful actions, were diffused throughout the country.

The variety of the productions of genius, like that of the operations of nature, are without limit.

> In vain our flocks and fields increase our store,
> When our abundance make us wish for more.

Thou shalt love thy neighbour as sincerely as thou loves thyself.

Has thou no better reason for censuring thy friend and companion?

Thou who art the Author and Bestower of life, can doubtless, restore it also: but whether thou will please to restore it, or not, that thou only knows.

> O thou my voice inspire,
> Who touch'd Isaiah's hallow'd lips with fire.

> Accept these grateful tears: for thee they flow;
> For thee that ever felt another's wo.

> Just to thy word, in every thought sincere:
> Who knew no wish but what the world might hear.

The following examples are adapted to the notes and observations under RULE 1.

See Vol. 1. p. 143. Vol. 2. p. 180.

1.* To do unto all men, as we would that they, in similar circumstances, should do unto us, constitute the great principle of virtue.

From a fear of the world's censure, to be ashamed of the practice of precepts, which the heart approves and embraces, mark a feeble and imperfect character.

The erroneous opinions which we form concerning happiness and misery, gives rise to all the mistaken and dangerous passions that embroils our life.

To live soberly, righteously, and piously, are required of all men.

That it is our duty to promote the purity of our minds and bodies, to be just and kind to our fellow-creatures, and to be pious and faithful to Him that made us, admit not of any doubt in a rational and well-informed mind.

To be of a pure and humble mind, to exercise benevolence towards others, to cultivate piety towards God, is the sure means of becoming peaceful and happy.

It is an important truth, that religion, vital religion, the religion of the heart, are the most powerful auxiliaries of reason, in waging war with the passions, and promoting that sweet composure which constitute the peace of God.

The possession of our senses entire, of our limbs uninjured, of a sound understanding, of friends and companions, are often overlooked; though it would be the ultimate wish of many, who, as far as we can judge, deserves it as much as ourselves.

All that make a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, and the exploits of the warlike; the virtues which forms the happiness, and the crimes which occasions the misery of mankind; originates in that silent and secret recess of thought, which are hidden from every human eye.

2. If the privileges to which he has an undoubted right, and he has long enjoyed, should now be wrested from him, would be flagrant injustice.

These curiosities we have imported from China, and are similar to those which were some time ago brought from Africa.

Will martial flames for ever fire thy mind,
And never, never be to Heav'n resign'd?

* The examples under each rule are regularly numbered, to make them correspond to the respective subordinate rules in the Grammar.

3. Two substantives, when they come together, and do not signify the same thing, the former must be in the genitive case.

Virtue, however it may be neglected for a time, men are so constituted as ultimately to acknowledge and respect genuine merit.

4. The crown of virtue is peace and honour.

His chief occupation and enjoyment were controversy.

5. ————Him destroy'd,
Or won to what may work his utter loss,
All this will soon follow.

————Whose gray top
Shall tremble, him descending.

RULE II.

Two or more nouns, &c. in the singular number, joined together by a copulative conjunction, expressed or understood, must have verbs, nouns, and pronouns agreeing with them in the plural number: as, "Socrates and Plato were wise; they were the most eminent philosophers of Greece;" "The sun that rolls over our heads, the food that we receive, the rest that we enjoy, daily admonish us of a superior and superintending Power."

See Vol. 1. p. 149, and the Key, Part 3. Chap. 1. Rule 2.

Idleness and ignorance is the parent of many vices.

Wisdom, virtue, happiness, dwells with the golden mediocrity.

In unity consists the welfare and security of every society.

Time and tide waits for no man.

His politeness and good disposition was, on failure of their effect, entirely changed.

Patience and diligence, like faith, removes mountains.

Humility and knowledge, with poor apparel, excels pride and ignorance under costly attire.

The planetary system, boundless space, and the immense ocean, affects the mind with sensations of astonishment.

Humility and love, whatever obscurities may involve religious tenets, constitutes the essence of true religion.

Religion and virtue, our best support and highest honour, confers on the mind principles of noble independence.

What signifies the counsel and care of preceptors, when youth think they have no need of assistance?

The examples which follow are suited to the notes and observations under RULE II.

See Vol. 1. p. 149. Vol. 2. p. 182.

1. Much does human pride and self-complacency require correction.

Luxurious living, and high pleasures, begets a languor and satiety that destroys all enjoyment.

Pride and self-sufficiency stifles sentiments of dependence on our Creator: levity and attachment to worldly pleasures, destroys the sense of gratitude to him.

2. Good order in our affairs, not mean savings, produce great profits.

The following treatise, together with those that accompany it, were written, many years ago, for my own private satisfaction.

That great senator, in concert with several other eminent persons, were the projectors of the revolution.

The religion of these people, as well as their customs and manners, were strangely misrepresented.

Virtue, joined to knowledge and wealth, confer great influence and respectability. But knowledge, with wealth united, if virtue is wanting, have a very limited influence, and are often despised.

That superficial scholar and critic, like some renowned critics of our own, have furnished most decisive proofs, that they knew not the characters of the Hebrew language.

The buildings of the institution have been enlarged; the expense of which, added to the increased price of provisions, render it necessary to advance the terms of admission.

One, added to nineteen, make twenty.

What black despair, what horror, fills his mind!

3. Thou, and the gardener, and the huntsman, must share the blame of this business amongst them.

My sister and I, as well as my brother, are daily employed in their respective occupations.

RULE III.

The conjunction disjunctive has an effect contrary to that of the conjunction copulative: for, as the verb, noun, or pronoun, is referred to the preceding terms taken separately, it must be in the singular number: as, "*Ignorance or negligence has caused this mistake;*" "*John, James, or Joseph, intends to accompany*

me;" "*There is, in many minds, neither knowledge nor understanding.*"

See Vol. 1. p. 151, and the Key. Part 3. Chap. 1. Rule 3.

Man's happiness, or misery, are, in a great measure, put into his own hands.

Man is not such a machine as a clock or a watch, which move merely as they are moved.

Despise no infirmity of mind or body, nor any condition of life for they are, perhaps, to be your own lot.

Speaking impatiently to servants, or any thing that betrays unkindness or ill-humour, are certainly criminal.

There are many faults in spelling, which neither analogy nor pronunciation justify.

When sickness, infirmity, or reverse of fortune, affect us, the sincerity of friendship is proved.

Let it be remembered, that it is not the uttering, or the hearing of certain words, that constitute the worship of the Almighty.

A tart reply, a proneness to rebuke, or a captious and contradictious spirit, are capable of imbittering domestic life, and of setting friends at variance.

The following sentences exemplify the notes and observations under RULE III.

See Vol. 1. p. 151. Vol. 2. p. 184.

1. Either thou or I art greatly mistaken, in our judgment on this subject.

I or thou am the person who must undertake the business proposed.

2. Both of the scholars, or one of them at least, was present at the transaction.

Some parts of the ship and cargo were recovered; but neither the sailors nor the captain, was saved.

Whether one person or more was concerned in the business, does not yet appear.

The cares of this life, or the deceitfulness of riches, has choked the seeds of virtue in many a promising mind.

RULE IV.

A noun of multitude, or signifying many, may have a verb or pronoun agreeing with it, either of the singular or plural num-

ber; yet not without regard to the import of the word, as conveying unity or plurality of idea: as, "*The meeting was large;*" "*The parliament is dissolved;*" "*The nation is powerful;*" "*My people do not consider: they have not known me;*" "*The multitude eagerly pursue pleasure as their chief good;*" "*The council were divided in their sentiments.*

See Vol. 1. p. 152, and the Key, Part 3. Chap. 1. Rule 4.

The people rejoices in that which should give it sorrow.

The flock, and not the fleece, are, or ought to be, the objects of the shepherd's care.

The court have just ended, after having sat through the trial of a very long cause.

The crowd were so great, that the judges with difficulty made their way through them.

The corporation of York consist of a mayor, aldermen, and a common council.

The British parliament are composed of king, lords, and commons.

When the nation complain, the rulers should listen to their voice.

In the days of youth, the multitude eagerly pursues pleasure as its chief good.

The church have no power to inflict corporal punishment.

The fleet were seen sailing up the channel.

The regiment consist of a thousand men.

The meeting have established several salutary regulations.

The council was not unanimous, and it separated without coming to any determination.

The fleet is all arrived and moored in safety.

This people draweth near to me with their mouth, and honoureth me with their lips, but their heart is far from me.

The committee was divided in its sentiments, and it has referred the business to the general meeting.

The committee were very full when this point was decided; and their judgment has not been called in question.

Why do this generation wish for greater evidence, when so much is already given?

The remnant of the people were persecuted with great severity.

Never were any people so much infatuated as the Jewish nation.

The shoal of herrings were of an immense extent.

No society are chargeable with the disapproved misconduct of particular members.

RULE V.

Pronouns must always agree with their antecedents, and the nouns for which they stand, in gender and number: as, "*This is the friend whom I love;*" "*That is the vice which I hate;*" "*The king and the queen had put on their robes;*" "*The moon appears, and she shines, but the light is not her own.*"

The relative is of the same person as the antecedent, and the verb agrees with it accordingly: as, "*Thou who lovest wisdom;*" "*I who speak from experience.*"

See Vol. 1. p. 154, and the Key, Part. 3. Chap. 1. Rule 5.

The exercise of reason appears as little in these sportsmen, as in the beasts whom they sometimes hunt, and by whom they are sometimes hunted.

They which seek wisdom will certainly find her.

The male amongst birds seems to discover no beauty, but in the colour of its species.

Take handfuls of ashes of the furnace, and let Moses sprinkle it towards heaven, in the sight of Pharaoh; and it shall become small dust.

Rebecca took goodly raiment, which were with her in the house, and put them upon Jacob.

The wheel killed another man, which is the sixth which have lost their lives, by this means.

The fair sex, whose task is not to mingle in the labours of public life, has its own part assigned it to act.

The Hercules man of war foundered at sea; she overset, and lost most of her men.

The mind of man cannot be long without some food to nourish the activity of his thoughts.

What is the reason that our language is less refined than those of Italy, Spain, or France?

I do not think any one should incur censure for being tender of their reputation.

Thou who has been a witness of the fact, can give an account of it.

In religious concerns, or what is conceived to be such, every man must stand or fall by the decision of the Great Judge.

Something like what have been here premised, are the conjectures of Dryden.

Thou great First Cause, least understood!
Who all my sense confin'd
To know but this, that thou art good.
And that myself am blind;
Yet gave me in this dark estate, &c.

What art thou, speak, that, on designs unknown,
While others sleep, thus range the camp alone?

The following examples are adapted to the notes and observations under RULE V.

See Vol. 1. p. 154. Vol. 2. p. 186.

1. Whoever entertains such an opinion, he judges erroneously.
The cares of this world they often choke the growth of virtue.
Disappointments and afflictions, however disagreeable, they often improve us.

2. Moses was the meekest man whom we read of in the Old Testament.
Humility is one of the most amiable virtues which we can possess.
They are the same persons who assisted us yesterday.
The men and things which he has studied have not improved his morals.

3. Howsoever beautiful they appear, they have no real merit.
In whatsoever light we view him, his conduct will bear inspection.
On whichsoever side they are contemplated, they appear to advantage.
However much he might despise the maxims of the king's administration, he kept a total silence on that subject.

4. Which of them two persons has most distinguished himself?
None more impatiently suffer injuries, than those that are most forward in doing them.

5. He would not be persuaded but what I was greatly in fault.
These commendations of his children, appear to have been made in somewhat an injudicious manner.

6. He instructed and fed the crowds who surrounded him.
Sidney was one of the wisest and most active governors, which Ireland had enjoyed for several years.
He was the ablest minister which James ever possessed.
The court, who gives currency to manners, ought to be exemplary.
I am happy in the friend which I have long proved.

7. The child whom we have just seen, is wholesomely fed, and not injured by bandages or clothing.
He is like a beast of prey, who destroys without pity.

8. Having once disgusted him, he could never regain the favour of Nero, who was indeed another name for cruelty.
Flattery, whose nature is to deceive and betray, should be avoided as the poisonous adder.
Who of those men came to his assistance?

9. The king dismissed his minister without any inquiry; who had never before committed so unjust an action.
There are millions of people in the empire of China, whose support is derived almost entirely from rice.

10. It is remarkable his continual endeavours to serve us, notwithstanding our ingratitude.
It is indisputably true his assertion, though it is a paradox.

11. Ah! unhappy thee, who art deaf to the calls of duty, and of honour.
Oh! happy we, surrounded with so many blessings.

RULE VI.

The relative is the nominative case to the verb, when no nominative case comes between it and the verb: as, "The master who taught us;" "The trees which are planted."

When a nominative comes between the relative and the verb, the relative is governed by some word in its own member of the sentence: as, "He who preserves me, to whom I owe my being, whose I am, and whom I serve, is eternal."

See Vol. 1. p. 159, and the Key, Part 3. Chap. 1. Rule 6.

We are dependent on each other's assistance! whom is there that can subsist by himself?

If he will not hear his best friend, whom shall be sent to admonish him?

They who much is given to, will have much to answer for.

It is not to be expected that they, whom in early life, have been dark and deceitful, should afterwards become fair and ingenuous.

They who have laboured to make us wise and good, are the persons whom we ought to love and respect, and who we ought to be grateful to.

The persons, who conscience and virtue support, may smile at the caprices of fortune.

From the character of those who you associate with, your own will be estimated.

This is the student who I gave the book to, and whom, I am persuaded, deserves it.

1. Of whom were the articles bought? Of a mercer; he who resides near the mansion house.

Was any person besides the mercer present? Yes, both him and his clerk.

Who was the money paid to? To the mercer and his clerk.

Who counted it? Both the clerk and him.

RULE VII.

When the relative is preceded by two nominatives of different persons, the relative and verb may agree in person with either, according to the sense: as, "I am the man who command you;" or, "I am the man who commands you."

See Vol. 1. p. 160, and the Key, Part 3. Chap. 1. Rule. 7.

I acknowledge that I am the teacher, who adopt that sentiment, and maintains the propriety of such measures.

Thou art a friend that hast often relieved me, and that has not deserted me now in the time of peculiar need.

I am the man who approves of wholesome discipline, and who recommend it to others; but I am not a person who promotes useless severity, or who object to mild and generous treatment.

I perceive that thou art a pupil, who possesses bright parts, but who hast cultivated them but little.

Thou art he who breathest on the earth with the breath of spring, and who covereth it with verdure and beauty.

I am the Lord thy God, who teacheth thee to profit, and who lead thee by the way thou shouldst go.

Thou art the Lord who did choose Abraham, and broughtest him forth out of Ur of the Chaldees.

RULE VIII.

Every adjective, and every adjective pronoun, belongs to a substantive; expressed or understood: as, "*He is a* good *as well as a* wise man;" "Few *are* happy;" *that is;* "persons;" "This *is a pleasant walk;*" *that is,* "this walk is," &c.

Adjective pronouns must agree, in number, with their substantives: as, "*This book; these books; that sort, those sorts: another road, other roads.*"

See Vol. 1. p. 161, and the Key, Part 3. Chap. 1. Rule 8.

These kind of indulgences soften and injure the mind.

Instead of improving yourselves, you have been playing this two hours.

Those sort of favours did real injury, under the appearance of kindness.

The chasm made by the earthquake was twenty foot broad. and one hundred fathom in depth.

How many a sorrow should we avoid, if we were not industrious to make them!

He saw one or more persons enter the garden.

The examples which follow, are suited to the notes and observations under RULE VIII.

See Vol. 1. p. 161. Vol. 2. p. 139.

1. ADJECTIVE PRONOUNS.

1. Charles was extravagant, and by this mean became poor and despicable.

It was by that ungenerous mean that he obtained his end.

Industry is the mean of obtaining competency.

Though a promising measure, it is a mean which I cannot adopt.

This person embraced every opportunity to display his talents; and by these means rendered himself ridiculous.

Joseph was industrious, frugal, and discreet: and by this means obtained property and reputation.

2. Religion raises men above themselves; irreligion sinks them beneath the brutes: that, binds them down to a poor pitiable speck of perishable earth; this, opens for them a prospect to the skies.

More rain falls in the first two summer months, than in the first two winter ones: but it makes a much greater show upon the earth, in those than in these; because there is a much slower evaporation.

Rex and Tyrannus are of very different characters. The one rules his people by laws to which they consent; the other, by his absolute will and power; this is called freedom, that, tyranny.

3. Each of them, in their turn, receive the benefits to which they are entitled.

My counsel to each of you is, that you should make it your endeavour to come to a friendly agreement.

By discussing what relates to each particular, in their order, we shall better understand the subject.

Every person, whatever be their station, are bound by the duties of morality and religion.

Every leaf, every twig, every drop of water, teem with life.

Every man's heart and temper is productive of much inward joy or bitterness.

Whatever he undertakes, either his pride or his folly disgust us.

Every man and every woman were numbered.

Neither of those men seem to have any idea, that their opinions may be ill-founded.

When benignity and gentleness reign within, we are always least in hazard from without: every person, and every occurrence, are beheld in the most favourable light.

On either side of the river was there the tree of life.

II. ADJECTIVES.

4. She reads proper, writes very neat, and composes accurate.

He was extreme prodigal, and his property is now near exhausted.

They generally succeeded; for they lived conformable to the rules of prudence.

We may reason very clear, and exceeding strong, without knowing that there is such a thing as a syllogism.

He had many virtues, and was exceeding beloved.

The amputation was exceeding well performed, and saved the patient's life.

He came agreeable to his promise, and conducted himself suitable to the occasion.

He speaks very fluent, reads excellent, but does not think very coherent.

He behaved himself submissive, and was exceeding careful not to give offence.

They reflected the advice, and conducted themselves exceedingly indiscreetly.

He is a person of great abilities and exceeding upright: and is like to be a very useful member of the community.

The conspiracy was the easier discovered, from its being known to many.

Not being fully acquainted with the subject, he could affirm no stronger than he did.

He was so deeply impressed with the subject, that few could speak nobler upon it.

We may credit his testimony, for he says express, that he saw the transaction.

Use a little wine for thy stomach's sake, and thine often infirmities.

From these favourable beginnings, we may hope for a soon and prosperous issue.

He addressed several exhortations to them, suitably to their circumstances.

Conformably to their vehemence of thought, was their vehemence of gesture.

We should implant in the minds of youth, such seeds and principles of piety and virtue, as are likely to take soonest and deepest root.

Such an amiable disposition will secure universal regard.

Such distinguished virtues seldom occur.

5. 'Tis more easier to build two chimneys than to maintain one.

The tongue is like a race-horse; which runs the faster the lesser weight it carries.

The pleasures of the understanding are more preferable than those of the imagination, or of sense.

The nightingale sings: hers is the most sweetest voice in the grove.

The Most Highest hath created us for his glory, and our own happiness.

The Supreme Being is the most wisest, and most powerfullest, and the most best of beings.

6. Virtue confers the supremest dignity on man: and should be his chiefest desire.

His assertion was more true than that of his opponent; nay, the words of the latter were most untrue.

His work is perfect; his brother's more perfect; and his father's the most perfect of all.

He gave the fullest and the most sincere proof of the truest friendship.

7. A talent of this kind would, perhaps, prove the likeliest of any other to succeed.

He is the strongest of the two, but not the wisest.

He spoke with so much propriety, that I understood him the best of all the others who spoke on the subject.

Eve was the fairest of all her daughters.

8. He spoke in a distinct enough manner to be heard by the whole assembly.

Thomas is equipped with a new pair of shoes, and a new pair of gloves; he is the servant of an old rich man.

The two first in the row are cherry-trees, the two others are pear-trees.

RULE IX.

The article a *or* an *agrees with nouns in the singular number only, individually or collectively: as,* "*A Christian, an infidel, a score, a thousand.*"

The definite article the *may agree with nouns in the singular or the plural number: as,* "*The garden, the houses, the stars.*"

The articles are often properly omitted: when used, they should be justly applied, according to their distinct nature: as, "*Gold is corrupting; The sea is green; A lion is bold.*"

See Vol. 1. p. 170, and the Key, Part 3. Chap. 1. Rule 9.

The fire, the air, the earth, and the water, are four elements of the philosophers.

Reason was given to a man to control his passions.

We have within us an intelligent principle, distinct from body and from matter.

A man is the noblest work of creation.

Wisest and best men sometimes commit errors.

Beware of drunkenness: it impairs understanding; wastes an estate; destroys a reputation; consumes the body; and renders the man of the brightest parts the common jest of the meanest clown.

He is a much better writer than a reader.

The king has conferred on him the title of a duke.

There are some evils of life, which equally affect prince and people.

We must act our part with a constancy, though reward of our constancy be distant.

We are placed here under a trial of our virtue.

The virtues like his are not easily acquired. Such qualities honour the nature of a man.

Purity has its seat in the heart; but extends its influence over so much of outward conduct, as to form the great and material part of a character.

The profligate man is seldom or never found to be the good husband, the good father, or the beneficent neighbour.

True charity is not the meteor, which occasionally glares; but the luminary, which in its orderly and regular course, dispenses benignant influence.

The following sentences exemplify the notes and observations under RULE IX.

See Vol. 1. p. 170. Vol. 2. p. 192.

1. He has been much censured for conducting himself with a little attention to his business.

So bold a breach of order, called for little severity in punishing the offender.

His error was accompanied with so little contrition and candid acknowledgment, that he found a few persons to intercede for him.

There were so many mitigating circumstances attending his misconduct, particularly that of his open confession, that he found few friends who were disposed to interest themselves in his favour.

As his misfortunes were the fruit of his own obstinacy, a few persons pitied him.

2. The fear of shame, and desire of approbation, prevent many bad actions.

In this business he was influenced by a just and generous principle.

He was fired with desire of doing something, though he knew not yet, with distinctness, either end or means.

3. At worst, I could but incur a gentle reprimand.

At best, his gift was but a poor offering, when we consider his estate.

RULE X.

One substantive governs another, signifying a different thing, in the possessive or genitive case: as, "My father's house:" "Man's happiness;" "Virtue's reward."

See Vol. 1. p. 173, and the Key, Part 3. Chap. 1. Rule 10.

My ancestors virtue is not mine.

His brothers offence will not condemn him.

I will not destroy the city for ten sake.

Nevertheless, Asa his heart was perfect with the Lord.

A mothers tenderness and a fathers care, are natures gift's for mans advantage.

A mans manner's frequently influence his fortune.

Wisdoms precepts' form the good mans interest and happiness.

They slew Varus, he that was mentioned before.

They slew Varus, who was him that I mentioned before.

The following examples are adapted to the notes and observations under RULE X.

See Vol. 1. p. 175. Vol. 2. p. 194.

1. It was the men's, women's, and children's lot, to suffer great calamities.

Peter's, John's, and Andrew's occupation, was that of fishermen.

This measure gained the king, as well as the people's approbation.

Not only the counsel's and attorney's, but the judge's opinion also, favoured his cause.

2. And he cast himself down at Jesus feet.

Moses rod was turned into a serpent.
For Herodias sake, his brother Philips wife.
If ye suffer for righteousness's sake, happy are ye.
Ye should be subject for conscience's sake.

3. They very justly condemned the prodigal's, as he was called, senseless and extravagant conduct.
They implicitly obeyed the protector's, as they called him. imperious mandates.

4. I bought the knives at Johnson's, the cutler's.
The silk was purchased at Brown's, the mercer's and haberdasher's.
Lord Feversham the general's tent.
This palace had been the grand sultan's Mahomet's.
I will not for David's thy father's sake.
He took refuge at the governor, the king's representative's.
Whose works are these? They are Cicero, the most eloquent of men's.

5. The world's government is not left to chance.
She married my son's wife's brother.
This is my wife's brother's partner's house.
It was necessary to have both the physician's and the surgeon's advice.
The extent of the prerogative of the King of England, is sufficiently ascertained.

6. This picture of the king's does not much resemble him.
These pictures of the king were sent to him from Italy.
This estate of the corporation's is much encumbered.
That is the eldest son of the king of England's.

7. What can be the cause of the parliament neglecting so important a business?
Much depends on this rule being observed.
The time of William making the experiment, at length arrived.
It is very probable that this assembly was called, to clear some doubt which the king had, about the lawfulness of the Hollanders their throwing off the monarchy of Spain, and their withdrawing entirely their allegiance to that crown.
If we alter the situation of any of the words, we shall presently be sensible of the melody suffering.
Such will ever be the effect of youth associating with vicious companions.

RULE XI.

Active verbs govern the objective case: as, "Truth ennobles her;" "She comforts me;" "They support us;" "Virtue rewards her followers."

See Vol. 1. p. 179, and the Key, Part 3. Chap. 1. Rule 11.

They who opulence has made proud, and who luxury has corrupted, cannot relish the simple pleasures of nature.

You have reason to dread his wrath, which one day will destroy ye both.

Who have I reason to love so much as this friend of my youth?

Ye, who were dead, hath he quickened.

Who did they entertain so freely!

The man who he raised from obscurity, is dead.

Ye only have I known of all the families of the earth.

He and they we know, but who are you?

She that is idle and mischievous, reprove sharply.

Who did they send to him on so important an errand?

That is the friend who you must receive cordially, and who you cannot esteem too highly.

He invited my brother and I to see and examine his library.

He who committed the offence, you should correct, not I who am innocent.

We should fear and obey the Author of our being, even He who has power to reward or punish us for ever.

They who he had most injured, he had the greatest reason to love.

The examples which follow, are suited to the notes and observations under RULE XI.

See Vol. 1. p. 175. Vol 2 p. 196.

1. Though he now takes pleasure in them, he will one day repent him of indulgences so unwarrantable.

The nearer his virtues approached him to the great example before him, the humbler he grew.

It will be very difficult to agree his conduct with the principles he professes.

2. To ingratiate with some, by traducing others, marks a base and despicable mind.

I shall premise with two or three general observations.

3. If such maxims, and such practices prevail, what has become of decency and virtue?

I have come according to the time proposed; but I have fallen upon an evil hour.

The mighty rivals are now at length agreed.

The influence of his corrupt example was then entirely ceased.

He was entered into the connexion, before the consequences were considered.

4. Well may you be afraid; it is him indeed.

I would act the same part if I were him, or in his situation.

Search the Scriptures; for in them ye think ye have eternal life: and they are them which testify of me.

Be composed: it is me: you have no cause for fear.

I cannot tell who has befriended me, unless it is him from whom I have received many benefits.

I know not whether it were them who conducted the business; but I am certain it was not him.

He so much resembled my brother, that, at first sight, I took it to be he.

After all their professions, is it possible to be them?

It could not have been her, for she always behaves discreetly.

If it was not him, who do you imagine it to have been?

Who do you think him to be?

Whom do the people say that we are?

5. Whatever others do, let thou and I act wisely.

Let them and we unite to oppose this growing evil.

RULE XII.

One verb governs another that follows it, or depends upon it, in the infinitive mood: as, "Cease to do evil; learn to do well;" "We should be prepared to render an account of our actions."

The preposition to, *though generally used before the latter verb, is sometimes properly omitted: as, "I heard him say it;" instead of, "to say it."*

See Vol. 1. p. 183, and the Key, Part 3. Chap. 1. Rule 12.

It is better live on a little, than outlive a great deal.

You ought not walk too hastily.

I wish him not wrestle with his happiness.

I need not to solicit him to do a kind action.

I dare not to proceed so hastily, lest I should give offence.

I have seen some young persons to conduct themselves very discreetly.

The following sentences exemplify the notes and observations under RULE XII.

See Vol. 1. p. 183. Vol. 2. p. 197.

1. It is a great support to virtue, when we see a good mind to maintain its patience and tranquillity, under injuries and affliction, and to cordially forgive its oppressors.

It is the difference of their conduct, which makes us to approve the one, and to reject the other.

We should not be like many persons, to depreciate the virtues we do not possess.

To see young persons who are courted by health and pleasure, to resist all the allurements of vice, and to steadily pursue virtue and knowledge, is cheering and delightful to every good mind.

They acted with so much reserve, that some persons doubted them to be sincere.

And the multitude wondered, when they saw the lame to walk, and the blind to see.

RULE XIII.

In the use of words and phrases which, in point of time, relate to each other, a due regard to that relation should be observed. Instead of saying, "*The Lord hath given, and the Lord hath taken away;*" *we should say,* "*The Lord gave, and the Lord hath taken away.*" *Instead of,* "*I remember the family more than twenty years;*" *it should be,* "*I have remembered the family more than twenty years.*"

See Vol. 1. p. 185, and the Key, Part 3. Chap. 1. Rule 13.

The next new year's day, I shall be at school three years.

And he that was dead, sat up and began to speak.

I should be obliged to him, if he will gratify me in that particular.

And the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame walk, and the blind seeing.

I have compassion on the multitude, because they continue with me now three days.

In the treasury belonging to the Cathedral in this city, is preserved with the greatest veneration, for upwards of six hundred years, a dish which they pretend to be made of emerald.

The court of Rome gladly laid hold on all the opportunities, which the imprudence, weakness, or necessities of princes, afford it, to extend its authority.

Fierce as he mov'd his silver shafts resound.

They maintained that Scripture conclusion, that all mankind rise from one head.

John will earn his wages, when his service is completed.

Ye will not come unto me, that ye might have life.

Be that as it will, he cannot justify his conduct.

I have been at London a year, and seen the king last summer.

After we visited London, we returned, content and thankful, to our retired and peaceful habitation.

The following examples are adapted to the notes and observations under RULE XIII.

See Vol. 1. p. 187. Vol. 2. p. 199.

1. I purpose to go to London in a few months, and after I shall finish my business there, to proceed to America.

These prosecutions of William seem to be the most iniquitous measures pursued by the court, during the time that the use of parliaments was suspended.

From the little conversation I had with him, he appeared to have been a man of letters.

I always intended to have rewarded my son according to his merit.

It would, on reflection, have given me great satisfaction, to relieve him from that distressed situation.

It required so much care, that I thought I should have lost it before I reached home.

We have done no more than it was our duty to have done.

He would have assisted one of his friends, if he could do it without injuring the other; but as that could not have been done, he avoided all interference.

Must it not be expected, that he would have defended an authority which had been so long exercised without controversy?

These enemies of Christianity were confounded, whilst they were expecting to have found an opportunity to have betrayed its author.

His sea sickness was so great, that I often feared he would have died before our arrival.

If these persons had intended to deceive, they would have taken care to have avoided, what would expose them to the objections of their opponents.

It was a pleasure to have received his approbation of my labours; for which I cordially thanked him.

It would have afforded me still greater pleasure, to receive his approbation at an earlier period: but to receive it at all, reflected credit upon me.

To be censured by him, would soon have proved an insuperable discouragement.

> Him portion'd maids, apprentic'd orphans blest,
> The young who labour, and the old who rest.

The doctor, in his lecture, said, that fever always produced thirst.

RULE XIV.

Participles have the same government as the verbs from which they are derived: as, "*I am weary with hearing him;*" "*She is instructing us;*" "*The tutor is admonishing Charles.*"

See Vol. 1. p. 192, and the Key, Part 3. Chap. 1. Rule 14.

Esteeming theirselves wise, they became fools.

Suspecting not only ye, but they also, I was studious to avoid all intercourse.

I could not avoid considering, in some degree, they as enemies to me; and he as a suspicious friend.

From having exposed hisself too freely in different climates, he entirely lost his health.

The examples which follow, are suited to the notes and observations under RULE XIV.

See Vol. 1. p. 192. Vol. 2. p. 200.

1. By observing of truth, you will command esteem, as well as secure peace.

He prepared them for this event, by the sending to them proper information.

A person may be great or rich by chance; but cannot be wise or good, without the taking pains for it.

Nothing could have made her so unhappy, as the marrying a man who possessed such principles.

The changing times and seasons, the removing and setting up kings, belong to Providence alone.

The middle station of life seems to be the most advantageously situated for gaining of wisdom. Poverty turns our thoughts too much upon the supplying our wants; and riches upon the enjoying our superfluities.

Pliny, speaking of Cato the Censor's disapproving the Grecian orators, expressed himself thus.

Propriety and pronunciation is the giving to every word that sound, which the most polite usage of the language appropriates to it.

The not attending to this rule, is the cause of a very common error.

This was in fact a converting the deposite to his own use.

2. There will be no danger of their spoiling their faces, or of their gaining converts.

For his avoiding that precipice, he is indebted to his friend's care.

It was from our misunderstanding the directions, that we lost our way.

In tracing of his history, we discover little that is worthy of imitation.

By reading of books written by the best authors, his mind became highly improved.

3. By too eager pursuit, he run a great risk of being disappointed.

He had not long enjoyed repose, before he begun to be weary of having nothing to do.

He was greatly heated, and drunk with avidity.

Though his conduct was, in some respects, exceptionable, yet he dared not commit so great an offence, as that which was proposed to him.

> A second deluge learning thus o'er-run:
> And the monks finish'd what the Goths begun.

If some events had not fell out very unexpectedly, I should have been present.

He would have went with us, had he been invited.

He returned the goods which he had stole, and made all the reparation in his power.

They have chose the part of honour and virtue.

His vices have weakened his mind, and broke his health.

He had mistook his true interest, and found himself forsook by his former adherents.

The bread that has been eat is soon forgot.

No contentions have arose amongst them since their reconciliation.

The cloth had no seam, but was wove throughout.

The French language is spoke in every state in Europe.

His resolution was too strong to be shook by slight opposition.

He was not much restrained afterwards, having took improper liberties at first.

He has not yet wore off the rough manners, which he brought with him.

You who have forsook your friends, are entitled to no confidence.

They who have bore a part in the labour, shall share the rewards.

When the rules have been wantonly broke, there can be no plea for favour.

He writes as the best authors would have wrote, had they writ on the same subject.

He heapt up great riches, but past his time miserably.

He talkt and stampt with such vehemence, that he was suspected to be insane.

RULE XV.

Adverbs, though they have no government of case, tense, &c. require an appropriate situation in the sentence, viz. *for the most part, before adjectives, after verbs active or neuter, and frequently between the auxiliary and the verb: as, "He made a very sensible discourse: he spoke unaffectedly and forcibly, and was attentively heard by the whole assembly."*

See Vol. I. p. 196, and the Key, Part 3. Chap. 1. Rule 15.

He was pleasing not often, because he was vain.

William nobly acted, though he was unsuccessful.

We may happily live, though our possessions are small.

From whence we may date likewise the period of this event.

It cannot be impertinent or ridiculous therefore to remonstrate.

He offered an apology, which being not admitted, he became submissive.

These things should be never separated.

Unless he have more government of himself, he will be always discontented.

Never sovereign was so much beloved by the people.

He was determined to invite back the king, and to call together his friends.

So well educated a boy gives great hopes to his friends.

Not only he found her employed, but pleased and tranquil also.

We always should prefer our duty to our pleasure.

It is impossible continually to be at work.

The heavenly bodies are in motion perpetually.

Having not known, or having not considered, the measures proposed, he failed of success.

My opinion was given on rather a cursory perusal of the book.

It is too common with mankind, to be engrossed, and overcome totally, by present events.

When the Romans were pressed with a foreign enemy, the women contributed all their rings and jewels voluntarily, to assist the government.

The following sentences exemplify the notes and observations under RULE XV.

See Vol. 1. p. 197. Vol. 2. p. 203.

1. They could not persuade him, though they were never so eloquent.

If some persons' opportunities were never so favourable, they would be too indolent to improve them.

2. He drew up a petition, where he too freely represented his own merits.

His follies had reduced him to a situation where he had much to fear and nothing to hope.

It is reported that the prince will come here to-morrow.

George is active; he walked there in less than an hour.

Where are you all going in such haste?

Whither have they been since they left the city?

3. Charles left the seminary too early, since when he has made very little improvement.

Nothing is better worth the while of young persons, than the acquisition of knowledge and virtue.

RULE XVI.

Two negatives, in English, destroy one another, or are equivalent to an affirmative: as, "Nor did they not perceive him;" that is, "They did perceive him." "His language, though inelegant, is not ungrammatical;" that is, "It is grammatical."

See Vol. 1. p. 198, and the Key, Part 3. Chap. 1. Rule 16.

Neither riches nor honours, nor no such perishing goods, can satisfy the desires of an immortal spirit.

Be honest, nor take no shape nor semblance of disguise.

We need not, nor do not, confine his operations to narrow limits.

I am resolved not to comply with the proposal, neither at present, nor at any other time.

There cannot be nothing more insignificant than vanity.

Nothing never affected her so much as this misconduct of her child.

Do not interrupt me yourselves, nor let no one disturb my retirement.

These people do not judge wisely, nor take no proper measures to affect their purpose.

The measure is so exceptionable, that we cannot by no means permit it.

I have received no information on the subject, neither from him nor from his friend.

Precept nor discipline is not so forcible as example.

The king nor the queen was not at all deceived in the business.

RULE XVII.

Prepositions govern the objective case: as, "I have heard a good character of her;" "From him that is needy, turn not away;" "A word to the wise is sufficient for them;" "We may be good and happy without riches."

See Vol. 1. p. 199, and the Key, Part 3. Chap. 1. Rule 17.

We are all accountable creatures, each for hisself.

They willingly, and of theirselves, endeavoured to make up the difference.

He laid the suspicion upon somebody, I know not who, in the company.

I hope it is not I who he is displeased with.

To poor we there is not much hope remaining.

Does that boy know who he speaks to? Who does he offer such language to?

It was not he that they were so angry with.

What concord can subsist between those who commit crimes, and they who abhor them?

The person who I travelled with, has sold the horse which he rode on during our journey.

It is not I he is engaged with.

Who did he receive that intelligence from?

The following examples are adapted to the notes and observations under RULE XVII.

See Vol. 1. p. 199. Vol. 2. p. 204.

1. To have no one whom we heartily wish well to, and whom we are warmly concerned for, is a deplorable state.

He is a friend whom I am highly indebted to.

2. On these occasions, the pronoun is governed by, and consequently agrees with, the preceding word.

They were refused entrance into, and forcibly driven from the house.

3. We are often disappointed of things, which, before possession, promised much enjoyment.

I have frequently desired their company, but have always hitherto been disappointed in that pleasure.

4. She finds a difficulty of fixing her mind.

Her sobriety is no derogation to her understanding.

There was no water, and he died for thirst.

We can fully confide on none but the truly good.

I have no occasion of his services.

Many have profited from good advice.

Many ridiculous practices have been brought in vogue.

The error was occasioned by compliance to earnest entreaty.

This is a principle in unison to our nature.

We should entertain no prejudices to simple and rustic persons.

They are at present resolved of doing their duty.

That boy is known under the name of the Idler.

RULE XIX.

Some conjunctions require the indicative, some the subjunctive mood after them. It is a general rule, that when something contingent or doubtful is implied, the subjunctive ought to be used: as, "If I were to write, he would not regard it;" "He will not be pardoned unless he repent."

Conjunctions that are of a positive and absolute nature, require the indicative mood. "As virtue advances so vice recedes;" "He is healthy, because he is temperate."

See Vol. 1. p. 205, and the Key, Part 3. Chap. 1. Rule 19.

If he acquires riches, they will corrupt his mind, and be useless to others.

Though he urges me yet more earnestly, I shall not comply, unless he advances more forcible reasons.

I shall walk in the fields to-day, unless it rains.

As the governors were present, the children behaved properly.

She disapproved the measure, because it were very improper.

Though he be high, he hath respect to the lowly.

Though he were her friend, he did not attempt to justify her conduct.

Whether he improve or not, I cannot determine.

Though the fact be extraordinary, it certainly did happen.

Remember what thou wert, and be humble.

O! that his heart was tender, and susceptible of the woes of others.

> Shall then this verse to future age pretend,
> Thou wert my guide, philosopher, and friend?

The examples which follow, are suited to the notes and observations under RULE XIX.

See Vol. 1. p. 206. Vol. 2. p. 207.

1. Despise not any condition, lest it happens to be your own.

Let him that is sanguine, take heed lest he miscarries.

Take care that thou breakest not any of the established rules.

If he does but intimate his desire, it will be sufficient to produce obedience.

and practised;" "*If thou sincerely desire, and earnestly pursue virtue, she will assuredly be found by thee, and prove a rich reward;*" "*The master taught both her and me to write;*" "*He and she were school-fellows.*"

See Vol. 1. p. 204, and the Key, Part 3. Chap. 1. Rule 18.

Professing regard, and to act differently, discover a base mind.

Did he not tell me his fault, and entreated me to forgive him.

My brother and him are tolerable grammarians.

If he understand the subject, and attends to it industriously, he can scarcely fail of success.

You and us enjoy many privileges.

This excellent person appeared to be fully resigned, either to live or to have died.

She and him are very unhappily connected.

To be moderate in our views, and proceeding temperately in the pursuit of them, is the best way to ensure success.

On that occasion, he could not have done more, nor offer to do less.

Between him and I there is some disparity of years; but none between him and she.

By forming themselves on fantastic models, and ready to vie with one another in the reigning follies, the young begin with being ridiculous, and ending with being vicious and immoral.

In early life, they were headstrong and rash, though now are compliant and gentle.

Can these persons consent to such a proposal, and will consent to it?

How affluent, and distinguished for talents, he is, and how extensively useful might be!

We have met with many disappointments; and, if life continue, shall probably meet with many more.

He might have been happy, and is now fully convinced of it.

Virtue is praised by many, and doubtless would be desired also, if her worth were really known.

Though Charles was sometimes hasty, yet was not often ungenerous.

He could command his temper, though certainly would not.

They may visit that country, but unquestionably should not long remain there.

RULE XIX.

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Take care that thou breakest not any of the established rules.

If he does but intimate his desire, it will be sufficient to produce obedience.

At the time of his return, if he is but expert in the business, he will find employment.

If he do but speak to display his abilities, he is unworthy of attention.

If he be but in health, I am content.

If he does promise, he will certainly perform.

Though he do praise her, it is only for her beauty.

If thou dost not forgive, perhaps thou wilt not be forgiven.

If thou do sincerely believe the truths of religion, act accordingly.

2. His confused behaviour made it reasonable to suppose that he were guilty.

He is so conscious of deserving the rebuke, that he dare not make any reply.

His apology was so plausible, that many befriended him, and thought he were innocent.

3. If one man prefer a life of industry, it is because he has an idea of comfort in wealth; if another prefers a life of gaiety, it is from a like idea concerning pleasure.

No one engages in that business, unless he aim at reputation, or hopes for some singular advantage.

Though the design be laudable, and is favourable to our interest, it will involve much anxiety and labour.

4. Unless he learns faster, he will be no scholar.

Though he falls, he shall not be utterly cast down.

On condition that he comes, I will consent to stay.

However that affair terminates, my conduct will be unimpeachable.

If virtue rewards us not so soon as we desire, the payment will be made with interest.

Till repentance composes his mind, he will be a stranger to peace.

Whether he confesses, or not, the truth will certainly be discovered.

If thou censurest uncharitably, thou wilt be entitled to no favour.

Though, at times, the ascent to the temple of virtue, appears steep and craggy, be not discouraged. Persevere until thou gainest the summit: there, all is order, beauty, and pleasure.

If Charlotte desire to gain esteem and love, she does not employ the proper means.

Unless the accountant deceive me, my estate is considerably improved.

Though self-government produce some uneasiness, it is light, when compared with the pain of vicious indulgence.

Whether he think as he speaks, time will discover.

If thou censure uncharitably, thou deservest no favour.

Though virtue appear severe, she is truly amiable.

Though success be very doubtful, it is proper that he endeavours to succeed.

5. If thou have promised, be faithful to thy engagement.

Though he have proved his right to submission, he is too generous to exact it.

Unless he have improved, he is unfit for the office.

6. If thou had succeeded, perhaps thou wouldst not be the happier for it.

Unless thou shall see the propriety of the measure, we shall not desire thy support.

Though thou will not acknowledge, thou canst not deny the fact.

7. If thou gave liberally, thou wilt receive a liberal reward.

Though thou did injure him, he harbours no resentment.

It would be well, if the report was only the misrepresentation of her enemies.

Was he ever so great and opulent, this conduct would debase him.

Was I to enumerate all her virtues, it would look like flattery.

Though I was perfect, yet would I not presume.

8. If thou may share in his labours, be thankful, and do it cheerfully.

Unless thou can fairly support the cause, give it up honourably.

Though thou might have foreseen the danger, thou couldst not have avoided it.

If thou could convince him, he would not act accordingly.

If thou would improve in knowledge, be diligent.

Unless thou should make a timely retreat, the danger will be unavoidable.

I have laboured and wearied myself, that thou may be at ease.

He enlarged on those dangers, that thou should avoid them.

9. Neither the cold or the fervid, but characters uniformly warm, are formed for friendship.

They are both praise-worthy, and one is equally deserving as the other.

He is not as diligent and learned as his brother.

I will present it to him myself, or direct it to be given to him.

Neither despise or oppose what you do not understand.

The house is not as commodious as we expected it would be.

I must, however, be so candid to own I have been mistaken.

There was something so amiable, and yet so piercing in his look, as affected me at once with love and terror.

> ———"I gain'd a son;
> And such a son, as all men hail'd me happy."

The dog in the manger would not eat the hay himself, nor suffer the ox to eat it.

As far as I am able to judge, the book is well written.

We should faithfully perform the trust committed to us, or ingenuously relinquish the charge.

He is not as eminent, and as much esteemed, as he thinks himself to be.

The work is a dull performance; and is neither capable of pleasing the understanding, or the imagination.

There is no condition so secure, as cannot admit of change.

This is an event, which nobody presumes upon, or is so sanguine to hope for.

We are generally pleased with any little accomplishments of body or mind.

10. Be ready to succour such persons who need your assistance.

The matter was no sooner proposed, but he privately withdrew to consider it.

He has too much sense and prudence than to become a dupe to such artifices.

It is not sufficient that our conduct, as far as it respects others, appears to be unexceptionable.

The resolution was not the less fixed, that the secret was yet communicated to very few.

He opposed the most remarkable corruptions of the church of Rome, so as that his doctrines were embraced by great numbers.

He gained nothing further by his speech, but only to be commended for his eloquence.

He has little more of the scholar besides the name.

He has little of the scholar than the name.

They had no sooner risen, but they applied themselves to their studies.

From no other institution, besides the admirable one of juries, could so great a benefit be expected.

Those savage people seemed to have no other element but war.

Such men that act treacherously ought to be avoided.

Germany ran the same risk as Italy had done.

No errors are so trivial, but they deserve to be corrected.

RULE XX.

When the qualities of different things are compared, the latter noun or pronoun is not governed by the conjunction than *or* as, *but agrees with the verb, or is governed by the verb or the preposition expressed or understood: as,* "*Thou art wiser than I;*" *that is,* "*than I am.*" "*They loved him more than me;*" *that is,* "*more than they loved me.*" "*The sentiment is well expressed by Plato, but much better by Solomon than him;*" *that is,* "*than by him.*"

See Vol. 1. p. 214, and the Key, Part 3. Chap. 1. Rule 20.

In some respects, we have had as many advantages as them; but in the article of a good library, they have had a greater privilege than us.

The undertaking was much better executed by his brother than he.

They are much greater gainers than me by this unexpected event.

They know how to write as well as him; but he is a much better grammarian than them.

Though she is not so learned as him, she is as much beloved and respected.

These people, though they possess more shining qualities, are not so proud as him, nor so vain as her.

The following examples are adapted to the notes and observations under RULE XX.

See Vol. 1. p. 214. Vol. 2. p. 211.

1. Who betrayed her companion? Not me.

Who revealed the secrets he ought to have concealed? Not him.

Who related falsehoods to screen herself, and to bring an odium upon others? Not me: it was her.

There is but one in fault, and that is me.

Whether he will be learned or no, must depend on his application.

Charles XII. of Sweden, than who a more courageous person never lived, appears to have been destitute of the tender sensibilities of nature.

Salmasius (a more learned man than him has seldom appeared) was not happy at the close of life.

RULE XXI.

To avoid disagreeable repetitions, and to express our ideas in few words, an ellipsis, or omission of some words, is frequently admitted. Instead of saying, "He was a learned man, he was a wise man, and he was a good man;" we make use of the ellipsis, and say, "He was a learned, wise, and good man."

When the omission of words would obscure the sentence, weaken its force, or be attended with an impropriety, they must be expressed. In the sentence, "We are apt to love who love us," the word them *should be supplied. "A beautiful field and trees," is not proper language. It should be, "Beautiful fields and trees," or, "A beautiful field and fine trees."*

See Vol. 1. p. 217, and the Key, Part 3. Chap. 1. Rule 21.

I gladly shunned who gladly fled from me.

And this is it men mean by distributive justice, and is properly termed equity.

His honour, interest, religion, were all embarked in this undertaking.

When so good a man as Socrates fell a victim to the madness of the people, truth, virtue, religion, fell with him.

The fear of death, nor hope of life, could make him submit to a dishonest action.

An elegant house and furniture were, by this event, irrecoverably lost to the owner.

The examples which follow are suited to the notes and observations under RULE XXI.

See Vol. 1. p. 217. Vol. 2. p. 212.

1. These rules are addressed to none but the intelligent and the attentive.

The gay and the pleasing are, sometimes, the most insidious, and the most dangerous companions.

Old age will prove a joyless and a dreary season, if we arrive at it with an unimproved, or with a corrupted mind.

The more I see of his conduct, I like him better.

It is not only the duty, but interest of young persons, to be studious and diligent.

2. These counsels were the dictates of virtue, and the dictates of true honour.

Avarice and cunning may acquire an estate; but avarice and cunning cannot gain friends.

A taste for useful knowledge, will provide for us a great and noble entertainment, when others leave us.

Without firmness, nothing that is great can be undertaken; that is difficult or hazardous, can be accomplished.

The anxious man is the votary of riches; the negligent, of pleasure.

3. His crimes had brought him into extreme distress, and extreme perplexity.

He has an affectionate brother, and an affectionate sister, and they live in great harmony.

We must guard against too great severity, and facility of manners.

We should often recollect what the wisest men have said and written, concerning human happiness and vanity.

That species of commerce will produce great gain or loss.

Many days, and even weeks, pass away unimproved.

This wonderful action struck the beholders with exceeding astonishment.

The people of this country possess a healthy climate and soil.

They enjoy also a free constitution and laws.

4. His reputation and his estate were both lost by gaming.

This intelligence not only excited our hopes, but fears too.

His conduct is not scandalous; and that is the best can be said of it.

This was the person whom calumny had greatly abused, and sustained the injustice with singular patience.

He discovered some qualities in the youth, of a disagreeable nature, and to him were wholly unaccountable.

The captain had several men died in his ship, of the scurvy.

He is not only sensible and learned, but is religious too.

The Chinese language contains an immense number of

words; and who would learn them must possess a great memory.

By presumption and by vanity, we provoke enmity, and we incur contempt.

In the circumstances I was at that time, my troubles pressed heavily upon me.

He has destroyed his constitution, by the very same errors that so many have been destroyed.

5. He is temperate, he is disinterested, he is benevolent; he is an ornament to his family. and a credit to his profession.

Genuine virtue supposes our benevolence to be strengthened, and to be confirmed by principle.

Perseverance in laudable pursuits, will reward all our toils, and will produce effects beyond our calculation.

It is happy for us, when we can calmly and deliberately look back on the past, and can quietly anticipate the future.

The sacrifices of virtue will not only be rewarded hereafter, but recompensed even in this life.

All those possessed of any office, resigned their former commission.

If young persons were determined to conduct themselves by the rules of virtue, not only would they escape innumerable dangers, but command respect from the licentious themselves.

Charles was a man of learning, knowledge, and benevolence; and, what is still more, a true Christian.

6. The temper of him who is always in the bustle of the world, will be often ruffled. and be often disturbed.

We often commend imprudently as well as censure imprudently.

How a seed grows up into a tree, and the mind acts upon the body, are mysteries which we cannot explain.

Verily, there is a reward for the righteous! There is a God that judgeth in the earth.

7. Changes are almost continually taking place, in men and in manners, in opinions and in customs, in private fortunes and public conduct.

Averse either to contradict or blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed before.

They are now reconciled to what they could not formerly be prompted, by any considerations.

Censure is the tax which a man pays the public for being eminent.

Reflect on the state of human life, and the society of men, as mixed with good and with evil.

8. In all stations and conditions, the important relations take place, of masters and servants, and husbands and wives, and parents and children, and brothers and friends, and citizens and subjects.

Destitute of principle, he regarded neither his family, nor his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantic character, visionary notions, unacquainted with the world, unfit to live in it.

No rank, station, dignity of birth. possessions, exempt men from contributing their share to public utility.

9. Oh, my father! Oh, my friend! how great has been my ingratitude!

Oh, piety! virtue! how insensible have I been to your charms!

10. That is a property most men have, or at least may attain.

Why do ye that which is not lawful to do on the sabbath days?

The showbread, which is not lawful to eat, but for the priests only.

Most, if not all the royal family, had quitted the place.

By these happy labours, they who sow and reap, will rejoice together.

RULE XXII.

All the parts of a sentence should correspond to each other: a regular and dependent construction, throughout, should be carefully preserved. The following sentence is therefore inaccurate: "He was more beloved, but not so much admired, as Cinthio." It should be, "He was more beloved than Cinthio, but not so much admired."

See Vol. 1. p. 222, and the Key, Part. 3. Chap. 1. Rule 22.

Several alterations and additions have been made to the work.

The first proposal was essentially different, and inferior to the second.

He is more bold and active, but not so wise and studious as his companion.

We hear the sound of the wind, but we cannot tell whence it cometh, and whither it goeth.

Neither has he, nor any other persons, suspected so much dissimulation.

The court of France, or England, was to be the umpire.

In the reign of Henry II. all foreign commodities, were plenty in England.

There is no talent so useful towards success in business, or which puts men more out of the reach of accidents, than that quality generally possessed by persons of cool temper, and is, in common language, called discretion.

The first project was to shorten discourse, by cutting polysyllables into one.

I shall do all I can, to persuade others to take the same measures for their cure which I have.

The greatest masters of critical learning differ among one another.

Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me.

I do not suppose, that we Britons want a genius, more than the rest of our neighbours.

The deaf man, whose ears were opened, and his tongue loosened, doubtless glorified the great Physician.

Groves, fields, and meadows, are, at any season of the year, pleasant to look upon; but never so much as in the opening of the spring.

The multitude rebuked them, because they should hold their peace.

The intentions of some of these philosophers, nay, of many, might and probably were good.

It is an unanswerable argument of a very refined age, the wonderful civilities that have passed between the nation of authors and that of readers.

It was an unsuccessful undertaking; which, although it has failed, is no objection at all to an enterprise so well concerted.

The reward is his due, and it has already, or will hereafter, be given to him.

By intercourse with wise and experienced persons, who know the world, we may improve and rub off the rust of a private and retired education.

Sincerity is as valuable, and even more valuable, than knowledge.

No person was ever so perplexed, or sustained the mortifications, as he has done to-day.

The Romans gave not only the freedom of the city, but capacity for employments, to several towns in Gaul, Spain, and Germany.

Such writers have no other standard on which to form themselves, except what chances to be fashionable and popular.

Whatever we do secretly, shall be displayed and heard in the clearest light.

To the happiness of possessing a person of such uncommon merit, Boethius soon had the satisfaction of obtaining the highest honour his country could bestow.

CHAPTER II.

CONTAINING INSTANCES OF FALSE SYNTAX, PROMISCUOUSLY DISPOSED.

See the Key, Part 3. Chap. 2. Sect. 1.

SECTION 1.

THOUGH great has been his disobedience and his folly, yet if he sincerely acknowledges his misconduct, he will be forgiven.

On these causes depend all the happiness or misery, which exist among men.

The property of James, I mean his books and furniture, were wholly destroyed.

This prodigy of learning, this scholar, critic, and antiquarian, were entirely destitute of breeding and civility.

That writer has given an account of the manner, in which Christianity has formerly been propagated among the heathens.

We adore the Divine Being, he who is from eternity to eternity.

Thou, Lord, who hath permitted affliction to come upon us, shall deliver us from it, in due time.

In this place, there were not only security, but an abundance of provisions.

By these attainments are the master honoured, and the scholars encouraged.

The sea appeared to be more than usually agitated.

Not one in fifty of those who call themselves deists, understand the nature of the religion they reject.

Virtue and mutual confidence is the soul of friendship. Where these are wanting, disgust or hatred often follow little differences.

Time and chance happeneth to all men; but every person do not consider who govern those powerful causes.

The active mind of man never or seldom rests satisfied with their present condition, howsoever prosperous.

Habits must be acquired of temperance and of self-denial, that we may be able to resist pleasure, and to endure pain, when either of them interfere with our duty.

The error of resting wholly on faith, or on works, is one of those seductions which most easily misleads men; under the semblance of piety, on the one hand, and of virtue on the other hand.

It was no exaggerated tale; for she was really in that sad condition that her friend represented her.

An army present a painful sight to a feeling mind.

The enemies who we have most to fear, are those of our own hearts.

Thou art the Messiah, the Son of God, who was to come into the world, and hast been so long promised and desired.

Thomas disposition is better than his brothers; and he appears to be the happiest man: but some degree of trouble is all mens portion.

Though remorse sleep sometimes during prosperity, it will awake surely in adversity.

It is an invariable law to our present condition, that every pleasure that are pursued to excess, convert themselves into poison.

If a man brings into the solitary retreat of age, a vacant, an unimproved mind, where no knowledge dawns, no ideas rise, which within itself has nothing to feed upon, many a heavy and many a comfortless day he must necessarily pass.

I cannot yield to such dishonourable conduct, neither at the present moment of difficulty, nor, I trust, under no circumstance whatever.

Themistocles concealed the enterprises of Pausanias, either thinking it base to betray the secrets trusted to his confidence, or imagined it impossible for such dangerous and ill-concerted schemes to take effect.

Pericles gained such an ascendant over the minds of the Athenians, that he might be said to attain a monarchical power in Athens.

Christ did applaud the liberality of the poor widow, who he had seen casting her two mites in the treasury.

A multiplicity of little kind offices, in persons frequently conversant with each other, is the bands of society and friendship.

To do good to them that hate us, and, on no occasion, to seek revenge, is the duty of a Christian.

If a man profess a regard for the duties of religion, and neglect that of morality, that man's religion is vain.

Affluence might give us respect, in the eyes of the vulgar, but will not recommend us to the wise and good.

The polite, accomplished libertine, is but miserable amidst all his pleasures: the rude inhabitant of Lapland is happier than him.

The cheerful and the gay, when warmed by pleasure and by mirth, lose that sobriety and that self-denial, which is essential to the support of virtue.

Section 2.

See the Key, Part 3. Chap. 2. Sect. 2.

There were, in the metropolis, much to amuse them, as well as many things to excite disgust.

How much is real virtue and merit exposed to suffer the hardships of a stormy life!

This is one of the duties which requires peculiar circumspection.

More complete happiness than that I have described, seldom falls to the lot of mortals.

There are principles in man, which ever have, and ever will incline him to offend.

Whence have there arose such a great variety of opinions and tenets in religion?

Its stature is less than that of a man; but its strength and agility much greater.

They that honour me, them will I honour.

He summonses me to attend, and I must summons the others.

Then did the officer lay hold of him, and executed him immediately.

Who is that person whom I saw you introduce, and present him to the duke?

I offer observations that a long and chequered pilgrimage have enabled me to make on man.

Every church and sect of people have a set of opinions peculiar to themselves.

May thou as well as me, be meek, patient, and forgiving.

These men were under high obligations to have adhered to their friend in every situation of life.

After I visited Europe, I returned to America.

Their example, their influence, their fortune, every talent they possess, dispenses blessings on all around them.

When a string of such sentences succeed one another, the effect is disagreeable.

I have lately been in Gibraltar, and have seen the commander in chief.

Propriety of pronunciation, is the giving to every word the sound which the politest usage of the language appropriates to it.

The book is printed very neat, and on a fine wove paper.

The fables of the ancients are many of them highly instructive.

He resembles one of those solitary animals that has been forced from its forest, to gratify human curiosity.

There is not, nor ought not to be, such a thing as constructive treason.

He is a new created knight, and his dignity sits awkward on him.

Hatred or revenge are things deserving of censure, wherever they are found to exist.

If you please to employ your thoughts on that subject, you would easily conceive our miserable condition.

His speech contains one of the grossest and infamousest calumnies which ever was uttered.

A too great variety of studies dissipate and weaken the mind.

Those two authors have each of them their merit.

James was resolved to not indulge himself in such a cruel amusement.

The not attending to this rule, is the source of a very common error.

Calumny and detraction are sparks, which if you do not blow, they will go out of themselves.

Clelia is a vain woman, whom if we do not flatter, she will be disgusted.

That celebrated work was nearly ten years published, before its importance was at all understood.

Ambition is so insatiable that it will make any sacrifices to attain its objects.

A great mass of rocks thrown together by the hand of nature, with wildness and confusion, strike the mind with more grandeur, than if they were adjusted to one another with the accuratest symmetry.

Section 3.

See the Key, Part 3. Chap. 2. Sect. 3.

He showed a spirit of forgiveness, and a magnanimity, that does honour to human nature.

They that honour me, I will honour; and them that despise me shall be lightly esteemed.

> Reason's whole pleasure, all the joys of sense,
> Lies in three words, health, peace, and competence.

Having thus began to throw off the restraints of reason, he was soon hurried into deplorable excesses.

These arts have enlightened, and will enlighten, every person who shall attentively study them.

When we succeed in our plans, its not to be attributed always to ourselves; the aid of others often promote the end, and claim our acknowledgment.

Their intentions were good; but wanting prudence, they mist the mark for which they aimed.

I have not, nor shall not consent to a proposal so unjust.

We have subjected ourselves to much expense, that thou may be well educated.

This treaty was made at earl Moreton, the governor's castle.

Be especially careful, that thou givest no offence to the aged or helpless.

The business was no sooner opened, but it was cordially acquiesced in.

As to his general conduct, he deserved punishment as much, or more than his companion. He left a son of a singular character, and behaved so ill that he was put in prison.

If he does but approve my endeavours, it will be an ample reward.

I beg the favour of your acceptance of a copy of a view of the manufactories of the West Riding of the county of York.

I intended to have written the letter, before he urged me to it; and, therefore, he has not all the merit of it.

All the power of ridicule, aided by the desertion of friends, and the diminution of his estate, were not able to shake his principles.

In his conduct was treachery, and in his words, faithless professions.

Though the measure be mysterious, it is worthy of attention.

owing to a distinction that nature made in their original powers, as much as to the superior diligence, with which some have improved those powers beyond others.

While we are unoccupied in what is good, evil is at hand continually.

Not a creature is there that moves, nor a vegetable that grows, but what, when minutely examined, furnished materials of pious admiration.

What can be the reason of the committee having delayed this business?

I know not whether Charles was the author, but I understood it to be he.

A good and well-cultivated mind, is far more preferable than rank or riches.

Charity to the poor, when it is governed by knowledge and prudence, there are no persons who will not admit it to be a virtue.

His greatest concern, and highest enjoyment, were to be approved in the sight of his Creator.

Let us not set our hearts on such a mutable, such an unsatisfying world.

Section 5.

See the Key, Part 3. Chap. 2. Section 5.

Shall you attain success, without that preparation, and escape dangers without that precaution, which is required of others?

When we see bad men to be honoured and prosperous in the world, it is some discouragement to virtue.

The furniture was all purchased at Wentworth's the joiner's.

Every member of the body, every bone, joint, and muscle, lie exposed to many disorders; and the greatest prudence or precaution, or the deepest skill of the physician, are not sufficient to prevent them.

It is right said, that though faith justify us, yet works must justify our faith.

If an academy is established for the cultivation of our language, let them stop the license of translators, whose idleness and ignorance, if it be suffered to proceed, will reduce us to babble a dialect of French.

It is of great consequence that a teacher firmly believes, both the truth and importance of those principles which he inculcates upon others; and that he not only speculatively believes them, but has a lively and serious feeling of them.

It is not the uttering, or the hearing certain words, that constitute the worship of the Almighty. It is the heart that praises or prays. If the heart accompany not the words that are spoken, we offer a sacrifice of fools.

Neither flatter or contemn the rich or the great.

He has travelled much, and passed through many stormy seas and lands.

You must be sensible that there is, and can be no other person but me, who could give the information desired.

To be patient, resigned, and thankful, under afflictions and disappointments, demonstrate genuine piety.

Alvarez was a man of corrupt principles, and of detestable conduct; and, what is still worse, gloried in his shame.

As soon as the sense of a Supreme Being is lost, so soon the great check is taken off which keep under restraint the passions of men. Mean desires, low pleasures, takes place of the greater and the nobler sentiments, which reason and religion inspires.

We should be careful not to follow the example of many persons to censure the opinions, manners, and customs of others, merely because they are foreign to us.

Steady application, as well as genius and abilities, are necessary to produce eminence.

There is, in that seminary, several students considerably skilled in mathematical knowledge.

If Providence clothe the grass of the field, and shelters and adorns the flowers that every where grows wild amongst it, will he not clothe and protect his servants and children much more?

We are too often hurried with the violence of passion, or with the allurements of pleasure.

High hopes, and florid views, is a great enemy to tranquillity.

Year after year steals something from us; till the decaying fabric totters of itself, and crumbles at length into dust.

I intended to have finished the letter before the bearer called, that he might not have been detained; but I was prevented by company.

George is the most learned and accomplished of all the other students, that belong to the seminary.

This excellent and well written treatise, with others that might be mentioned, were the foundation of his love of study.

There can be no doubt but that the pleasures of the mind excel those of sense.

Section 6.

See the Key, Part 3. Chap. 2. Sect. 6.

The grand temple consisted of one great, and several smaller edifices.

Many would exchange gladly their honours, beauty, and riches, for that more quiet and humbler station, which you are now dissatisfied with.

Though the scene was a very affecting one, Louis showed a little emotion on the occasion.

The climate of England is not so pleasant as those of France, Spain, or Italy.

Much of the good and evil that happens to us in this world, are owing to apparently undesigned and fortuitous events: but it is the Supreme Being which secretly directs and regulates all things.

To despise others on account of their poverty, or to value ourselves for our wealth, are dispositions highly culpable.

This task was the easier performed, from the cheerfulness with which he engaged in it.

She lamented the unhappy fate of Lucretia, who seemed to her another name for chastity.

He has not yet cast off all the regard for decency; and this is the most can be advanced in his favour.

The girls school was better conducted formerly than the boys.

The disappointments he has met with, or the loss of his much-loved friend, has occasioned a total derangement of his mental powers.

The concourse of people were so great, that with difficulty we passed through them.

All the women, children, and treasure, which remained in the city, fell under the victor's power.

They have already made great progress in their studies, and, if attention and diligence continues, will soon fulfil the expectations of their friends.

It is amazing his propensity to this vice, against every principle of interest and honour.

These kind of vices, though they inhabit the upper circles of life, are not less pernicious, than those we meet with amongst the lowest of men.

He acted agreeable to the dictates of prudence, though he were in a situation exceeding delicate.

If I had known the distress of my friend, it would be my duty to have relieved him; and it would always have yielded me pleasure to grant him that relief.

They admired the countryman's, as they called him, candour and uprightness.

The new set of curtains did not correspond to the old pair of blinds.

The tutor commends him for being more studious than any other pupils of the school.

> Two principles in human nature reign;
> Self-love to urge, and reason to restrain:
> Nor that a good, nor this a bad we call;
> Each works its end, to move or govern all.

Temperance and exercise, howsoever little they may be regarded, they are the best means of preserving health.

He has greatly blessed me; yes, even I, who, loaded with kindness, hath not been sufficiently grateful.

No persons feel the distresses of others, so much as them that have experienced distress themselves.

Section 7.

See the Key, Part 3. Chap. 2. Section 7.

Constantinople was the point, in which was concentrated the learning and science of the world.

Disgrace not your station, by that grossness of sensuality, that levity of dissipation, or that insolence of rank, which bespeak a little mind.

A circle, a square, a triangle, or a hexagon, please the eye by their regularity, as beautiful figures.

His conduct was equally unjust as dishonourable.

Though, at first, he begun to defend himself, yet, when the proofs appeared against him, he dared not any longer to contend.

Many persons will not believe but what they are free from prejudices.

The pleasure or pain of one passion, differ from those of another.

The rise and fall of the tides, in this place, makes a difference of about twelve feet.

Five and seven make twelve, and one makes thirteen.

He did not know who to suspect.

I had intended yesterday to have walked out, but I have been again disappointed.

The court of Spain, who gave the order, were not aware of the consequence.

If the acquisitions he has made, and qualified him to be a useful member of society, should have been misapplied, he will be highly culpable.

There was much spoke and wrote on each side of the question; but I have chose to suspend my decision.

Was there no bad men in the world, who vex and distress the good, they might appear in the light of harmless innocence; but could have no opportunity for displaying fidelity and magnanimity, patience and fortitude.

The most ignorant, and the most savage tribes of men, when they have looked round on the earth, and on the heavens, could not avoid ascribing their origin to some invisible, designing cause, and felt a propensity to adore their Creator.

Let us not forget, that something more than gentleness and modesty, something more than complacency of temper and affability of manners, are requisite to form a worthy man, or a true Christian.

One of the first and the most common extreme in moral conduct, is placing all virtue in justice, or in generosity.

It is an inflexible regard to principle, which has ever marked the characters of them who distinguished themselves eminently in public life: who patronised the cause of justice against powerful oppressors; in critical times, have supported the falling rights and liberties of men; and reflected honour on their nation and country.

When it is with regard to trifles, that diversity or contrariety of opinions show themselves, it is childish in the last degree, if this becomes the ground of estranged affection. When, from such a cause, there arise any breach of friendship, human weakness is discovered then in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest might vary from that of their friends, according as their lines of life diverge, or as their temper, and habits of thought, presents objects under different points of view. But with candid and liberal minds, unity of affection still will be preserved.

Desires and wishes are the first spring of action. When they become exorbitant, the whole of the character is like to be tainted. If we should suffer our fancies to create to themselves worlds of ideal happiness; if we should feed our imagination with plans of opulence and of splendour; if we should fix to our wishes certain stages of a high advancement, or certain degrees of an uncommon reputation, as the sole sta-

tion of our felicity; the assured consequence shall be, that we will become unhappy under our present state; that we shall be unfit for acting the part, and for discharging the duties that belong to it; and we shall discompose the peace and order of our minds, and shall foment many hurtful passions.

Maria always appears amiably. She never speaks severe or contemptuous.*

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* Young persons who study grammar, find it difficult to decide, in particular constructions, whether an adjective, or an adverb, ought to be used. A few observations on this point, may serve to inform their judgment, and direct their determination —They should carefully attend to the definitions of the adjective and the adverb; and consider whether, in the case in question, *quality*, or *manner*, is indicated. In the former case, an adjective is proper; in the latter, an adverb. A number of examples will illustrate this direction, and prove useful on other occasions.

She looks cold—She looks coldly on him.
He feels warm—He feels warmly the insult offered to him.
He became sincere and virtuous—He became sincerely virtuous.
She lives free from care—He lives freely at another's expense.
Harriet always appears neat—She dresses neatly.
Charles has grown great by his wisdom—He has grown greatly in reputation.
They now appear happy—They now appear happily in earnest.
The statement seems exact—The statement seems exactly in point.

The verb *to be*, in all its moods and tenses, generally requires the word immediately connected with it to be an adjective, not an adverb; and, consequently, when this verb can be substituted for any other, without varying the sense or the construction, that other verb must also be connected with an adjective. The following sentences elucidate these observations: "This is agreeable to our interest; That behaviour was not suitable to his station; Rules should be conformable to sense:" "The rose smells sweet; How sweet the hay smells! How delightful the country appears! How pleasant the fields look! The clouds look dark; How black the sky looked! The apple tastes sour; How bitter the plums tasted! He feels happy." In all these sentences, we can with perfect propriety, substitute some tenses of the verb *to be* for the other verbs. But in the following sentences, we cannot do this: "The dog smells disagreeably; George feels exquisitely; How pleasantly she looks at us!"

The directions contained in this note are offered as useful, not as complete and unexceptionable. Anomalies in language every where encounter us: but we must not reject rules because they are attended with exceptions.

I had intended yesterday to have walked out, but I have been again disappointed.

The court of Spain, who gave the order, were not aware of the consequence.

If the acquisitions he has made, and qualified him to be a useful member of society, should have been misapplied, he will be highly culpable.

There was much spoke and wrote on each side of the question; but I have chose to suspend my decision.

Was there no bad men in the world, who vex and distress the good, they might appear in the light of harmless innocence; but could have no opportunity for displaying fidelity and magnanimity, patience and fortitude.

The most ignorant, and the most savage tribes of men, when they have looked round on the earth, and on the heavens, could not avoid ascribing their origin to some invisible, designing cause, and felt a propensity to adore their Creator.

Let us not forget, that something more than gentleness and modesty, something more than complacency of temper and affability of manners, are requisite to form a worthy man, or a true Christian.

One of the first and the most common extreme in moral conduct, is placing all virtue in justice, or in generosity.

It is an inflexible regard to principle, which has ever marked the characters of them who distinguished themselves eminently in public life: who patronised the cause of justice against powerful oppressors; in critical times, have supported the falling rights and liberties of men; and reflected honour on their nation and country.

When it is with regard to trifles, that diversity or contrariety of opinions show themselves, it is childish in the last degree, if this becomes the ground of estranged affection. When, from such a cause, there arise any breach of friendship, human weakness is discovered then in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest might vary from that of their friends, according as their lines of life diverge, or as their temper, and habits of thought, presents objects under different points of view. But with candid and liberal minds, unity of affection still will be preserved.

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PART IV.

EXERCISES IN PUNCTUATION.

CHAPTER I.

SENTENCES WHICH REQUIRE THE APPLICATION OF THE COMMA, DISPOSED UNDER THE PARTICULAR RULES.

RULE I.

See Vol. 1. p. 268, and the Key, Part 4. Chap. 1. Rule 1.

THE tear of repentance brings its own relief.

Manhood is disgraced by the consequences of neglected youth.

Idleness is the great fomenter of all corruptions in the human heart.

It is honourable to be a friend to the unfortunate.

All finery is a sign of littleness.

Slovenliness and indelicacy of character commonly go hand in hand.

The friend of order has made half his way to virtue.

Too many of the pretended friendships of youth are mere combinations in pleasure.

The indulgence of harsh dispositions is the introduction to future misery.

The intermixture of evil in human society serves to exercise the suffering graces and virtues of the good.

RULE II.

See Vol. 1. p. 268, and the Key, Part. 4. Chap. 1. Rule 2.

Gentleness is in truth the great avenue to mutual enjoyment.

Charity like the sun brightens all its objects.

The tutor by instruction and discipline lays the foundation of the pupil's future honour.

Sensuality contaminates the body depresses the understanding deadens the moral feelings of the heart and degrades man from his rank in the creation.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

The man of order catches and arrests the hours as they fly.

The great business of life is to be employed in doing justly loving mercy and walking humbly with our Creator.

RULE VI.

See Vol. 1. p. 270, and the Key, Part 4. Chap. 1. Rule 6.

This unhappy person had often been seriously affectionately admonished but in vain.

To live soberly righteously and piously comprehends the whole of our duty.

When thy friend is calumniated openly and boldly espouse his cause.

Benefits should be long and gratefully remembered.

RULE VII.

See Vol. 1. p. 270, and the Key, Part 4. Chap. 1. Rule 7.

True gentleness is native feeling heightened and improved by principle.

The path of piety and virtue pursued with a firm and constant spirit will assuredly lead to happiness.

Human affairs are in continual motion and fluctuation altering their appearance every moment and passing into some new forms.

What can be said to alarm those of their danger who intoxicated with pleasures become giddy and insolent; who flattered by the illusions of prosperity make light of every serious admonition which their friends and the changes of the world give them?

RULE VIII.

See Vol. 1. p. 271, and the Key, part 4. Chap. 1. Rule 8.

If from any internal cause a man's peace of mind be disturbed in vain we load him with riches or honours.

Gentleness delights above all things to alleviate distress; and if it cannot dry up the falling tear to sooth at least the grieving heart.

Wherever Christianity prevails it has discouraged and in some degree abolished slavery.

We may rest assured that by the steady pursuit of virtue we shall obtain and enjoy it.

RULE IX.

See Vol. 1. p. 271, and the Key, Part 4. Chap. 1. Rule 9.

Continue my dear children to make virtue your principal study.

To you my worthy benefactors am I indebted under Providence for all I enjoy.

Canst thou expect thou betrayer of innocence to escape the hand of vengeance?

Come then companion of my toils let us take fresh courage persevere and hope to the end.

RULE X.

See Vol. 1. p. 271, and the Key, Part 4. Chap. 1. Rule 10.

Peace of mind being secured we may smile at misfortunes.

Virtue abandoned and conscience reproaching us we become terrified with imaginary evils.

Charles having been deprived of the help of tutors his studies became totally neglected.

To prevent further altercation I submitted to the terms proposed.

To enjoy present pleasure he sacrificed his future ease and reputation.

To say the least they have betrayed great want of prudence.

RULE XI.

See Vol. 1. p. 271, and the Key, Part 4. Chap. 1. Rule 11.

Hope the balm of life sooths us under every misfortune.

Content the offspring of virtue dwells both in retirement and in the active scenes of life.

Confucius the great Chinese philosopher was eminently good as well as wise.

The patriarch Joseph is an illustrious example of chastity resignation and filial affection.

RULE XII.

See Vol. 1. p. 272, and the Key, Part 4. Chap. 1. Rule 12.

Nothing is so opposite to the true enjoyment of life as the relaxed and feeble state of an indolent mind.

The more a man speaks of himself the less he likes to hear another talked of.

Nothing more strongly inculcates resignation than the experience of our own inability to guide ourselves.

The friendships of the world can subsist no longer than interest cements them.

Expect no more from the world than it is able to afford you.

RULE XIII.

See Vol. 1. p. 272, and the Key, Part 4. Chap. 1. Rule 13.

He who is a stranger to industry may possess but he cannot enjoy.

Contrition though it may melt ought not to sink or overpower the heart of a Christian.

The goods of this world were given to man for his occasional refreshment not for his chief felicity.

It is the province of superiors to direct of inferiors to obey; of the learned to be instructive of the ignorant to be docile; of the old to be communicative of the young to be attentive and diligent.

Though unavoidable calamities make a part yet they make not the chief part of the vexations and sorrows that distress human life.

An inquisitive and meddling spirit often interrupts the good order and breaks the peace of society.

RULE XIV.

See Vol. 1. p. 272, and the Key, Part 4. Chap. 1. Rule 14.

Vice is not of such a nature that we can say to it "Hitherto shalt thou come and no further."

One of the noblest of the Christian virtues is "To love our enemies."

Many too confidently say to themselves "My mountain stands strong and it shall never be removed."

We are strictly enjoined "not to follow a multitude to do evil."

RULE XV.

See Vol. 1. p. 273, and the Key, Part 4. Chap. 1. Rule 15.

The gentle mind is like the smooth stream which reflects every object in its just proportion and in its fairest colours.

Wherever Christianity prevails it has discouraged and in some degree abolished slavery.

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RULE XII.

See Vol. 1. p. 272, and the Key, Part 4. Chap. 1. Rule 12.

Nothing is so opposite to the true enjoyment of life as the relaxed and feeble state of an indolent mind.

The greatest misery that we can endure is to be condemned by our own hearts.

Charles's highest enjoyment was to relieve the distressed and to do good.

The highest enjoyment that Charles ever experienced was to relieve the distressed and to do good.

RULE XVIII.

See Vol. 1. p. 274, and the Key, part 4. Chap. 1. Rule 18.

If opulence increases our gratifications it increases in the same proportion our desires and demands.

He whose wishes respecting the possessions of this world are the most reasonable and bounded is likely to lead the safest and for that reason the most desirable life.

By aspiring too high we frequently miss the happiness which by a less ambitious aim we might have gained.

By proper management we prolong our time: we live more in a few years than others do in many.

In your most secret actions suppose that you have all the world for witnesses.

In youth the habits of industry are most easily acquired.

What is the right path few take the trouble of inquiring.

RULE XIX.

See Vol. 1. p. 274, and the Key, Part 4. Chap. 1. Rule 19.

Providence never intended that any state here should be either completely happy or entirely miserable.

As a companion he was severe and satirical; as a friend captious and dangerous; in his domestic sphere harsh jealous and irascible.

If the Spring put forth no blossoms in Summer there will be no beauty and in Autumn no fruit. So if youth be trifled away without improvement manhood will be contemptible and old age miserable.

RULE XX.

See Vol. 1. p. 275, and the Key, Part 4. Chap. 1. Rule 20.

Be assured then that order frugality and economy are the necessary supports of every personal and private virtue.

I proceed secondly to point out the proper state of our temper with respect to one another.

Here every thing is in stir and fluctuation; there all is serene steady and orderly.

I shall make some observations first on the external and next on the internal condition of man.

Sometimes timidity and false shame prevent our opposing vicious customs; frequently expectation and interest impel us strongly to comply.

CHAPTER II.

SENTENCES REQUIRING THE INSERTION OF THE SEMICOLON AND COMMA.

See Vol. 1. p. 275, and the Key, Part 4. Chap. 2.

THAT darkness of character, where we can see no heart; those foldings of art through which no native affection is allowed to penetrate present an object unamiable in every season of life but particularly odious in youth.

To give an early preference to honour above gain, when they stand in competition, to despise every advantage which cannot be attained without dishonest arts, to brook no meanness, and to stoop to no dissimulation are the indications of a great mind, the presages of future eminence and usefulness in life.

As there is a worldly happiness which God perceives to be no other than disguised misery as there are worldly honours which in his estimation are reproach so there is a worldly wisdom which in his sight is foolishness.

The passions are the chief destroyers of our peace the storms and tempests of the moral world.

Heaven is the region of gentleness and friendship hell of fierceness and animosity.

The path of truth is a plain and a safe path that of falsehood is a perplexing maze.

Modesty is one of the chief ornaments of youth and it has ever been esteemed a presage of rising merit.

Life with a swift though insensible course glides away and like a river which undermines its banks gradually impairs our state.

The violent spirit like troubled waters renders back the images of things distorted and broken and communicates to them all that disordered motion which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice cheerfulness is the natural offspring of wisdom and virtue only.

Persons who live according to order may be compared to the celestial bodies which move in regular courses and by stated laws whose influence is beneficent whose operations are quiet and tranquil.

CHAPTER III.

SENTENCES REQUIRING THE APPLICATION OF THE COLON, &c.

See Vol. 1. p. 276, and the Key, Part 4. Chap. 3.

THE three great enemies to tranquillity are vice superstition and idleness vice which poisons and disturbs the mind with bad passions superstition which fills it with imaginary terrors idleness which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake and to steer a safe course through a troubled and stormy ocean require different talents and alas! human life oftener resembles the stormy ocean than the unruffled lake.

When we look forward to the year which is beginning what do we behold there? All my brethren is a blank to our view a dark unknown presents itself.

Happy would the poor man think himself if he could enter on all the treasures of the rich and happy for a short time he might be but before he had long contemplated and admired his state his possessions would seem to lessen and his cares would grow.

By doing or at least endeavouring to do our duty to God and man by acquiring an humble trust in the mercy and favour of God through Jesus Christ by cultivating our minds and properly employing our time and thoughts by governing our passions and our temper by correcting all unreasonable expectations from the world and from men and in the midst of worldly business habituating ourselves to calm retreat and serious recollection by such means as these it may be hoped that through the Divine blessing our days shall flow in a stream as unruffled as the human state admits.

A metaphor is a comparison expressed in an abridged form but without any of the words that denote comparison as "To the upright there ariseth light in darkness."

All our conduct towards men should be influenced by this important precept "Do unto others as you would that others should do unto you."

Philip III. king of Spain when he drew near the end of his days seriously reflecting on his past life and greatly affected with the remembrance of his mispent time expressed his deep

regret in these terms "Ah! how happy would it have been for me had I spent in retirement these twenty-three years that I have possessed my kingdom."

Often is the smile of gaiety assumed whilst the heart aches within though folly may laugh guilt will sting.

There is no mortal truly wise and restless at once wisdom is the repose of minds.

CHAPTER IV.

SENTENCES WHICH REQUIRE THE INSERTION OF THE PERIOD, &c.*

See Vol. 1. p. 278, and the Key, Part 4. Chap. 4.

The absence of Evil is a real Good peace Quiet exemption from pain should be a continual feast

Worldly happiness ever tends to destroy itself By corrupting the heart it fosters the loose and the Violent passions It engenders noxious habits and taints the mind with false Delicacy which makes it feel a Thousand unreal Evils

Feeding the hungry clothing the Naked comforting the afflicted yield more pleasure than we receive from those actions which respect only Ourselves benevolence may in this view be termed the most refined self-love

The Resources of Virtue remain entire When the Days of trouble come they remain with us in Sickness as in Health in Poverty as in the midst of Riches in our dark and solitary Hours no less than when surrounded with friends and cheerful Society The mind of a good man is a kingdom to him and he can always enjoy it

We ruin the Happiness of life When we attempt to raise it too high a tolerable and comfortable State is all that we can propose to ourselves On Earth peace and Contentment not Bliss nor Transport are the full portion of Man Perfect joy is reserved for Heaven

If we look around us we shall perceive that the Whole Universe is full of Active Powers action is indeed the Genius of Nature by Motion and exertion the System of Being is preserved in Vigour by its different parts always acting in Sub-

* As every learner is supposed to know, that the first word in a sentence must have a capital letter, there would be little exercise of his judgment, in applying the period, if no words were distinguished by capital letters, but such as propriety required. The compiler has, therefore, in this and the following chapters, affixed capitals to many words, which should properly begin with small letters. This method, besides the use chiefly intended, will serve to exercise the student in the proper application of capital letters.

ordination one to another the perfection of the Whole is carried on The Heavenly Bodies perpetually revolve day and Night incessantly repeat their appointed course Continual operations are going on in the Earth and in the Waters nothing stands still

Constantine the Great was advanced to the sole Dominion of the Roman World A D 325 and soon after openly professed the Christian Faith

The Letter concludes with this Remarkable Postscript "P S Though I am innocent of the Charge and have been bitterly persecuted yet I cordially forgive my Enemies and Persecutors"

The last Edition of that valuable Work was carefully compared with the Original M S

CHAPTER V.

SENTENCES REQUIRING THE APPLICATION OF THE DASH; OF THE NOTES OF INTERROGATION AND EXCLAMATION; AND OF THE PARENTHETICAL CHARACTERS.

See Vol. 1. p. 279, and the Key, Part 4. Chap. 5.

BEAUTY and Strength combined with Virtue and Piety how lovely in the sight of men how pleasing to Heaven peculiarly pleasing because with every Temptation to deviate they voluntarily walk in the Path of Duty

> Something there is more needful than expense,
> And something previous e'en to taste 'tis sense.
>
> "I'll live to-morrow" will a wise man say
> To-morrow is too late then live to-day

Gripus has long been ardently endeavouring to fill his Chest and lo it is now full Is he happy and does he use it Does he gratefully think of the Giver of all good Things Does he distribute to the Poor Alas these Interests have no Place in his breast

What is there in all the pomp of the world the Enjoyments of Luxury the Gratification of Passion comparable to the tranquil Delight of a good Conscience

To lie down on the Pillow after a Day spent in Temperance in beneficence and in piety how sweet is it

We wait till to-morrow to be Happy alas Why not To-day

shall we be younger Are we sure we shall be healthier Will our passions become feebler and our love of the world less

What shadow can be more vain than the life of a great Part of Mankind of all that eager and bustling Crowd which we behold on Earth how few discover the path of true Happiness How few can we find whose Activity has not been misemployed and whose Course terminates not in Confessions of Disappointment

On the one Hand are the Divine Approbation and immortal Honour on the other remember and beware are the stings of Conscience and endless Infamy

As in riper Years all unreasonable Returns to the Levity of Youth ought to be avoided an Admonition which equally belongs to both the Sexes still more are we to guard against those intemperate Indulgences of Pleasure to which the young are unhappily prone

The bliss of man could pride that blessing find
Is not to act or think beyond mankind

Or why so long in life if long can be
Lent Heav'n a parent to the poor and me

CHAPTER VI.

PROMISCUOUS EXAMPLES OF DEFECTIVE PUNCTUATION.

See the Key, Part 4. Chap. 6. Sect. 1.

SECTION 1.

Examples in Prose.

WHEN Socrates was asked what man approached the nearest to perfect happiness he answered That Man who has the fewest Wants

She who studies her Glass neglects her Heart

Between Passion and Lying there is not a Finger's breadth

The freer we feel ourselves in the Presence of others the more free are they he who is free makes free

Addison has remarked with equal Piety and Truth that the Creation is a perpetual Feast to the Mind of a good man

He who shuts out all evasion when he promises loves truth

The laurels of the Warrior are dyed in Blood and bedewed with the Tears of the Widow and the Orphan

Between Fame and true Honour a Distinction is to be made the former is a loud and noisy Applause the latter a more silent and internal Homage Fame floats on the Breath of the Multitude Honour rests on the Judgment of the Thinking Fame may give Praise while it withholds Esteem true Honour implies Esteem mingled with respect The one regards Particular distinguished Talents the other looks up to the whole character

There is a certain species of religion if we can give it that Name which is placed wholly in Speculation and Belief in the Regularity of external Homage or in fiery Zeal about contested Opinions

Xenophanes who was reproached with being timorous because he would not venture his money in a Game at Dice made this manly and sensible Reply I confess I am exceedingly timorous for I dare not commit an evil Action

He loves nobly I speak of Friendship who is not jealous when he has Partners of love

Our happiness consists in the Pursuit much more than in the Attainment of any Temporal Good

Let me repeat it He only is great who has the Habits of Greatness

Prosopopœia or Personification is a Rhetorical Figure by which we attribute Life and Action to inanimate objects as the Ground thirsts for Rain the Earth smiles with Plenty

The proper and rational Conduct of Men with Regard to Futurity is regulated by two Considerations First that much of What it contains must remain to us absolutely Unknown Next that there are also Some Events in it which may be certainly known and foreseen

The Gardens of the World produce only deciduous flowers Perennial ones must be sought in the Delightful Regions Above Roses without Thorns are the Growth of Paradise alone

How many Rules and maxims of Life might be spared could we fix a principle of Virtue within and inscribe the living Sentiment of the Love of God in the affections he who loves righteousness is Master of all the distinctions in Morality

He who from the Benignity of his nature erected this World for the abode of Men He who furnished it so richly for our accommodation and stored it with so much Beauty for our entertainment He who since first we entered into Life hath followed us with such a Variety of Mercies this Amiable and Beneficent Being surely can have no pleasure in our

Disappointment and Distress He knows our Frame he remembers we are dust and looks to frail Man we are assured with such Pity as a Father beareth to his children

One of the first Lessons both of Religion and of Wisdom is to moderate our Expectations and Hopes and not to set forth on the Voyage of Life like Men who expect to be always carried forward with a favourable Gale Let us be satisfied if the Path we tread be easy and smooth though it be not strewed with Flowers

Providence never intended that the Art of living happily in this World should depend on that deep Penetration that acute sagacity and those Refinements of Thought which few possess it has dealt more graciously with us and made happiness depend on Uprightness of Intention much more than on Extent of Capacity

Most of our Passions flatter us in their Rise But their Beginnings are treacherous their Growth is imperceptible and the Evils which they carry in their Train lie concealed until their Dominion is established what Solomon says of one of them holds true of them all that their Beginning is as When one letteth out Water it issues from a small Chink which once might have been easily stopped but being neglected it is soon widened by the Stream till the Bank is at last totally thrown down and the Flood is at Liberty to deluge the whole plain

Prosperity debilitates instead of strengthening the Mind Its most common effect is to create an extreme sensibility to the slightest Wound It foments impatient Desires and raises Expectations which no Success can satisfy It fosters a false Delicacy which sickens in the midst of Indulgence by repeated Gratification It blunts the feelings of Men to what is pleasing and leaves them unhappily acute to whatever is uneasy Hence the Gale which another would scarcely feel is to the prosperous a rude Tempest Hence the Rose-leaf doubled below them on the Couch as it is told of the effeminate Sybarite breaks their Rest Hence the Disrespect shown by Mordecai preyed with such Violence on the Heart of Haman

Anxiety is the poison of Human Life it is the Parent of many Sins and of more Miseries in a World where every thing is so doubtful where we may succeed in our Wish and be miserable where we may be disappointed and be blessed in the Disappointment what mean this restless Stir and Commotion of Mind Can our Solicitude alter the Course or unravel the Intricacy of Human Events Can our Curiosity pierce through the Cloud which the Supreme Being hath made impenetrable to Mortal Eye

No situation is so remote and no Station so unfavourable as

to preclude access to the happiness of a future State a Road is opened by the Divine Spirit to those blissful Habitations from all Corners of the Earth and from all Conditions of Human Life from the peopled City and from the solitary Desert from the Cottages of the Poor and from the Palaces of Kings from the Dwellings of Ignorance and Simplicity and from the Regions of Science and Improvement

The Scenes which present themselves at our entering upon the World are commonly flattering Whatever they be in themselves the lively Spirits of the Young gild every opening Prospect The Field of Hope appears to stretch wide Before them Pleasure seems to put forth its Blossoms On every Side Impelled by Desire forward they rush with inconsiderate Ardour prompt to decide and to choose averse to hesitate or to Inquire credulous because untaught by Experience rash because unacquainted with Danger headstrong because unsubdued by disappointment Hence arise the Perils to which they are exposed and which too often from Want of Attention to faithful Admonition precipitate them into Ruin irretrievable

By the unhappy Excesses of irregular Pleasure in Youth how many amiable Dispositions are corrupted or destroyed how many rising Capacities and Powers are suppressed How many flattering Hopes of Parents and Friends are totally extinguished Who but must drop a Tear over Human Nature When he beholds that Morning which arose so bright overcast with such untimely Darkness that Sweetness of Temper which once engaged many Hearts that Modesty which was so prepossessing those Abilities which promised extensive Usefulness all sacrificed at the shrine of low Sensuality and one who was formed for passing through Life in the midst of Public Esteem cut off by his Vices at the Beginning of his Course or sunk for the whole of it into Insignificance and Contempt These O sinful Pleasure are thy Trophies It is thus that co-operating with the Foe of God and Man thou degradest Human Honour and blastest the opening Prospects of Human Felicity

Section 2.

Examples in Poetry.

See the Key, Part 4. Chap. 6. Section 2.

Where thy true treasure Gold says not in me
And not in me the Diamond Gold is poor

The scenes of business tell us what are men
The scenes of pleasure what is all beside

Disappointment and Distress He knows our Frame he remembers we are dust and looks to frail Man we are assured with such Pity as a Father beareth to his children

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Providence never intended that the Art of living happily in this World should depend on that deep Penetration that acute sagacity and those Refinements of Thought which few possess it has dealt more graciously with us and made happiness depend on Uprightness of Intention much more than on Extent of Capacity

Most of our Passions flatter us in their Rise But their Beginnings are treacherous their Growth is imperceptible and the Evils which they carry in their Train lie concealed until their Dominion is established what Solomon says of one of them holds true of them all that their Beginning is as When one letteth out Water it issues from a small Chink which once might have been easily stopped but being neglected it is soon widened by the Stream till the Bank is at last totally thrown down and the Flood is at Liberty to deluge the whole plain

Prosperity debilitates instead of strengthening the Mind Its most common effect is to create an extreme sensibility to the slightest Wound It foments impatient Desires and raises Expectations which no Success can satisfy It fosters a false Delicacy which sickens in the midst of Indulgence by repeated Gratification It blunts the feelings of Men to what is pleasing and leaves them unhappily acute to whatever is uneasy Hence the Gale which another would scarcely feel is to the prosperous a rude Tempest Hence the Rose-leaf doubled below them on the Couch as it is told of the effeminate Sybarite breaks their Rest Hence the Disrespect shown by Mordecai preyed with such Violence on the Heart of Haman

Anxiety is the poison of Human Life it is the Parent of many Sins and of more Miseries in a World where every thing is so doubtful where we may succeed in our Wish and be miserable where we may be disappointed and be blessed in the Disappointment what mean this restless Stir and Commotion of Mind Can our Solicitude alter the Course or unravel the Intricacy of Human Events Can our Curiosity pierce through the Cloud which the Supreme Being hath made impenetrable to Mortal Eye

No situation is so remote and no Station so unfavourable as

to preclude access to the happiness of a future State a Road is opened by the Divine Spirit to those blissful Habitations from all Corners of the Earth and from all Conditions of Human Life from the peopled City and from the solitary Desert from the Cottages of the Poor and from the Palaces of Kings from the Dwellings of Ignorance and Simplicity and from the Regions of Science and Improvement

The Scenes which present themselves at our entering upon the World are commonly flattering Whatever they be in themselves the lively Spirits of the Young gild every opening Prospect The Field of Hope appears to stretch wide Before them Pleasure seems to put forth its Blossoms On every Side Impelled by Desire forward they rush with inconsiderate Ardour prompt to decide and to choose averse to hesitate or to Inquire credulous because untaught by Experience rash because unacquainted with Danger headstrong because unsubdued by disappointment Hence arise the Perils to which they are exposed and which too often from Want of Attention to faithful Admonition precipitate them into Ruin irretrievable

By the unhappy Excesses of irregular Pleasure in Youth how many amiable Dispositions are corrupted or destroyed how many rising Capacities and Powers are suppressed How many flattering Hopes of Parents and Friends are totally extinguished Who but must drop a Tear over Human Nature When he beholds that Morning which arose so bright overcast with such untimely Darkness that Sweetness of Temper which once engaged many Hearts that Modesty which was so prepossessing those Abilities which promised extensive Usefulness all sacrificed at the shrine of low Sensuality and one who was formed for passing through Life in the midst of Public Esteem cut off by his Vices at the Beginning of his Course or sunk for the whole of it into Insignificance and Contempt These O sinful Pleasure are thy Trophies It is thus that co-operating with the Foe of God and Man thou degradest Human Honour and blastest the opening Prospects of Human Felicity

Section 2.

Examples in Poetry.

See the Key, Part 4. Chap. 6. Section 2.

Where thy true treasure Gold says not in me
And not in me the Diamond Gold is poor

The scenes of business tell us what are men
The scenes of pleasure what is all beside

Wo then apart if wo apart can be
From mortal man and fortune at our nod
The gay rich great triumphant and august
What are they The most happy strange to say
Convince me most of human misery

All this dread order break for whom for thee
Vile worm O madness pride impiety

Man like the generous vine supported lives
The strength he gains is from th embrace he gives

Know Nature s children all divide her care
The fur that warms a monarch warm d a bear
While man exclaims see all things for my use
See man for mine replies a pamper d goose
And just as short of reason he must fall
Who thinks all made for one not one for all

The Almighty from his throne on earth surveys
Nought greater than an honest humble heart
An humble heart his residence pronounc d
His second seat

Bliss there is none but unprecarious bliss
That is the gem sell all and purchase that
Why go a begging to contingencies
Not gain d with ease nor safely lov d if gain d

There is a time when toil must be preferr d
Or joy by mistim d fondness is undone
A man of pleasure is a man of pains

Thus nature gives us let it check our pride
The virtue nearest to our vice allied

See the sole bliss Heav n could on all bestow
Which who but feels can taste but thinks can know
Yet poor with fortune and with learning blind
The bad must miss the good untaught will find

Whatever is is right This world tis true
Was made for Cæsar but for Titus too
And which more blest who chain d his country say
Or he whose virtue sigh d to lose a day

The first sure symptom of a mind in health
Is rest of heart and pleasure felt at home

True happiness resides in things unseen
No smiles of fortune ever bless the bad
Nor can her frowns rob innocence of joy

Oh the dark days of vanity while here
How tasteless and how terrible when gone
Gone they ne er go when past they haunt us still

Father of light and life Thou good supreme
O teach me what is good Teach me thyself
Save me from folly vanity and vice
From ev ry low pursuit and feed my soul
With knowledge conscious peace and virtue pure
Sacred substantial never fading bliss

If I am right thy grace impart
  Still in the right to stay
If I am wrong O teach my heart
  To find that better way

Save me alike from foolish pride
  Or impious discontent
At aught thy wisdom has denied
  Or aught thy goodness lent

O lost to virtue lost to manly thought
Lost to the noble sallies of the soul
Who think it solitude to be alone
Communion sweet communion large and high
Our reason guardian angel and our God
Then nearest these when others most remote
And all ere long shall be remote but these

Benevolence.

God loves from whole to parts but human soul
Must rise from individual to the whole
Self-love but serves the virtuous mind to wake
As the small pebble stirs the peaceful lake
The centre mov d a circle straight succeeds
Another still and still another spreads
Friend parent neighbour first it will embrace
His country next and next all human race
Wide and more wide th o erflowings of the mind
Take ev ry creature in of ev ry kind
Earth smiles around with boundless bounty blest
And heav n beholds its image in his breast

Happiness.

Know then this truth enough for man to know
Virtue alone is happiness below
The only point where human bliss stands still
And tastes the good without the fall to ill
Where only merit constant pay receives
Is blest in what it takes and what it gives
The joy unequall d if its end it gain
And if it lose attended with no pain
Without satiety tho e er so blest
And but more relish d as the more distress d
The broadest mirth unfeeling folly wears
Less pleasing far than virtue s very tears
Good from each object from each place acquir d
For ever exercis d yet never tir d
Never elated while one man s oppress d
Never dejected while another s blest
And where no wants no wishes can remain
Since but to wish more virtue is to gain

Gratitude.

When all thy mercies O my God
  My rising soul surveys
Transported with the view I m lost
  In wonder love and praise

Oh how shall words with equal warmth
  The gratitude declare
That glows within my ravish d heart
  But thou canst read it there

Thy providence my life sustain d
  And all my wants redress d
When in the silent womb I lay
  And hung upon the breast

To all my weak complaints and cries
  Thy mercy lent an ear
Ere yet my feeble thoughts had learnt
  To form themselves in pray r

Unnumber d comforts to my soul
  Thy tender care bestow d
Before my infant heart conceiv d
  From whom those comforts flow d

When in the slipp ry paths of youth
  With heedless steps I ran
Thine arm unseen convey d me safe
  And led me up to man

Through hidden dangers toils and death
  It gently clear d my way
And through the pleasing snares of vice
  More to be fear d than they

When worn with sickness oft hast thou
  With health renew d my face
And when in sin and sorrow sunk
  Reviv d my soul with grace

Thy bounteous hand with worldly bliss
  Has made my cup run o er
And in a kind and faithful friend
  Has doubled all my store

Ten thousand thousand precious gifts
  My daily thanks employ
Nor is the least a cheerful heart
  That tastes those gifts with joy

Through ev ry period of my life
  Thy goodness I ll pursue
And after death in distant worlds
  The glorious theme renew

When nature fails and day and night
  Divide thy works no more
My ever grateful heart O Lord
  Thy mercy shall adore

Through all eternity to thee
  A joyful song I ll raise
For O eternity s too short
  To utter all thy praise

The Voyage of Life.

Self-flatter d unexperienc d high in hope
When young with sanguine cheer and streamers gay
We cut our cable launch into the world
And fondly dream each wind and star our friend
All in some darling enterprise embark d
But where is he can fathom its event
Amid a multitude of artless hands

Ruin s sure perquisite her lawful prize
Some steer aright but the black blast blows hard
And puffs them wide of hope With hearts of proof
Full against wind and tide *some* win their way
And when strong effort has deserv d the port
And tugg d it into view tis won tis lost
Though strong their oar still stronger is their fate
They strike and while they triumph they expire
In stress of weather *most some* sink outright
O er them and o er their names the billows close
To morrow knows not they were ever born
Others a short memorial leave behind
Like a flag floating when the bark s ingulf d
It floats a moment and is seen no more
One Cæsar lives a thousand are forgot
How *few* favour d by ev ry element
With swelling sails make good the promis d port
With all their wishes freighted Yet ev n these
Freighted with all their wishes soon complain
Free from misfortune not from nature free
They still are men and when is man secure
As fatal *time* as *storm* The rush of years
Beats down their strength their numberless escapes
In ruin end and now their proud success
But plants new terrors on the victor s brow
What pain to quit the world just made their own
Their nests so deeply down d and built so high
Too low they build who build beneath the stars

PART V.

EXERCISES TO PROMOTE PERSPICUOUS AND ACCURATE WRITING.

FIRST,

With respect to single words and phrases.

CHAPTER I.

Containing violations of the Rules of PURITY.

See Vol. 1. p. 294, and the Key, Part 5. Chap. 1.

We should be employed dailily in doing good.

It irks me to see so perverse a disposition.

I wot not who has done this thing.

He is no way thy inferior; and, in this instance, is no ways to blame.

The assistance was welcome, and timelily afforded.

For want of employment, he stroamed idly about the fields.

We ought to live soberly, righteously, and godlily, in the world.

He was long indisposed, and at length died of the hyp.

That word follows the general rule, and takes the penult accent.

He was an extra genius, and attracted much attention.

The hauteur of Florio was very disgracious, and disgusted both his friends and strangers.

He charged me with want of resolution, in the which he was greatly mistaken.

They have manifested great candidness in all the transaction.

The naturalness of the thought greatly recommended it.

The importance, as well as the authenticalness of the books, has been clearly displayed.

It is difficult to discover the spirit and intendment of some laws.

The disposition which he exhibited, was both unnatural and incomfortable.

His natural severity render him a very impopular speaker.

The disquietness of his mind, made his station and weatlh far from being enviable.

I received the gift with pleasure, but I shall now gladlier resign it.

These are the things highliest important to the growing age.

It grieveth me to look over so many blank leaves, in the book of my life.

It repenteth me that I have so long walked in the paths of folly.

Methinks I am not mistaken in an opinion, which I have so well considered.

They thought it an important subject, and the question was strenuously debated pro and con.

Thy speech bewrayeth thee; for thou art a Gallilean.

Let us not give too hasty credit to stories which may injure our neighbour: peradventure they are the offspring of calumny, or misapprehension.

The gardens were void of simplicity and elegance; and exhibited much that was glaring and bizarre.

CHAPTER II.

Containing violations of the Rules of PROPRIETY.

See Vol. 1. p. 295, and the Key, Part 5. Chap. 2. Sect. 1.

Section 1.

Avoid low expressions.

I had as lief do it myself, as persuade another to do it.

Of the justness of his measures, he convinced his opponent by dint of argument.

He is not a whit better than those whom he so liberally condemns.

He stands upon security, and will not liberate him till it be obtained.

The meaning of the phrase, as I take it, is very different from the common acceptation.

The favourable moment should be embraced; for he does not hold long in one mind.

He exposed himself so much amongst the people, that he had like to have got one or two broken heads.

He was very dexterous in smelling out the views and designs of others.

If his education was but a little taken care of, he might be very useful amongst his neighbours.

He might have perceived, with half an eye, the difficulties to which his conduct exposed him.

If I happen to have a little leisure upon my hands to-morrow, I intend to pay them a short visit.

This performance is much at one with the other.

The scene was new, and he was seized with wonderment at all he saw.

Section 2.

Supply words that are wanting.

See Vol. 1. p. 295, and the Key, Part 5. Chap. 2. Sect. 2.

Let us consider the works of nature and art, with proper attention.

He is engaged in a treatise on the interests of the soul and body.

Some productions of nature rise in value, according as they more or less resemble those of art.

The Latin tongue, in its purity, was never in this island.

For some centuries, there was a constant intercourse between France and England, by the dominions we possessed there, and the conquests we made.

He is impressed with a true sense of that function, when chosen from a regard to the interests of piety and virtue.

The wise and foolish, the virtuous and the vile, the learned and ignorant, the temperate and profligate, must often, like the wheat and tares, be blended together.

Section 3.

In the same sentence, be careful not to use the same word too frequently, nor in different senses.

See Vol. 1. p. 296, and the Key, Part 5. Chap. 2. Sect. 3.

An eloquent speaker may give more, but cannot give more convincing arguments, than this plain man offered.

They were persons of very moderate intellects, even before they were impaired by their passions.

True wit is nature dressed to advantage; and yet some works have more wit than does them good.

The sharks, who prey upon the inadvertency of young heirs, are more pardonable than those, who trespass upon the good opinion of those, who treat them with great confidence and respect.

Honour teaches us properly to respect ourselves, and to violate no right or privilege of our neighbour: it leads us to support the feeble, to relieve the distressed, and to scorn to be governed by degrading and injurious passions: and yet we see honour is the motive which urges the destroyer to take the life of his friend.

He will be always with you, to support and comfort you, and in some measure to succeed your labours; and he will also be with all his faithful ministers, who shall succeed you in his service.

Section 4.

*Avoid the injudicious use of technical terms.**

See Vol. 1. p. 296, and the Key, Part 5. Chap. 2. Sect. 4.

Most of our hands were asleep in their births, when the vessel shipped a sea, that carried away our pinnance and binnacle. Our dead-lights were in, or we should have filled. The main-mast was so sprung, that we were obliged to fish it, and bear away for Lisbon.

The book is very neatly printed: the scale-boarding is ample and regular, and the register exact.

Section 5.

Avoid equivocal or ambiguous words.

See Vol. 1. p. 296, and the Key, Part 5. Chap. 2. Sect. 5.

When our friendship is considered, how is it possible that I should not grieve for his loss?

The eagle killed the hen, and eat her in her own nest.

* The examples under this section, and perhaps a few others in different parts of the book, may be too difficult for learners to correct without assistance: but as some illustration of the rules to which they relate, was requisite, they could not properly be omitted. By an attentive perusal of them, and a subsequent application to the teacher, or to the Key, the scholar will perceive the nature of the rule, and the mode in which similar errors may be rectified.

It may be justly said, that no laws are better than the English.

The pretenders to polish and refine the English language, have chiefly multiplied abuses and absurdities.

The English adventurers, instead of reclaiming the natives from their uncultivated manners, were gradually assimilated to the ancient inhabitants, and degenerated from the customs of their own nation.

It has been said, that not only Jesuits can equivocate.

You will not think that these people, when injured, have the least right to our protection.

Solomon the son of David, who built the temple of Jerusalem, was the richest monarch that reigned over the Jewish people.

Solomon the son of David, who was persecuted by Saul, was the richest monarch of the Jews.

It is certain that all words which are signs of complex ideas, may furnish matter of mistake and cavil.

Lisias promised to his father, never to abandon his friends.

The Divine Being heapeth favours on his servants, ever liberal and faithful.

Every well instructed scribe, is like a householder, who bringeth out of his treasure things new and old.

He was willing to spend a hundred or two pounds rather than be enslaved.

Dryden makes a very handsome observation, on Ovid's writing a letter from Dido to Æneas, in the following words.

Imprudent associations disqualify us for the instruction or reproof of others.

Section 6.

Avoid unintelligible, and inconsistent words and phrases.

See Vol. 1. p. 297, and the Key, Part 5. Chap. 2. Section 6.

I seldom see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition, or to fill the idea, of an immortal soul.

A poet speaking of the universal deluge, says:

> Yet when that flood in its own depth was drown'd,
> It left behind it false and slipp'ry ground.

The author of the Spectator says, that a man is not qualified for a bust, who has not a good deal of wit and vivacity, even in the ridiculous side of his character.

And Bezaleel made the laver of brass, and the foot of it of brass, of the looking-glasses of the women.

And, in the lowest deep, a lower deep
Still threat'ning to devour me, opens wide.

Section 7.

Avoid all such words and phrases, as are not adapted to the ideas you mean to communicate; or which are less significant than others, of those ideas.

See Vol. 1. p. 299, and the Key, Part 5. Chap. 2. Sec. 7.

No less than two hundred scholars have been educated in that school.

The attempt, however laudable, was found to be impracticable.

He is our mutual benefactor, and deserves our respect and obedience.

Vivacity is often promoted, by presenting a sensible object to the mind, instead of an intelligible one.

They broke down the banks, and the country was soon overflown.

The garment was decently formed, and sown very neatly.

The house is a cold one, for it has a north exposition.

The proposition, for each of us to relinquish something, was complied with, and produced a cordial reconcilement.

Though learn'd, well bred; and though well bred, sincere;
Modestly bold, and humanly severe.

A fop is a risible character, in every one's view but his own.

An action that excites laughter, without any mixture of contempt, may be called a ridiculous action.

It is difficult for him to speak three sentences together.

By this expression, I do not intend what some persons annex to it.

The negligence of timely precaution was the cause of this great loss.

All the sophism which has been employed, cannot obscure so plain a truth.

Disputing should always be so managed, as to remember that the only end of it is truth.

My friend was so ill that he could not set up at all, but was obliged to lay continually in bed.

A certain prince, it is said, when he invaded the Egyptians, placed, in the front of his army, a number of cats and other

animals, which were worshipped by those people. A reverence for these phantoms, made the Egyptians lie down their arms, and become an easy conquest.

The presence of the Deity, and the interest such an august cause is supposed to take in our concerns, is a source of consolation.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter set down among them.

By the slavish disposition of the senate and people of Rome, under the emperors, the wit and eloquence of the age were wholly turned into panegyric.

The refreshment came in seasonably, before they were laid down to rest.

We speak that we do know, and testify that we have seen.

They shall flee as the eagle that hasteth to eat.

The wicked fly when no man pursueth: but the righteous are bold as a lion.

> A creature of a more exalted kind
> Was wanting yet, and then was man design'd.

He died with violence; for he was killed by a sword.

He had scarcely taken the medicine, than he began to feel himself relieved.

No place and no object appear to him void of beauty.

When we fall into a person's conversation, the first thing we should consider, is, the intention of it.

Galileo discovered the telescope; Hervey invented the circulation of the blood.

Philip found an obstacle to the managing of the Athenians, from the nature of their dispositions; but the eloquence of Demosthenes was the greatest difficulty in his designs.

A hermit is rigorous in his life; a judge, austere in his sentences.

A candid man avows his mistake, and is forgiven; a patriot acknowledges his opposition to a bad minister, and is applauded.

We have enlarged our family and expenses; and increased our garden and fruit orchard.

By proper reflection, we may be taught to mend what is erroneous and defective.

The good man is not overcome by disappointment, when that which is mortal passes away; when that which is mutable, dies; and when that which he knew to be transient, begins to change.

CHAPTER III.

Containing violations of the Rules of PRECISION.

See Vol. 1. p. 301, and the Key, Part 5. Chap. 3.

This great politician desisted from, and renounced his designs, when he found them impracticable.

He was of so high and independent a spirit, that he abhorred and detested being in debt.

Though raised to an exalted station, she was a pattern of piety, virtue, and religion.

The human body may be divided into the head, trunk, limbs, and vitals.

His end soon approached: and he died with great courage and fortitude.

He was a man of so much pride and vanity, that he despised the sentiments of others.

Poverty induces and cherishes dependence; and dependence strengthens and increases corruption.

This man, on all occasions, treated his inferiors with great haughtiness and disdain.

There can be no regularity or order in the life and conduct of that man, who does not give and allot a due share of his time, to retirement and reflection.

Such equivocal and ambiguous expressions, mark a formed intention to deceive and abuse us.

His cheerful, happy temper, remote from discontent, keeps up a kind of daylight in his mind, excludes every gloomy prospect, and fills it with a steady and perpetual serenity.

SECONDLY,

Exercises to promote perspicuity and accuracy, with respect to the construction of Sentences.

CHAPTER I.

Containing sentences in which the Rules of CLEARNESS are violated.

See Vol. 1. p. 305, and the Key, Part 5. Chap. 1. Clearness. Sect. 1.

SECTION 1.

In the position of adverbs.

HENCE the impossibility appears, that an undertaking managed so, should prove successful.

May not we here say with the poet, that "virtue is its own reward?"

Had he died before, would not then this art have been wholly unknown?

Not to exasperate him, I only spoke a very few words.

The works of art receive a great advantage, from the resemblance which they have to those of nature, because here the similitude is not only pleasant, but the pattern is perfect.

It may be proper to give some account of those practices, anciently used on such occasions, and only discontinued through the neglect and degeneracy of later times.

Sixtus the fourth was, if I mistake not, a great collector of books, at least.

If Louis XIV. was not the greatest king, he was the best actor of majesty, at least, that ever filled a throne.

These forms of conversation, by degrees multiplied and grew troublesome.

Nor does this false modesty expose us only to such actions as are indiscreet, but very often to such as are highly criminal.

By greatness, I do not only mean the bulk of any single object, but the largeness of a whole view.

I was engaged formerly in that business, but I never shall be again concerned in it.

We do those things frequently, which we repent of afterwards.

By doing the same thing, it often becomes habitual.

Most nations, not even excepting the Jews, were prone to idolatry.

Raised to greatness without merit, he employed his power for the gratification solely of his passions.

Section 2.

In the position of circumstances, and of particular members.

See Vol. 1. p. 307, and the Key, Part 5. Chap. 1. Clearness. Sect. 2.

The embarrassments of the artificers, rendered the progress very slow of the work.

He found the place replete with wonders, of which he proposed to solace himself with the contemplation, if he should never be able to accomplish his flight.

They are now engaged in a study, of which they have long wished to know the usefulness.

This was an undertaking, which, in the execution, proved as impracticable, as had turned out every other of their pernicious, yet abortive schemes.

He thought that the presbyters would soon become more dangerous to the magistrates, than had ever been the prelatical clergy.

Frederick, seeing it was impossible to trust, with safety, his life in their hands, was obliged to take the Mahometans for his guard.

The emperor refused to convert at once, the truce into a definitive treaty.

However, the miserable remains were, in the night, taken down.

I have settled the meaning of those pleasures of the imagination, which are the subject of my present undertaking, by way of introduction, in this paper; and endeavoured to recommend the pursuit of those pleasures to my readers, by several considerations: I shall examine the several sources from whence these pleasures are derived, in my next paper.

Sir Francis Bacon, in his Essay upon Health, has not thought it improper to prescribe to his reader a poem, or a prospect, where he particularly dissuades him from knotty and subtle disquisitions; and advises him to pursue studies that fill the mind with splendid and illustrious objects, as history, poetry, and contemplations of nature.

If the English reader would see the notion explained at large, he may find it in Locke's Essay on the Human Understanding.

Fields of corn form a pleasant prospect; and if the walks were a little taken care of that lie between them, they would display neatness, regularity, and elegance.

Though religion will indeed bring us under some restraints, they are very tolerable, and not only so, but desirable on the whole.

I have confined myself to those methods for the advancement of piety, which are in the power of a prince, limited like ours, by a strict execution of the laws.

This morning, when one of the gay females was looking over some hoods and ribands, brought by her tirewoman, with great care and diligence, I employed no less in examining the box which contained them.

Since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, where fraud is permitted or connived at, or has no law to punish it, the honest dealer is often undone, and the knave gets the advantage.

Though energetic brevity is not adapted alike to every subject, we ought to avoid its contrary, on every occasion, a languid redundancy of words. It is proper to be copious sometimes, but never to be verbose.

A monarchy, limited like ours, may be placed, for aught I know, as it has been often represented, just in the middle point, from whence a deviation leads, on the one hand, to tyranny, and, on the other, to anarchy.

Having already shown how the fancy is affected by the works of nature, and afterwards considered, in general, both the works of nature, and of art, how they mutually assist and complete each other, in forming such scenes and prospects as are most apt to delight the mind of the beholders: I shall in this paper throw together some reflections, &c.

Let but one great, brave, disinterested, active man arise, and he will be received, venerated, and followed.

Ambition creates seditions, wars, discords, hatred, and shiness.

The scribes made it their profession to teach and to study the law of Moses.

Sloth pours upon us a deluge of crimes and evils, and saps the foundation of every virtue.

The ancient laws of Rome were so far from suffering a Roman citizen to be put to death, that they would not allow him to be bound, or even to be whipped.

His labours to acquire knowledge have been productive of great satisfaction and success.

He was a man of the greatest prudence, virtue, justice, and modesty.

His favour or disapprobation was governed by the failure or success of an enterprize.

He did every thing in his power to serve his benefactor; and had a grateful sense of the benefits received.

Many persons give evident proof, that either they do not feel the power of the principles of religion, or that they do not believe them.

As the guilt of an officer will be greater than that of a common servant, if he prove negligent; so the reward of his fidelity will proportionably be greater.

The comfort annexed to goodness is the pious man's strength. It inspires his zeal. It attaches his heart to religion. It accelerates his progress and supports his constancy.

Section 3.

In the disposition of the relative pronouns, who, which, what, whose, *and of all those particles, which express the connexion of the parts of speech.*

See Vol. 1. p. 310, and the Key, Part 5. Chap. 1. Clearness. Sect. 3.

These are the master's rules, who must be obeyed.

They attacked Northumberland's house, whom they put to death.

He laboured to involve his minister in ruin, who had been the author of it.

It is true what he says, but it is not applicable to the point.

The French marched precipitately as to an assured victory; whereas the English advanced very slowly, and discharged such flights of arrows, as did great execution. When they drew near the archers, perceiving that they were out of breath, they charged them with great vigour.

He was taking a view, from a window, of the cathedral in Lichfield, where a party of the royalists had fortified themselves.

We no where meet with a more splendid or pleasing show in nature, than what appears in the heavens at the rising and setting of the sun. which is wholly made up of those different stains of light, that show themselves in clouds of a different situation.

There will be found a round million of creatures in human

figure, throughout this kingdom, whose whole subsistence, &c.

It is the custom of the Mahometans, if they see any printed or written paper upon the ground, to take it up, and lay it aside carefully, as not knowing but it may contain some piece of their Alcoran.

The laws of nature are, truly, what lord Bacon styles his aphorisms, laws of laws. Civil laws are always imperfect, and often false deductions from them, or applications of them; nay, they stand, in many instances, in direct opposition to them.

It has not a word, says Pope, but what the author religiously thinks in it.

Many act so directly contrary to this method, that, from a habit of saving time and paper, which they acquired at the university, they write in so diminutive a manner, that they can hardly read what they have written.

Thus I have fairly given you my own opinion, as well as that of a great majority of both houses here, relating to this weighty affair; upon which I am confident you may securely reckon.

If we trace a youth from the earliest period of life, who has been well educated, we shall perceive the wisdom of the maxims here recommended.

CHAPTER II.

Containing sentences in which the Rules of UNITY are violated.

See Vol. 1. p. 311, and the Key, Part 5. Chap. 2. Unity. Sect. 1.

Section 1.

During the course of the sentence, the scene should be changed as little as possible.

A short time after this injury, he came to himself; and the next day, they put him on board a ship, which conveyed him first to Corinth, and thence to the island of Ægina.

The Britons, daily harassed by cruel inroads from the Picts, were forced to call in the Saxons for their defence; who consequently reduced the greater part of the island to their own power; drove the Britons into the most remote and mountainous parts; and the rest of the country, in customs, religion, and language, became wholly Saxons.

By eagerness of temper, and precipitancy of indulgence, men forfeit all the advantages which patience would have procured; and, by this means, the opposite evils are incurred to their full extent.

The reason why he acted in the manner he did, was not fully explained.

If I were to give a reason for their looking so well, it would be because they rise early.

If I mistake not, I think he is improved both in knowledge and behaviour.

Those two boys appear to be both equal in capacity.

Whenever he sees me, he always inquires concerning his friends.

The reason of his conduct will be accounted for in the conclusion of this narrative.

I hope this is the last time that I shall ever act so imprudently.

The reason of his sudden departure, was on account of the case not admitting of delay.

The people gained nothing farther by this step, but only to suspend their misery.

I have here supposed that the reader is acquainted with that great modern discovery, which is, at present, universally acknowledged by all the inquirers into natural philosophy.

There are few words in the English language, which are employed in a more loose and uncircumscribed sense, than those of the fancy and the imagination.

I intend to make use of these words in the thread of my following speculations, that the reader may conceive rightly, what is the subject upon which I proceed.

Commend me to an argument that, like a flail, there is no fence against it.

How many are there, by whom these tidings of good news were never heard!

These points have been illustrated in so plain and evident a manner, that the perusal of the book has given me pleasure and satisfaction.

However clear and obvious the conduct which he ought to have pursued, he had not courage and resolution to set about it.

I was much moved on this occasion, and left the place full of a great many serious reflections.

They are of those that rebel against the light: they know not the ways thereof, nor abide in the paths thereof.

This measure may afford some profit, and furnish some amusement.

By a multiplicity and variety of words, the thoughts and sentiments are not set off and accommodated: but, like David dressed out and equipped in Saul's armour, they are encumbered and oppressed.

Although he was closely occupied with the affairs of the nation, nevertheless he did not neglect the concerns of his friends.

Whereas, on the other hand, supposing that secrecy had been enjoined, his conduct was very culpable.

Less capacity is required for this business, but more time is necessary.

He did not mention Leonora, nor that her father was dead.

The combatants encountered each other with such rage, that, being eager only to assail, and thoughtless of making any defence, they both fell dead upon the field together.

I shall, in the first place, begin with remarking the defects, and shall then proceed afterwards to describe the excellences of this plan of education.

Numberless orders of beings, which are to us unknown, people the wide extent of the universe.

His extraordinary beauty was such, that it struck observers with admiration.

Thought and language act and re-act upon each other mutually.

Their interests were dependent upon, and inseparably connected with each other.

While you employ all the circumspection and vigilance which reason can suggest, let your prayers, at the same time, continually ascend to heaven for support and aid.

Section 2.

The second rule for promoting the strength of a sentence, is, to attend particularly to the use of copulatives, relatives, and all the particles employed for transition and connexion.

See Vol. 1. p. 318. Vol. 2. p. 265.

The enemy said, I will pursue, and I will overtake, and I will divide the spoil.

While the earth remaineth, seed-time and harvest, cold, heat, summer, winter, day and night, shall not cease.

A man should endeavour to make the sphere of his innocent pleasures as wide as possible, that he may retire into them with safety, and find in them such a satisfaction as a wise man would not blush to take. Of this nature are those of the imagination.

The army was composed of Grecians, Carians, Lycians, Pamphylians, and Phrygians.

The body of this animal was strong, and proportionable, and beautiful.

There is nothing which promotes knowledge more than steady application, and a habit of observation.

Though virtue borrows no assistance from, yet it may often be accompanied by the advantages of fortune.

The knowledge he has acquired, and the habits of application he possesses, will probably render him very useful.

Their idleness, and their luxury and pleasures, their criminal deeds, and their immoderate passions, and their timidity and baseness of mind, have dejected them to such a degree, as to make them weary of life.

I was greatly affected, insomuch that I was obliged to leave the place, notwithstanding that my assistance had been pressingly solicited.

I strenuously opposed those measures, and it was not in my power to prevent them.

I yielded to his solicitation, whilst I perceived the necessity of doing so.

For the wisest purposes, Providence has designed our state to be checkered with pleasure and pain. In this manner, let us receive it, and make the best of what is appointed to be our lot.

In the time of prosperity, he had stored his mind with useful knowledge, with good principles, and virtuous dispositions. And therefore they remain entire, when the days of trouble come.

He had made considerable advances in knowledge, but he was very young, and laboured under several disadvantages.

Section 3.

The third rule for promoting the strength of a sentence, is, to dispose of the capital word, or words, so that they may make the greatest impression.

See Vol. 1. p. 321. Vol. 2. p. 266.

I have considered the subject with a good deal of attention, upon which I was desired to communicate my thoughts.

Whether a choice altogether unexceptionable, has, in any country, been made, seems doubtful.

Let us endeavour to establish to ourselves an interest in Him, who holds the reins of the whole creation in his hands.

Virgil, who has cast the whole system of Platonic philosophy, so far as it relates to the soul of man, into beautiful allegories, in the sixth book of his Æneid, gives us the punishment, &c.

And Philip the fourth was obliged, at last, to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe, in the Pyrenean treaty.

It appears that there are, by a late calculation, upwards of fifteen millions of inhabitants, in Great Britain and Ireland.

And although persons of a virtuous and learned education may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into some irregularities, when they come forward into the great world, it is ever with reluctance and compunction of mind, because their bias to virtue still continues.

Were instruction an essential circumstance in epic poetry, I doubt whether a single instance could be given of this species of composition, in any language.

Some of our most eminent writers have made use of this Platonic notion, so far as it regards the subsistence of our affections after death, with great beauty and strength of reason.

Men of the best sense have been touched, more or less, with these groundless horrors and presages of futurity, upon surveying the most indifferent works of nature.

He that cometh in the name of the Lord, is blessed.

Every one that puts on the appearance of goodness, is not good.

And Elias with Moses appeared to them.

Where are your fathers? and do the prophets live for ever?

We came to our journey's end at last with no small difficulty, after much fatigue, through deep roads and bad weather.

Virgil has justly contested with Homer, the praise of judgment, but his invention remains yet unrivalled.

Let us employ our criticism on ourselves, instead of being critics on others.

Let us implore superior assistance, for enabling us to act well our own part, leaving others to be judged by Him who searcheth the heart.

The vehemence of passion, after it has exercised its tyrannical sway for awhile, may subside by degrees.

This fallacious art debars us from enjoying life, instead of lengthening it.

Indulging ourselves in imaginary enjoyments, often deprives us of real ones.

How will that nobleman be able to conduct himself, when reduced to poverty, who was educated only to magnificence and pleasure?

It is highly proper that a man should be acquainted with a variety of things, of which the utility is above a child's comprehension: but is it necessary a child should learn every thing it behoves a man to know; or is it even possible?

When they fall into sudden difficulties, they are less perplexed than others in the like circumstances; and when they encounter dangers, they are less alarmed.

For all your actions, you must hereafter give an account, and particularly for the employments of youth.

Section 4.

The fourth rule for promoting the strength of sentences, is, tha a weaker assertion or proposition should never come aftér a stronger one: and that, when our sentence consists of two members, the longer should, generally, be the concluding one.

See Vol. 1. p. 323. Vol. 2. p. 267.

Charity breathes long suffering to enemies, courtesy to strangers, habitual kindness towards friends.

Gentleness ought to diffuse itself over our whole behaviour, to form our address, and regulate our speech.

The propensity to look forward into life, is too often grossly abused, and immoderately indulged.

The regular tenor of a virtuous and pious life, will prove the best preparation for immortality, for old age, and death.

These rules are intended to teach young persons to write with propriety, elegance, and perspicuity.

Sinful pleasures blast the opening prospects of human felicity, and degrade human honour.

In this state of mind, every employment of life becomes an oppressive burden, and every object appears gloomy.

They will acquire different views by applying to the honourable discharge of the functions of their station, and entering on a virtuous course of action.

By the perpetual course of dissipation, in which sensualists are engaged; by the riotous revel, and the midnight, or rather morning hours, to which they prolong their festivity; by the excesses which they indulge; they debilitate their bodies, cut themselves off from the comforts and duties of life, and wear out their spirits.

Section 5.

A fifth rule for the strength of sentences, is, to avoid concluding them with an adverb, a preposition, or any inconsiderable word.

See Vol. 1. p. 323. Vol. 2. p. 268.

By what I have already expressed, the reader will perceive the business which I am to proceed upon.

May the happy message be applied to us, in all the virtue, strength and comfort of it!

Generosity is a showy virtue, which many persons are very fond of.

These arguments were, without hesitation, and with great eagerness, laid hold of.

It is proper to be long in deliberating, but we should speedily execute.

Form your measures with prudence: but all anxiety about the issue divest yourselves of.

We are struck, we know not how, with the symmetry of any thing we see; and immediately acknowledge the beauty of an object, without inquiring into the particular causes and occasions of it.

With Cicero's writings, these persons are more conversant, than with those of Demosthenes, who, by many degrees excelled the other; at least, as an orator.

Section 6.

A sixth rule relating to the strength of a sentence, is, that in the members of a sentence, where two things are compared or contrasted with one another; where either a resemblance, or an opposition, is intended to be expressed: some resemblance, in the language and construction, should be preserved. For when the things themselves correspond to each other, we naturally expect to find a similar correspondence in the words.

See Vol. 1. p. 324. Vol. 2. p. 263.

Our British gardeners, instead of humouring nature, love to deviate from it as much as possible.

I have observed of late the style of some great ministers, very much to exceed that of any other productions.

The old may inform the young; and the young may animate those who are advanced in life.

The account is generally balanced; for what we are losers on the one hand, we gain on the other.

The laughers will be for those who have most wit; the serious part of mankind, for those who have most reason on their side.

If men of eminence are exposed to censure on the one hand, they are as much liable to flattery on the other. If they receive reproaches which are not due to them, they likewise receive praises which they do not deserve.

He can bribe, but he is not able to seduce. He can buy, but he has not the power of gaining. He can lie, but no one is deceived by him.

He embraced the cause of liberty faintly, and pursued it without resolution; he grew tired of it, when he had much to hope; and gave it up, when there was no ground for apprehension.

There may remain a suspicion that we over-rate the greatness of his genius, in the same manner as bodies appear more gigantic, on account of their being disproportioned and misshapen.

Section 7.

The seventh rule for promoting the strength and effect of sentences, is, to attend to the sound, the harmony, and easy flow, of the words and members.

See Vol. 1. p. 325. Vol. 2. p. 269.

Sobermindedness suits the present state of man.

As conventiclers, these people were seized and punished.

To use the Divine name customarily, and without serious consideration, is highly irreverent.

From the favourableness with which he was at first received, great hopes of success were entertained.

They conducted themselves wilily, and ensnared us before we had time to escape.

It belongs not to our humble and confined station, to censure, but to adore, submit, and trust.

Under all its labours, hope is the mind's solace; and the situations which exclude it entirely are few.

The humbling of those that are mighty, and the precipitation of persons who are ambitious, from the towering height that they had gained, concern but little the bulk of men.

Tranquillity, regularity, and magnanimity, reside with the religious and resigned man.

Sloth, ease, success, naturally tend to beget vices and follies.

By a cheerful, even, and open temper, he conciliated general favour.

We reached the mansion before noon. It was a strong, grand, Gothic house.

I had a long and perilous journey, but a comfortable companion, who relieved the fatigue of it.

The speech was introduced by a sensible preamble, which made a favourable impression.

The commons made an angry remonstrance against such an arbitrary requisition.

The truly illustrious are they who do not court the praise of the world, but who perform such actions as make them indisputably deserve it.

By the means of society, our wants come to be supplied, and our lives are rendered comfortable, as well as our capacities enlarged, and our virtuous affections called forth into their proper exercise.

Life cannot but prove vain to such perons as affect a disrelish of every pleasure, which is not both new and exquisite, measuring their enjoyments by fashion's standard, and not by what they feel themselves; and thinking that if others do not admire their state, they are miserable.

By experiencing distress, an arrogant insensibility of temper is most effectually corrected, from the remembrance of our own sufferings naturally prompting us to feel for others in their sufferings: and if Providence has favoured us, so as not to make us subject in our own lot to much of this kind of discipline, we should extract improvement from the lot of others that is harder; and step aside sometimes from the flowery and smooth paths which it is permitted us to walk in, in order to view the toilsome march of our fellow creatures through the thorny desert.

As no one is without his failings, so few want good qualities.

Providence delivered them up to themselves, and they tormented themselves.

From disappointments and trials, we learn the insufficiency of temporal things to happiness, and the necessity of goodness.

CHAPTER IV.

Instances of an irregular use of FIGURES of speech.

See Vol. 1. p. 335, and the Key, Part 5. Chap. 4. Figures.

No human happiness is so serene as not to contain any alloy.

There is a time when factions, by the vehemence of their own fermentation, stun and disable one another.

I intend to make use of these words in the thread of my speculations.

Hope, the balm of life, darts a ray of light through the thickest gloom.

The scheme was highly expensive to him, and proved the Charybdis of his estate.

He was so much skilled in the empire of the oar, that few could equal him.

The death of Cato has rendered the senate an orphan.

Let us be attentive to keep our mouths as with a bridle; and to steer our vessel aright, that we may avoid the rocks and shoals, which lie every where around us.

At length Erasmus, that great injur'd name,
(The glory of the priesthood and the shame,)
Curb'd the wild torrent of a barb'rous age,
And drove those holy Vandals off the stage.

In this our day of proof, our land of hope,
The good man has his clouds that intervene;
Clouds that may dim his sublunary day,
But cannot conquer: even the best must own,
Patience and resignation are the columns
Of human peace on earth.

On the wide sea of letters, 'twas thy boast
To crowd each sail, and touch at every coast:
From that rich mine how often hast thou brought
The pure and precious pearls of splendid thought!
How didst thou triumph on that subject tide,
Till vanity's wild gust, and stormy pride,
Drove thy strong mind, in evil hour, to split
Upon the fatal rock of impious wit!

Since the time that reason began to bud, and put forth her shoots, thought, during our waking hours, has been active in every breast, without a moment's suspension or pause. The current of ideas has been always moving. The wheels of the spiritual engine have exerted themselves with perpetual motion.

The man who has no rule over his own spirit, possesses no antidote against poisons of any sort. He lies open to every insurrection of ill humour and every gale of distress. Whereas he who is employed in regulating his mind, is making provision against all the accidents of life. He is erecting a fortress into which, in the day of sorrow, he can retreat with satisfaction.

Tamerlane the Great, writes to Bajazet, emperor of the Ottomans, in the following terms.—"Where is the monarch who dares resist us? Where is the potentate who does not glory in being numbered among our attendants? As for thee, descended from a Turcoman sailor, since the vessel of thy unbounded ambition has been wrecked in the gulf of thy self-love, it would be proper that thou shouldst take in the sails of thy

temerity, and cast the anchor of repentance in the port of sincerity and justice, which is the port of safety; lest the tempest of our vengeance make thee perish in the sea of the punishment thou deservest."

It is pleasant to be virtuous and good: because that is to excel many others: it is pleasant to grow better; because that is to excel ourselves: it is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion; because this is empire: nay, it is pleasant even to mortify and subdue our lusts; because that is victory.

CHAPTER V.

VIOLATIONS OF THE RULES RESPECTING PERSPICUOUS AND ACCURATE WRITING, PROMISCUOUSLY DISPOSED.

See the Key, Part 5. Chap. 5.

SECTION 1.

WHAT is human life to all, but a mixture, with various cares and troubles, of some scattered joys and pleasures?

When favours of every kind are conferred speedily, they are doubled.

He will soon weary the company who is himself wearied.

He must endure the follies of others, who will have their kindness.

For the last years of man the first must make provision.

Perpetual light-mindedness must terminate in ignorance.

In these, and in such like cases, we should, in our alms, generally suffer none to be witnesses, but Him who must see every thing.

The reason why he is so badly qualified for the business, is because he neglected his studies, and opportunities of improvement.

That Plutarch wrote lives of Demosthenes and Cicero at Chæronea, it is clear from his own account.

I wish to cultivate your further acquaintance.

He may probably make the attempt, but he cannot possibly succeed.

No pains were spared by his tutor, in order to his being improved in all useful knowledge.

In no scene of her life was ever Mary's address more remarkably displayed.

This was the cause which first gave rise to such a barbarous practice.

He craftily endeavoured, by a variety of false insinuations which he made use of, to turn the emperor to his purpose.

The beauty in the earth equals the grandeur in the heavens.

In health and vigour of body, and in the state of worldly fortune, all rejoice.

What passes in the hearts of men, is generally unknown to the public eye.

Many associations are united by laws the most arbitrary.

These instances may, it is hoped, be sufficient to satisfy every reasonable mind.

By such general and comprehensive rules as this, the clearest ideas are conveyed.

He determined not to comply with the proposal, except he should receive a more ample compensation.

There can be no doubt but that health is preferable to riches.

They declared to their friends, that they believed the perusal of such books had ruined their principles.

John's temper greatly indisposed him for instruction.

Vegetation is advancing constantly, though no eye can trace the steps of its gradation.

The reason of my consenting to the measure, was owing to his importunity.

I conceived a great regard for him, and could not but mourn for his loss.

The officer apprehended him, and confined him in his own house.

Charlotte, the friend of Amelia, to whom no one imputed blame, was too prompt in her vindication.

Men who are rich and avaricious, lose themselves in a spring which might have cherished all around them.

I should prefer him to be rather of slow parts, than with a bad disposition.

As soon as Eugenius undertook the care of a parish, it immediately engrossed the whole of his attention.

The plan will at once contribute to general convenience, and add to the beauty and elegance of the town.

Together with the national debt, the greatest national advantages are also transmitted to succeeding generations.

Their intimacy had commenced in the happier period, perhaps, of their youth and obscurity.

His subject is precisely of that kind, which a daring imagination could alone have adopted.

This emperor conjured the senate, that the purity of his reign might not be stained or contaminated, by the blood even of a guilty senator.

It is a happy constitution of mind, to be able to view successive objects so steadily, as that the more may never prevent us from doing justice to the less important.

This activity drew great numbers of enterprising men over to Virginia, who came either in search of fortune, or of liberty, which was the only compensation for the want of it.

The erroneous judgment of parents, concerning the conduct of schoolmasters, has crushed the peace of many an ingenious man, who engaged in the care of youth; and paved the way to the ruin of hopeful boys.

Section 2.

See the Key, p. 274.

The Greek doubtless is a language which is much superior in riches, harmony, and variety, to Latin.

Those three great genius's flourished in the same period.

He has made a judicious adaption of the examples to the rule.

This part of knowledge has been always growing, and will do so, till the subject be exhausted.

A boy of twelve years old may study these lessons.

The servant produced from his late master an undeniable character.

I am surprised that so great a philosopher as you are, should spend your time in the pursuit of such chimeras.

The ends of a divine and human legislator, are vastly different.

Scarce had the "Spirit of Laws" made its appearance, than it was attacked.

His donation was the more acceptable, that it was given without solicitation.

This subject is an unwelcome intruder, affording but an uneasy sensation, and brings with it always a mixture of concern and compassion.

He accordingly draws out his forces, and offers battle to Hiero, who immediately accepted it.

James laid late in bed yesterday and this morning he lays still later.

The reason of this strange proceeding will be accounted for when I make my defence.

I have observed him often, and his manner of proceeding is thus; he enjoins first silence; and then, &c.

Having not known, or not considered the subject, he made a very crude decision.

They all were deceived by his fair pretences, and they all of them lost their property.

It is above a year since the time that I left school.

He was guilty of such atrocious conduct, that he was deserted by his friends for good and all.

No other employment besides a bookseller suited his inclination.

Hereby I am instructed, and thereby I am honoured.

I pleaded my good intention; and after some time he assented thereto; whereby I entirely escaped all punishment.

This I am disposed to the rather, that it will serve to illustrate the principles advanced above.

From what I have said, you will perceive readily the subject I am to proceed upon.

These are points too trivial to take notice of. They are objects I am totally unacquainted with.

The nearer that men approach each other, the more numerous the points of contact in which they touch, and the greater their pleasures or pains.

Thus I have endeavoured to make the subject be better understood.

This is the most useful art of which men are possessed.

The French writers of sermons study neatness in laying down their heads.

There is not any beauty more in one of them than in another.

Section 3.

See the Key, p. 275.

Study to unite with firmness of principle gentleness of manners, and affable behaviour with untainted integrity.

In that work, we are every now and then interrupted with unnatural thoughts.

Bating one or two expressions, the composition is not subject to censure.

To answer his purpose effectually, he pitched upon a very moving story.

I am not able to discover whether these points are any how connected.

These are arguments which cannot be got over by all the cavils of infidelity.

This matter I had a great mind to reply to.

I hope that I may not be troubled in future, on this or any the like occasions.

It is difficult to unite together copiousness and precision.

Let us consider of the proper means to effect our purpose.

We must pay attention to what goes before and immediately follows after.

The more that this track is pursued, the more that eloquence is studied, the more shall we be guarded against a false taste.

True believers of every class and denomination on earth, make up the church and people of God.

This is the sum and substance of that which has been said on the subject.

A perfect union of wit and judgment, is one of the rarest things in the world.

Praise, like gold and diamonds, owes to its scarcity only its value.

Intemperance will make life short and sad, though it may fire the spirits for an hour.

From their errors of education, all their miseries have proceeded.

Their disinterestedness of conduct produced general admiration.

I viewed the habitation of my departed friend.—Venerable shade! I then gave thee a tear: accept now of one cordial drop that falls to thy memory.

To-day we are here; to-morrow we are gone.

This author is more remarkable for strength of sentiment, than harmonious language.

Many persons are more delighted with correct and elegant language, than with the importance of sentiment and accuracy of reasoning.

I feel myself grateful to my friend, for all the instances of his kindness, which he has often manifested to me.

It is not from this world that any source of comfort can arise, to cheer the gloom of the last hour.

Section 4.

See the Key, p. 277.

It is dangerous for beauty that is mortal, or for terrestrial virtue, to be examined by a light that is too strong for it.

Beautiful women possess seldom any great accomplishments.

because they study behaviour rather than solid excellence. for the most part.

It is to discover the temper of froward children, not that of men, far less that of Christians, to fret and repine at every disappointment of our wishes.

It is ordained and decreed by Providence, that nothing shall be obtained in our present state, that is truly valuable, except it be with difficulty and danger.

Pauses of ease and relaxation, labour necessarily requires; and the deliciousness of ease makes us commonly unwilling to return to labour.

Nothing which is not right can be great: nothing can be suitable to the dignity of the human mind which reason condemns.

We have warm hopes in youth, which are blasted soon by negligence and rashness; and great designs which are defeated by inexperience and ignorance of the world.

The haunts of dissipation, by night and day, open many a wide and inviting gate to the children of idleness and sloth.

True virtue (as all its parts are connected, piety with morality, charity with justice, benevolence with temperance and fortitude,) must form one complete and entire system.

Dissimulation obscures parts and learning; degrades the lustre of every accomplishment; and plunges us into universal contempt.

Confident as you now are in your assertions, and positive as you are in your opinions, be assured the time approaches. when things and men will appear in a different light to you.

In this age of dissipation and luxury in which we live, how many avenues are constantly open that carry us to the gates of folly!

Through extravagance and idleness, and vain inclination of emulating others in the splendid show of life, many run into charges exceeding their property.

Objects are separated from each other by their qualities: they are distinguished by the distance of time or place.

Clarendon, being a man of extensive abilities, stored his mind with a variety of ideas; which circumstance contributed to the successful exertion of his vigorous capacity.

Section 5.

See the Key, p 273.

The most high degree of reverence and attention should be paid to youth; and nothing that is indecent or indelicate should be suffered to approach their eyes or their ears.

He who is blessed with a clear conscience, in the worst conjunctures of human life, enjoys an elevation of mind peculiar to virtue, as well as dignity and peace.

The hand of industry may change, in a few years, the face of a country; but to alter the sentiments and manners of a people, requires often as many generations.

When the human mind dwells attentively and long upon any subject, the passions are apt to grow enthusiastic, interested, and warm; and the understanding which they ought to obey, they often force into their service.

Some years after, being released from prison, by reason of his consummate knowledge of civil law, and of military affairs, he was exalted to the supreme power.

The discontented man, (as his spleen irritates and sours his temper, and leads him to discharge its venom on all with whom he stands connected,) is never found without a great share of malignity.

We cannot doubt but all the proceedings of Providence will appear as equitable, when fully understood and completely intelligible, as now they seem irregular.

All that great wealth gives more than a moderate fortune, generally is, more room for the freaks of caprice, and privilege for ignorance and vice; of flatteries a quicker succession and a larger circle of voluptuousness.

The miscarriages of the great designs of princes are recorded in the histories of the world, but are of little use to the bulk of mankind, who seem very little interested in records of miscarriages which cannot happen to them.

Were there any man who could say, in the course of his life, that he had never suffered himself to be transported by passion, or had ever given just ground of offence to any one, such a man might, when he received from others unreasonable treatment, have some plea for impatience.

Christianity will, at some future period, influence the conduct of nations as well as individuals. But this will be, though its greatest, probably its latest triumph; for this can be only brought about through the medium of private character; and therefore will not be rapid in its progress, and visible at every step; but gradual, and visible when considerable effects only have been produced.

The British constitution stands, like an ancient oak in the wood, among the nations of the earth; which, after having overcome many a blast, overtops the other trees of the forest, and commands respect and veneration.

Section 6.

See the Key, p. 279.

What an anchor is to a vessel amidst a boisterous ocean, on a coast unknown, and in a dark night, that is the hope of future happiness to the soul, when beset by the confusions of the world: for in danger, it affords one fixed point of rest; amidst general fluctuation, it gives security.

Our pride and self-conceit, (by nourishing a weak and childish sensibility to every fancied point of our own honour and interest, while they shut up all regard to the honour and interests of our brethren,) render us quarrelsome and contentious.

If there be any first principle of wisdom, it undoubtedly is this: the distresses that are removable, endeavour to remove; bear, with as little disquiet as you can, the distresses which cannot be removed: comforts are to be found in every situation and condition of life; having found them, enjoy them.

Instead of aspiring farther than your proper level, bring your mind down to your state; lest you spend your life in a train of fruitless pursuits, by aiming too high, and at last bring yourself to an entire state of insignificance and contempt.

Often have we seen, that what we considered as a sore disappointment at the time, has proved to be a merciful providence in the issue; and that it would have been so far from making us happy, if what we once eagerly wished for had been obtained, that it would have produced our ruin.

Can the stream continue to advance, when it is deprived of the fountain? Can the branch improve, when taken from the stock which gave it nourishment? Dependent spirits can no more be happy, when parted from all union with the Father of spirits, and the fountain of happiness.

Prosperity is redoubled to a good man, by means of the generous use which he makes of it; and it is reflected back upon him by every one whom he makes happy; for, in the esteem and good-will of all who know him, in the gratitude of dependents, in the attachment of friends, and the intercourse of domestic affection, he sees blessings multiplied round him on every side.

Whoever would pass, with honour and decency, the latter part of life, must consider when he is young, that one day he shall be old; and remember that, when he is old, he has once been young; he must lay up knowledge in youth for his

support, when his powers of acting shall forsake him; and forbear to animadvert in age, with rigour, on faults which experience can alone correct.

Let us consider that youth is of no long duration; and that when the enchantments of fancy in maturer age shall cease, and phantoms no more dance about us, we shall have no comforts but wise men's esteem, the approbation of our hearts, and the means of doing good; and let us live as men that are to grow old sometime, and to whom of all evils it will be the most dreadful, to count their years past only by follies, and to be reminded of their former luxuriance of health, by the maladies only which riot has produced.

APPENDIX

TO THE

EXERCISES:

CONTAINING

EXAMPLES TO ASSIST THE STUDENT

IN

TRANSPOSING THE PARTS OF A SENTENCE,

AND

IN VARYING THE FORM

OF

EXPRESSING A SENTIMENT.

APPENDIX.

CHAPTER I.

ON TRANSPOSING THE MEMBERS OF A SENTENCE.

THE practice of transposing the members of sentences is an exercise so useful to young persons, that it requires a more particular explanation, than could have been properly given in the preceding work. A few of the various modes in which the parts of a sentence may be arranged, have, therefore, been collected; and they are, with other matter, produced in the form of an Appendix to the general Exercises. By examining them attentively, the student will perceive, in some degree, the nature and effect of transposition: and, by being frequently exercised in showing its variety in other sentences, he will obtain a facility in the operation; and a dexterity in discovering and applying, on all occasions, the clearest and most forcible arrangement. By this practice, he will also be able more readily to penetrate the meaning of such sentences, as are rendered obscure and perplexing to most readers, by the irregular disposition of their parts.

The first and last forms of each class of examples, are to be considered as the least exceptionable.

The Roman state evidently declined, in proportion to the increase of luxury.

The Roman state, in proportion to the increase of luxury, evidently declined.

In proportion to the increase of luxury, the Roman state evidently declined.

I am willing to remit all that is past, provided it may be done with safety.

I am willing, provided it may be done with safety, to remit all that is past.

Provided it may be done with safety, I am willing to remit all that is past.

That greatness of mind which shows itself in dangers and labours, if it wants justice, is blamable.

If that greatness of mind, which shows itself in dangers and labours, is void of justice, it is blamable.

That greatness of mind is blamable, which shows itself in dangers and labours, if it wants justice.

If that greatness of mind is void of justice, which shows itself in dangers and labours, it is blamable.

That greatness of mind is blamable, if it is void of justice, which shows itself in dangers and labours.

If it wants justice, that greatness of mind, which shows itself in dangers and labours, is blamable.

He who made light to spring from primeval darkness, will made order, at last, to arise from the seeming confusion of the world.

From the seeming confusion of the world, He who made light to spring from primeval darkness, will make order, at last, to arise.

He who made light to spring from primeval darkness, will, from the seeming confusion of the world, make order, at last, to arise.

He who made light to spring from primeval darkness, will, at last, from the seeming confusion of the world, make order to arise.

He will make order, at last, to arise from the seeming confusion of the world, who made light to spring from primeval darkness.

From the seeming confusion of the world, He will make order, at last, to arise, who made light to spring from primeval darkness.

He who made light to spring from primeval darkness, will, at last, make order to arise, from the seeming confusion of the world.

Whoever considers the uncertainty of human affairs, and how frequently the greatest hopes are frustrated; will see just reason to be always on his guard, and not to place too much dependence on things so precarious.

He who considers how frequently the greatest hopes are frustrated, and the uncertainty of human affairs; will not place too much dependence on things so precarious, and will see just reason to be always on his guard.

He will see just reason to be always on his guard, and not to place too much dependence on the precarious things of time; who considers the uncertainty of human affairs, and how often the greatest hopes are frustrated.

Let us not conclude, while dangers are at a distance, and do

not immediately approach us, that we are secure: unless we use the necessary precautions to prevent them.

Unless we use the necessary precautions to prevent dangers, let us not conclude, while they are at a distance, and do not immediately approach us, that we are secure.

Unless we use the necessary precautions to prevent dangers, let us not conclude that we are secure, while they are at a distance, and do not immediately approach us.

Let us not conclude that we are secure, while dangers are at a distance, and do not immediately approach us, unless we use the necessary precautions to prevent them.

While dangers are at a distance, and do not immediately approach us, let us not conclude, that we are secure, unless we use the necessary precautions to prevent them.

Those things which appear great to one who knows nothing greater, will sink into a diminutive size, when he becomes acquainted with objects of a higher nature.

When one becomes acquainted with objects of a higher nature, those things which appeared great to him whilst he knew nothing greater, will sink into a diminutive size.

To one who knows nothing greater, those things which then appear great, will sink into a diminutive size, when he becomes acquainted with objects of a higher nature.

CHAPTER II.

ON VARIETY OF EXPRESSION.

Besides the practice of transposing the parts of sentences, the Compiler recommends to tutors, frequently to exercise their pupils, in exhibiting some of the various modes, in which the same sentiment may be properly expressed. This practice will extend their knowledge of the language, afford a variety of expression, and habituate them to deliver their sentiments with clearness, ease, and propriety. It will likewise enable those who may be engaged in studying other languages, not only to construe them, with more facility, into English; but also to observe and apply more readily, many of the turns and phrases, which are best adapted to the genius of those languages. A few examples of this kind of exercise, will be sufficient to explain the nature of it, and to show its utility.

The brother deserved censure more than his sister.

The sister was less reprehensible than her brother.

The sister did not deserve reprehension, so much as her brother.

The reproof was more due to the brother, than to the sister.

I will attend the conference, if I can do it conveniently.
I intend to be at the conference, unless it should be inconvenient.
If I can do it with convenience, I purpose to be present at the conference.
If it can be done without inconvenience, I shall not fail to attend the conference.
I shall not absent myself from the conference, unless circumstances render it necessary.

He who lives always in the bustle of the world, lives in a perpetual warfare.
To live continually in the bustle of the world, is to live in perpetual warfare.
By living constantly in the bustle of the world, our life becomes a scene of contention.
It is a continual warfare to live perpetually in the bustle of the world.
The hurry of the world, to him who always lives in it, is a perpetual conflict.
They who are constantly engaged in the tumults of the world, are strangers to the blessings of peace.

The spirit of true religion breathes gentleness and affability.
Gentleness and affability are the genuine effects of true religion.
True religion teaches us to be gentle and affable.
Genuine religion will never produce an austere temper, or a rough demeanour.
Harshness of manners and want of condescension, are opposite to the spirit of true religion.

Industry is not only the instrument of improvement, but the foundation of pleasure.
Industry produces both improvement and pleasure.
Improvement and pleasure are the products of industry.
The common attendants on idleness are ignorance and misery.

Valerius passed several laws, abridging the power of the senate, and extending that of the people.
Several laws were passed by Valerius, which abridged the power of the senate, and extended that of the people.
The power of the senate was abridged, and that of the people extended, by several laws passed during the consulship of Valerius.

The advantages of this world, even when innocently gained, are uncertain blessings.

If the advantages of this world were innocently gained, they are still uncertain blessings.

We may indeed innocently gain the advantages of this world; but even then they are uncertain blessings.

Uncertainty attends all the advantages of this world, not excepting those which are innocently acquired.

The blessings which we derive from the advantages of this world, are not secure, even when they are innocently gained.

When you behold wicked men multiplying in number, and increasing in power, imagine not that Providence particularly favours them.

When wicked men are observed to multiply in number, and increase in power, we are not to suppose that they are particularly favoured by Providence.

From the increase and prosperity of the wicked, we must not infer that they are the favourites of Providence.

Charity consists not in speculative ideas of general benevolence, floating in the head, and leaving the heart, as speculations too often do, untouched and cold.

Speculative ideas of general benevolence, do not form the virtue of charity, for these often float in the head, and leave the heart untouched and cold.

Speculations which leave the heart unaffected and cold, though they may consist of general benevolence floating in the head, do not form the great virtue of charity.

Universal benevolence to mankind, when it rests in the abstract, does not constitute the noble virtue of charity. It is then a loose indeterminate idea, rather than a principle of real effect: and floats as a useless speculation in the head, instead of affecting the temper and the heart.

A wolf let into the sheepfold, will devour the sheep.

If we let a wolf into the fold, the sheep will be devoured.

The wolf will devour the sheep, if the sheepfold be left open.

A wolf being let into the sheepfold, the sheep will be devoured.

If the fold be not left carefully shut, the wolf will devour the sheep.

There is no defence of the sheep from the wolf, unless it be kept out of the fold.

A slaughter will be made amongst the sheep, if the wolf can get into the fold.

The preceding examples show that the form of expressing a sentiment may be properly varied, by turning the active voice of verbs into the passive, and the nominative case of nouns into the objective; by altering the connexion of short sentences, by different adverbs and conjunctions, and by the use of prepositions: by applying adjectives and adverbs instead of substantives, and *vice versa*; by using the case absolute in place of the nominative and verb, and the participle instead of the verb; by reversing the correspondent parts of the sentence: and by the negation of the contrary, instead of the assertion of the thing first proposed. By these and other modes of expression, a great variety of forms of speech, exactly or nearly of the same import, may be produced; and the young student furnished with a considerable store for his selection and use.

When the business of transposing the parts of sentences, and of varying the forms of expression, becomes familiar to the student, he may be employed in reducing the particulars of a few pages, to general heads; and in expanding sentiments generally expressed, into their correspondent particulars; and by making these operations more or less general, and more or less particular, a considerable variety will be introduced into this part of the Exercises.

An employment of the kind here proposed, will not only make the learner skilful in the meaning and application of terms, and in the nature of a concise and of a copious style; but it will also teach him to think with order and attention; to contract or expand his views at pleasure; and to digest the sentiments of other persons, or his own, in the manner best adapted to assist his judgment and memory.

KEY

TO THE

EXERCISES.

CALCULATED

TO ENABLE PRIVATE LEARNERS

TO BECOME

THEIR OWN INSTRUCTERS

IN

GRAMMAR AND COMPOSITION.

ADVERTISEMENT.

AS many of the examples in the book of Exercises, contain several errors in the same sentence, and some of them admit of various constructions in amending them; a Key for ascertaining all the corrections, and giving them the neatest form, appears to be indispensable: and this is the more expedient, from the work's being designed for the benefit of private learners, as well as for the use of schools.

The Key now produced will, it is presumed, answer the ends in view. It not only shows the corrected words and phrases of each sentence, distinguished by Italic letters, but exhibits the sentence at large, in all its parts. This method of pointing out the corrections, will produce a better effect, than if the alterations had been denoted only by detached, mutilated parts of the sentence in question. By the plan we have adopted, the work has a more regular and uniform appearance; the correspondent parts may be more readily examined; and the propriety of the corrections will be more apparent and striking.

The best mode of correcting the errors in the book of Exercises, appears to be the following. Let the student examine, with attention, the erroneous con-

struction; compare it with the rule of grammar to which it relates; and then express the whole sentence precisely as he conceives it ought to be. After he has proceeded in this manner, he should compare his amendments with those which are contained in the Key; and make such further improvements as the comparison may suggest. This process would be a pleasing and encouraging exercise of the student's ingenuity; and would strongly impress on his mind the principles on which the corrections are made.

The sentences, besides their grammatical use, are of an interesting and instructive nature; and most of them contain principles of piety and virtue. The language too, as it is exhibited in the Key, has been studiously regarded. They may therefore be considered as doubly useful to the student; serving at once to inculcate important sentiments, and to fix in his memory the rules of grammatical construction.

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KEY TO THE EXERCISES.

PART II.*

ORTHOGRAPHY.

CHAPTER I.

Containing corrections of the false ORTHOGRAPHY, arranged under the respective Rules.

RULE I.

* See Vol. 1. p. 23. Vol. 2. p. 27.

IT is no great merit to *spell* properly; but a great defect to do it incorrectly.

Jacob worshiped his Creator, leaning on the top of his *staff*.

We may place too little, as well as too much, *stress* upon dreams.

Our manners should be neither *gross* nor excessively refined.

RULE II.

See Vol. 1. p. 23. Vol. 2. p. 27.

A *car* signifies a chariot of war, or a small carriage of burden.

In the names of *drugs* and plants, the mistake in a word may endanger life.

> Nor undelightful is the ceaseless *hum*
> To him who muses through the woods at noon.

The *fin* of a fish is the limb, by which he balances his body, and moves in the water.

Many a *trap* is laid to insnare the feet of youth.

* A regular explanation of the Exercises in Parsing, would occupy a great portion of this volume; and, after all, would be of little use to the reader: a Key to Part I. is therefore omitted. General directions, respecting the mode of Parsing, may be seen at pages 225—234, of the First Volume. The reader may also peruse, the corrections of sentences, contained in pages 18—25 of this volume.

Many thousand families are supported by the simple business of making *mats*.

RULE III.

See Vol. 1. p. 23. Vol. 2. p. 28.

We should subject our *fancies* to the government of reason.

If thou art seeking for the living amongst the dead, thou *weariest* thyself in vain.

If we have *denied* ourselves sinful pleasures, we shall be great gainers in the end.

We shall not be the *happier* for possessing talents and affluence, unless we make a right use of them.

The truly good mind is not *dismayed* by poverty, afflictions, or death.

RULE IV.

See Vol. 1. p. 24. Vol. 2. p. 28.

It is a great blessing to have a sound mind, uninfluenced by *fanciful* humours.

Common calamities, and common blessings, fall *heavily* upon the envious.

The *comeliness* of youth are modesty and frankness; of age, condescension and dignity.

When we act against conscience, we become the *destroyers* of our own peace.

We may be *playful* and yet innocent; grave, and yet corrupt. It is only from general conduct, that our true character can be *portrayed*.

RULE V.

See Vol. 1. p. 24. Vol. 2. p. 29.

When we bring the lawmaker into contempt, we have in effect *annulled* his laws.

By *deferring* our repentance, we accumulate our sorrows.

The pupils of a certain ancient philosopher, were not, during their first years of study, *permitted* to ask any questions.

We all have many *failings* and lapses to lament and recover.

There is no affliction with which we are *visited*, that may not be improved to our advantage.

The Christian Lawgiver has *prohibited* many things, which the heathen philosophers allowed.

RULE VI.

See. Vol. 1. p. 24. Vol. 2. p. 29.

Restlessness of mind disqualifies us, both for the enjoyment of peace, and the performance of our duty.

The arrows of calumny fall *harmlessly* at the feet of virtue.

The road to the *blissful* regions, is as open to the peasant as to the king.

A *chilness*, or shivering of the body, generally precedes a fever.

To recommend virtue to others, our lights must shine brightly, not *dully*.

> The silent stranger stood amaz'd to see
> Contempt of wealth, and *wilful* poverty.

RULE VII.

See Vol. 1. p. 24. Vol. 2. p. 30.

The warmth of disputation, destroys that *sedateness* of mind which is necessary to discover truth.

> All these with *ceaseless* praise his works behold,
> Both day and night.

In all our reasonings, our mind should be *sincerely* employed in the pursuit of truth.

Rude behaviour, and indecent language, are peculiarly *disgraceful* to youth of education.

The true worship of God is an important and *awful* service.

Wisdom alone is *truly* fair: folly only appears so.

RULE VIII.

See Vol. 1. p. 24. Vol. 2. p. 30.

The study of the English language is making daily *advancement*.

A judicious *arrangement* of studies facilitates *improvement*.

> To shun *allurements* is not hard,
> To minds resolv'd, forewarn'd, and well prepar'd.

RULE IX.

See Vol. 1. p. 25. Vol. 2. p. 30.

Every person and thing connected with self, is apt to appear good and *desirable* in our eyes.

Errors and misconduct are more *excusable* in ignorant, than in well-instructed persons.

The divine laws are not *reversible* by those of men.

Gratitude is a *forcible* and active principle in good and generous minds.

Our natural and involuntary defects of body, are not *chargeable* upon us.

We are made to be *serviceable* to others, as well as to ourselves.

RULE X.

See Vol. 1. p. 25. Vol. 2. p. 31.

An *obliging* and humble disposition, is totally unconnected with a servile and *cringing* humour.

By *solacing* the sorrows of others, the heart is improved, at the same time that our duty is performed.

Labour and expense are lost upon a *dronish* spirit.

The inadvertences of youth may be excused, but *knavish* tricks should meet with severe reproof.

RULE XI.

Vol. 1. p. 25. Vol. 2. p. 32.

The *passover* was a celebrated feast among the Jews.

A virtuous woman looketh well to the ways of her *household.*

These people salute one another, by touching the top of their *foreheads.*

That which is sometimes expedient, is not *always* so.

We may be *hurtful* to others, by our example, as well as by personal injuries.

In candid minds, truth finds an entrance, and a *welcome* too.

Our *pastimes* should be innocent; and they should not occur too frequently.

CHAPTER II.

Containing corrections of the false ORTHOGRAPHY, promiscuously disposed.

SECTION. 1.

See the Exercises, p. 33.

NEGLECT no *opportunity* of doing good.

No man can *steadily* build upon accidents.

> How shall we keep, what sleeping or awake,
> A weaker may *surprise*, a stronger take?

Neither time nor misfortunes should *erase* the *remembrance* of a friend.

Moderation shoud preside, both in the *kitchen* and the *parlour.*

Shall we *receive* good at the Divine hand, and shall we not *receive* evil!

In many designs, we may *succeed* and be miserable.

We should have *sense* and virtue enough to *recede* from our demands, when they appear to be *unreasonable*.

All our comforts *proceed* from the Father of Goodness.

The ruin of a state is generally *preceded* by a universal *degeneracy* of manners, and a contempt of religion.

His father *omitted* nothing in his education, that might render him virtuous and *useful*.

The daw in the fable was dressed in *pilfered* ornaments.

A *favour conferred* with delicacy, doubles the obligation.

They tempted their Creator, and *limited* the Holy One of *Israel*.

The precepts of a good education have often *recurred* in the time of need.

We are frequently *benefited* by what we have dreaded.

It is no great virtue to live *lovingly* with good natured and meek persons.

The Christian religion gives a more *lovely* character of God, than any religion ever did.

Without *sinistrous* views, they are *dexterous* managers of their own interest.

Any thing *committed* to the trust and care of another, is a *deposite*.

> Here *finish'd* he, and all that he had made,
> *View'd* and beheld! All was *entirely* good.

It deserves our best *skill* to *inquire* into those rules, by which we may guide our *judgment*.

Food, *clothing*, and habitations, are the rewards of industry.

If we *lay* no restraint upon our lusts, no *control* upon our *appetites* and passions, they will hurry us into guilt and misery.

An *Independent* is one who, in religious affairs, holds that every congregation is a *complete* Church.

> Receive his *counsel* and *securely* move:
> *Intrust* thy fortune to the Power above.

> Following life in *creatures* we *dissect*,
> We lose it in the moment we detect.

The *acknowledgment* of our transgressions must precede the *forgiveness* of them.

Judicious *abridgments* often aid the *studies* of youth.

Examine how thy *humour* is *inclin'd*,
And which the *ruling* passion of thy mind.

——— He *falters* at the question:
His fears, his words, his looks, declare him guilty.

Calico is a thin cloth made of cotton; sometimes stained with lively *colours*.

To promote iniquity in others, is nearly the same as being the *actors* of it *ourselves*.

The *glazier's* business was unknown to the *ancients*.

The *antecedent*, in *grammar*, is the noun or pronoun to which the relative refers.

Section 2.

See the Exercises, p. 34.

Be not *afraid* of the wicked: they are under the *control* of Providence. Consciousness of guilt may justly *affright* us.

Convey to others no *intelligence* which you would be ashamed to avow.

Many are weighed in the *balance*, and found wanting.

How many *disappointments* have, in their consequences, saved a man from ruin!

A *well-poized* mind makes a *cheerful* countenance.

A certain *householder* planted a *vineyard*, but the men *employed* in it made *ungrateful* returns.

Let us show *diligence* in every *laudable* undertaking.

Cinnamon is the fragrant bark of a low tree in the *island* of Ceylon.

A ram will *butt* with his head, though he be brought up tame, and never saw the action.

We *perceive* a piece of silver in a *basin*, when water is poured on it, though we could not discover it before.

Virtue *embalms* the memory of the good.

The king of Great *Britain* is a *limited* monarch; and the *British* nation a free people.

The *physician* may *dispense* the *medicine*, but Providence alone can bless it.

In many *pursuits*, we *embark* with pleasure, and land sorrowfully.

Rocks, mountains, and caverns, are of *indispensable* use, both to the earth and to man.

The hive of a city, or kingdom, is in the best condition when *there* is the least *noise* or *buzz* in it.

The roughnesses found on our *entrance* into the paths of virtue and learning, grow smoother as we advance.

That which was once the most *beautiful* spot of Italy, *covered* with *palaces*, *embellished* by princes, and *celebrated* by poets, has now nothing to show but ruins.

Battering rams were *anciently* used to beat down the walls of a city.

Jockey signifies a man who rides horses in a race; or who deals in horses.

The *harmlessness* of many animals, and the *enjoyment* which they have of life, should plead for them against cruel *usage*.

We may be very *busy* to no *useful* purpose.

We cannot plead in *abatement* of our guilt, that we are *ignorant* of our duty.

Genuine *charity*, how liberal soever it may be, will never *impoverish* ourselves. If we *sow sparingly*, we shall reap *accordingly*.

However *disagreeable*, we must *resolutely* perform our duty.

A fit of sickness is often a kind *chastisement* and *discipline*, to moderate our affection for the things of this life.

It is a *happiness* to young persons, when they are preserved from the snares of the world, as in a garden *enclosed*.

Health and peace, the most *valuable possessions*, are obtained at small *expense*.

Incense signifies perfumes *exhaled* by fire, and made use of in religious ceremonies.

True *happiness* is an *enemy* to pomp and *noise*.

Few *reflections* are more *distressing*, than those which we make on our own ingratitude.

There is an *inseparable connexion* between piety and virtue.

Many actions have a fair *complexion*, which have not sprung from virtue.

Which way soever we turn *ourselves*, we are *encountered* with *sensible* demonstrations of a Deity.

If we forsake the ways of virtue, we cannot *allege* any *colour* of ignorance, or want of instruction.

Section 3.

See the Exercises, p. 36.

There are more *cultivators* of the earth, than of their own hearts.

Man is *encompassed* with dangers innumerable.

War is attended with *distressful* and *desolating* effects. It is *confessedly* the *scourge* of our angry passions.

The earth is the Lord's, and the *fulness* thereof.

The harvest *truly* is plenteous, but the *labourers* are few.

The greater our *incitements* to evil, the greater will be our victory and reward.

We should not *encourage* persons to do what they *believe* to be wrong.

Virtue is placed between two *extremes*, which are both equally *blamable*.

We should continually have the *goal* in our view, which would direct us in the race.

The *gaols* (or *jails*) were forced open, and the prisoners set free.

It cannot be said that we are *charitable donors*, when our gifts proceed from selfish motives.

Strait is the gate, and narrow the way, that lead to life eternal.

Integrity leads us *straight* forward, disdaining all *doublings*, and crooked paths.

Licentiousness and crimes pave the way to ruin.

Words are the *counters* of wise men, but the money of fools.

Recompense to no man evil for evil.

He was an excellent person; a *mirror* of *ancient* faith in early youth.

Meekness *controls* our angry passions; *candour*, our severe *judgments*.

He is not only a *descendant* from pious *ancestors*, but an *inheritor* too of their virtues.

A *dispensary* is the place where medicines are dispensed: a *dispensatory* is a book in which the composition of them is described.

Faithfulness and judgment are peculiarly *requisite* in *testamentary* executors.

To be *faithful* among the *faithless*, argues great strength of *principle*.

Mountains appear to be like so many wens or *unnatural protuberances* on the face of the earth.

In some places the sea *encroaches* upon the land; in others, the land upon the sea.

Philosophers agreed in *despising* riches, as the *encumbrances* of life.

Wars are regulated *robberies* and *piracies*.

Fishes *increase* more than beasts or birds, as appears from their *numerous spawn*.

The *pyramids* of Egypt have stood more than three thousand years.

Precepts have small influence, when not *enforced* by example.

> How has kind Heav'n adorn'd the happy land,
> And scatter'd blessings with a *wasteful* hand!

A friend *exaggerates* a man's virtues, an enemy *inflames* his crimes.

A witty and *humourous* vein has often produced *enemies.*

Neither pleasure nor *business* should *engross* our time and affections; proper seasons should be *allotted* for *retirement.*

It is laudable to *inquire* before we *determine.*

Many have been *visited* with afflictions who have not *profited* by them.

We may be *successful*, and yet disappointed.

Section 4.

See the Exercises, p. 37.

The experience of want *enhances* the value of plenty.

To maintain opinions *stiffly*, is no evidence of their truth, or of our moderation.

Hoarhound has been famous for its *medicinal* qualities: but it is now little used.

The wicked are often *insnared* in the trap which they *lay* for others.

It is hard to say what diseases are *curable:* they are all under the *guidance* of Heaven.

Instructers should not only be *skilful* in those sciences which they teach; but have *skill* in the method of teaching, and patience in the *practice.*

Science strengthens and *enlarges* the minds of men.

A steady mind may receive *counsel;* but there is no hold on a *changeable* humour.

We may *inure ourselves* by custom, to bear the extremities of *weather* without injury.

Excessive *merriment* is the parent of *grief.*

Air is *sensible* to the touch by its motion, and by its *resistance* to bodies moved in it.

A polite address is sometimes the *cloak* of malice.

To *practise* virtue is the sure way to love it.

Many things are *plausible* in theory, which fail in *practice.*

Learning and *knowledge* must be attained by slow degrees; and are the reward only of *diligence* and patience.

We should study to live *peaceably* with all men.

> A soul that can *securely* death defy,
> And count it nature's *privilege* to die.

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> A soul that can *securely* death defy,
> And count it nature's *privilege* to die.

The mist which *envelops* many studies, is dissipated when we approach them.

The voice is sometimes obstructed by a *hoarseness*, or by *viscuous* phlegm.

The *desert* shall rejoice, and blossom as the rose.

The fruit and sweetmeats set on table after the meat, are called the *dessert*.

We traversed the *flowery* fields, till the falling dews admonished us to return.

SECTION 6.

See the Exercises, p. 40.

THERE is frequently a worm at the root of our most *flourishing* condition.

The stalk of *ivy* is tough, and not *fragile*.

The roof is vaulted, and *distils* fresh water from every part of it.

Our imperfections are *discernible* by others, when we think they are concealed.

They think they shall be *heard* for *their* much speaking.

True *criticism* is not a captious, but a liberal art.

Integrity is our best *defence* against the evils of life.

No circumstance can *license* evil, or *dispense* with the rules of virtue.

We may be *ciphers* in the world's estimation, whilst we are advancing our own and others' value.

The path of *virtue* is the path of peace.

A *diphthong* is the *coalition* of two vowels to form one sound.

However *forcible* our temptations; they may be resisted.

I *acknowledge* my transgression; and my sin is ever before me.

The *college* of cardinals are the *electors* of the pope.

He had no *colourable* excuse to palliate his conduct.

> Thy *humorous* vein, thy pleasing folly,
> Lie all neglected, all forgot.

If we are so conceited as *obstinately* to reject all advice, we must expect a *dereliction* of friends.

Chronology is the science of *computing* and *adjusting* the periods of time.

> In groves we live, and *lie* on mossy beds,
> By *crystal* streams, that *murmur* through the meads.

It is a secret *cowardice* which induces us to *compliment* the vices of our superiors, to applaud the *libertine*, and laugh with the *profane*.

The lark each morning waked me with her *sprightly* lay.

There are no fewer than thirty-two species of the *lily*.

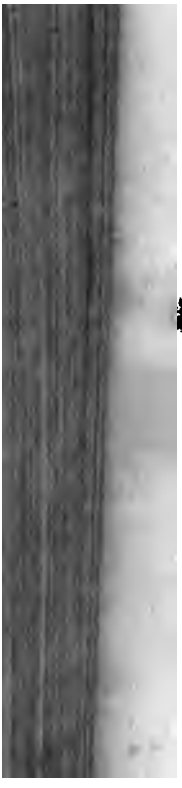
We owe it to our *visiters* as well as to ourselves, to entertain them with useful and *sensible* conversation.

Sponsors are those who become sureties for the children's education in the Christian faith.

The *warrior's* fame is often purchased by the blood of thousands.

Hope *exhilarates* the mind, and is the grand *elixir*, under all the evils of life.

The *incense* of gratitude, whilst it expresses our duty, and *honours* our *benefactor*, perfumes and *regales* ourselves.



PART III.

SYNTAX.

CHAPTER I.

CONTAINING CORRECTIONS OF THE FALSE SYNTAX, ARRANGED UNDER THE RULES.

RULE I.

See Vol. 1. p. 143. Vol. 2. p. 43.

DISAPPOINTMENTS *sink* the heart of man; but the renewal of hope *gives* consolation.

The smiles that encourage severity of judgment, *hide* malice and insincerity.

He *dares* not act contrary to his instructions.

Fifty pounds of wheat *contain* forty pounds of flour.

The mechanism of clocks and watches, *was* totally unknown a few centuries ago.

The number of inhabitants in Great Britain and Ireland, *does* not exceed sixteen millions.

Nothing but vain and foolish pursuits *delights* some persons.

A variety of pleasing objects *charms* the eye.

So much both of ability and merit *is* seldom found.

In the conduct of Parmenio, a mixture of wisdom and folly *was* very conspicuous.

He is an author of more credit than Plutarch, or any other that *writes* lives too hastily.

The inquisitive and curious *are* generally talkative.

Great pains *have* been taken to reconcile the parties.

I am sorry to say it, but there *were* more equivocators than one.

The sincere *are* always esteemed.

Have the goods been sold to advantage? and *didst* thou embrace the proper season?

There *are* many occasions in life, in which silence and simplicity *are* true wisdom.

The generous never *recount* minutely the actions they have done; nor the prudent, those they will do.

He *needs* not proceed in such haste.

The business that related to ecclesiastical meetings, matters, and persons, *was* to be ordered according to the king's direction.

In him *was* happily blended true dignity with softness of manners.

The support of so many of his relations, *was* a heavy tax upon his industry; but thou *knowest* he paid it cheerfully.

What *avail* the best sentiments, if persons do not live suitably to them?

Reconciliation was offered, on conditions as moderate as *were* consistent with a permanent union.

Not one of them whom thou *seest* clothed in purple, *is* completely happy.

And the fame of this person, and of his wonderful actions, *was* diffused throughout the country.

The variety of the productions of genius, like that of the operations of nature, *is* without limit.

> In vain our flocks and fields increase our store,
> When our abundance *makes* us wish for more.

Thou *shouldst* love thy neighbour as sincerely as thou *lovest* thyself.

Hast thou no better reason for censuring thy friend and companion?

Thou, who art the Author and Bestower of life, *canst* doubtless, restore it also: but whether thou *wilt* please to restore it or not, that thou only *knowest*.

> O thou my voice inspire,
> Who touch'd Isaiah's hallow'd lips with fire.
> "*Who touchedst* or *didst touch*."

> Accept these grateful tears: for thee they flow.
> For thee that ever felt another's wo.
> "*Didst feel*."

> Just to thy word, in every thought sincere;
> Who knew no wish but what the world might hear.
> "*Who knewest* or *didst know*."

The following examples are adapted to the notes and observations under RULE I.

See Vol. 1. p. 143. Vol. 2. p. 45.

1. To do unto all men, as we would that they, in similar

circumstances, should do unto us, *constitutes* the great principle of virtue.

From a fear of the world's censure, to be ashamed of the practice of precepts, which the heart approves and embraces, *marks* a feeble and imperfect character.

The erroneous opinions which we form concerning happiness and misery, *give* rise to all the mistaken and dangerous passions that *embroil* our life.

To live soberly, righteously, and piously, *is* required of all men.

That it is our duty to promote the purity of our minds and bodies, to be just and kind to our fellow-creatures, and to be pious and faithful to Him that made us, *admits* not of any doubt in a rational and well-informed mind.

To be of a pure and humble mind, to exercise benevolence towards others, to cultivate piety towards God, *are* the sure means of becoming peaceful and happy.

It is an important truth, that religion, vital religion, the religion of the heart, *is* the most powerful *auxiliary* of reason, in waging war with the passions, and promoting that sweet composure which *constitutes* the peace of God.

The possession of our senses entire, of our limbs uninjured, of a sound understanding, of friends and companions, *is* often overlooked; though it would be the ultimate wish of many, who, as far as we can judge, *deserve* it as much as ourselves.

All that *makes* a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, and the exploits of the warlike: the virtues which *form* the happiness, and the crimes which *occasion* the misery of mankind; *originate* in that silent and secret recess of thought, which *is* hidden from every human eye.

2. If the privileges to which he has an undoubted right, and *which* he has long enjoyed, should now be wrested from him, *it* would be flagrant injustice.

These curiosities we have imported from China, and *they* are similar to those which were some time ago brought from Africa.

> Will martial flames for ever fire thy mind,
> And *wilt thou* never be to Heav'n resign'd?

3. *When* two substantives come together, and do not signify the same thing, the *first of them* must be in the genitive case.

Such is the constitution of men, *that virtue*, however it may be neglected for a time, *will* ultimately be acknowledged and respected.

4. The crown of virtue *are* peace and honour.
His chief occupation and enjoyment *was* controversy.

5. ——————*He* destroy'd,
Or won to what may work his utter loss,
All this will soon follow.

—————— Whose gray top
Shall tremble, *he* descending.

RULE II.

See Vol. 1. p. 149. Vol. 2. p. 46.

Idleness and ignorance *are* the *parents* of many vices.

Wisdom, virtue, happiness, *dwell* with the golden mediocrity.

In unity *consist* the welfare and security of every society.

Time and tide *wait* for no man.

His politeness and good disposition *were*, on failure of their effect, entirely changed.

Patience and diligence, like faith, *remove* mountains.

Humility and knowledge, with poor apparel, *excel* pride and ignorance under costly attire.

The planetary system, boundless space, and the immense ocean, *affect* the mind with sensations of astonishment.

Humility and love, whatever obscurities may involve religious tenets, *constitute* the essence of true religion.

Religion and virtue, our best support and highest honour, *confer* on the mind, principles of noble independence.

What *signify* the counsel and care of preceptors, when youth think they have no need of assistance?

The examples which follow, are suited to the notes and observations under RULE II.

See Vol. 1. p. 149. Vol. 2. p. 47.

1. Much *do* human pride and self-complacency require correction.

Luxurious living, and high pleasures, *beget* a languor and satiety that *destroy* all enjoyment.

Pride and self-sufficiency *stifle* sentiments of dependence

on our Creator: levity and attachment to worldly pleasures, *destroy* the sense of gratitude to him.

2. Good order in our affairs, not mean savings, *produces* great profits.

The following treatise, together with those that accompany it, *was* written, many years ago, for my own private satisfaction.

That great senator, in concert with several other eminent persons, *was* the *projector* of the revolution.

The religion of these people, as well as their customs and manners, *was* strangely misrepresented.

Virtue, joined to knowledge and wealth, *confers* great influence and respectability. But knowledge, with wealth united, if virtue is wanting, *has* a very limited influence, and *is* often despised.

That superficial scholar and critic, like some renowned critics of our own, *has* furnished most decisive proofs, that *he* knew not the characters of the Hebrew language.

The buildings of the institution have been enlarged; the expense of which, added to the increased price of provisions, *renders* it necessary to advance the terms of admission.

One, added to nineteen, *makes* twenty.—Better thus: one *and* nineteen *make* twenty.

What black despair, what horror *fill* his mind!

3. Thou, and the gardener, and the huntsman, must share the blame of this business amongst *you*.

My sister and I, as well as my brother, are daily employed in *our* respective occupations.

RULE III.

See Vol. 1. p. 151. Vol. 2. p. 47.

Man's happiness, or misery, *is*, in a great measure, put into his own hands.

Man is not such a machine as a clock or a watch, which *moves* merely as *it is* moved.

Despise no infirmity of mind or body, nor any condition of life: for *it is*, perhaps, to be your own lot.

Speaking impatiently to servants, or any thing that betrays unkindness or ill humour, *is* certainly criminal.

There are many faults in spelling, which neither analogy nor pronunciation *justifies*.

When sickness, infirmity, or reverse of fortune, *affects* us, the sincerity of friendship is proved.

Let it be remembered, that it is not the uttering, or the hearing of certain words, that *constitutes* the worship of the Almighty.

A tart reply, a proneness to rebuke, or a captious and contradictious spirit, *is* capable of imbittering domestic life, and of setting friends at variance.

The following sentences exemplify the notes and observations under RULE III.

See Vol. 1. p. 151. Vol. 2. p. 48.

1. Either thou or I *am* greatly mistaken in our judgment on this subject.

I or thou *art* the person who must undertake the business proposed.

2. One or both of the scholars *were* present at the transaction.

Some parts of the ship and cargo were recovered; but neither the captain nor the sailors, *were* saved.

Whether one person or more *than one*, *were* concerned in the business, does not yet appear.

The deceitfulness of riches, or the cares of this life, *have* choked the seeds of virtue in many a promising mind.

RULE IV.

See Vol. 1. p. 152. Vol. 2. p. 48.

The people *rejoice* in that which should give *them* sorrow.

The flock, and not the fleece, *is*, or ought to be, the *object* of the shepherd's care.

The court *has* just ended, after having sat through the trial of a very long cause.

The crowd *was* so great, that the judges with difficulty made their way through *it*.

The corporation of York *consists* of a mayor, aldermen, and a common council.

The British parliament *is* composed of king, lords, and commons.

When the nation complains, the rulers should listen to *its* voice.

In the days of youth, the multitude eagerly *pursue* pleasure as *their* chief good.

The church *has* no power to inflict corporal punishment.

The fleet *was* seen sailing up the channel.

The regiment *consists* of a thousand men.

The meeting *has* established several salutary regulations.

The council *were* not unanimous, and *they* separated without coming to any determination.

The fleet *are* all arrived and moored in safety.

These people *draw* near to me with their mouth, and *honour* me with their lips, but their heart is far from me.

The committee *were* divided in *their* sentiments, and *they have* referred the business to the general meeting.

The committee *was* very full when this point was decided; and *its* judgment has not been called in question.

Why *does* this generation wish for greater evidence, when so much is already given?

The remnant of the people *was* persecuted with great severity.

Never *was* any people so much infatuated as the Jewish nation.

The shoal of herrings *was* of an immense extent.

No society *is* chargeable with the disapproved misconduct of particular members.

RULE V.

See Vol. 1. p. 154. Vol. 2. p. 50.

The exercise of reason appears as little in these sportsmen, as in the beasts *which* they sometimes hunt, and by *which* they are sometimes hunted.

They *who* seek wisdom will certainly find her.

The male amongst birds seems to discover no beauty, but in the colour of *his* species.

Take handfuls of ashes of the furnace, and let Moses sprinkle *them* towards heaven, in the sight of Pharaoh; and *they* shall become small dust.

Rebecca took goodly raiment, which *was* with her in the house, and put *it* upon Jacob.

The wheel killed another man, *who* is the sixth *that has* lost *his life*, by this means.

The fair sex, whose task is not to mingle in the labours of public life, *have their* own part assigned *them* to act.

The Hercules *ship* of war foundered at sea; she overset, and lost most of her men.

The mind of man cannot be long without some food to nourish the activity of *its* thoughts.

What is the reason that our language is less refined than *that* of Italy, Spain, or France?

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Let it be remembered, that it is not the uttering, or the hearing of certain words, that *constitutes* the worship of the Almighty.

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What is the reason that our language is less refined than *that* of Italy, Spain, or France?

I do not think any one should incur censure for being tender of *his* reputation.

Thou who *hast* been a witness of the fact, *canst* give an account of it.

In religious concerns, or *those which are* conceived to be such, every man must stand or fall by the decision of the Great Judge.

Something like what *has* been here premised, *is* the *conjecture* of Dryden.

> Thou great First Cause, least understood!
> Who all my sense confin'd
> To know but this, that thou art good,
> And that myself am blind;
> Yet gave me in this dark estate, &c.
> "*Confinedst* or *didst confine*:" "*Gavedst* or *didst give*."

> What art thou, speak, that, on designs unknown,
> While others sleep, *dost* range the camp alone?

The following examples are adapted to the notes and observations under Rule v.

See Vol. 1. p. 154. Vol. 2. p. 51.

1. Whoever entertains such an opinion, judges erroneously.

The cares of this world often choke the growth of virtue.

Disappointments and afflictions, however disagreeable, often improve us.

2. Moses was the meekest man *that* we read of in the Old Testament.

Humility is one of the most amiable virtues *that* we can possess.

They are the same persons *that* assisted us yesterday.

The men and things *that* he has studied have not improved his morals.

3. *How* beautiful *soever* they appear, they have no real merit.

In *what* light *soever* we view him, his conduct will bear inspection.

On *which* side *soever* they are contemplated, they appear to advantage.

How much *soever* he might despise the maxims of the king's administration, he kept a total silence on that subject.

4. Which of *those* two persons has most distinguished himself?

None more impatiently suffer injuries, than *they who* are most forward in doing them.

5. He would not be persuaded *that I was not* greatly in fault.

These commendations of his children, appear to have been made in *a manner which is, in some respects, injudicious*: or, *appear to be, in some respects, injudicious.*

6. He instructed and fed the crowds *that* surrounded him.

Sidney was one of the wisest and most active governors, *that* Ireland had enjoyed for several years.

He was the ablest minister *that* James ever possessed.

The court, *which* gives currency to manners, ought to be exemplary.

I am happy in the friend *whom* I have long proved.

7. The child *that* we have just seen, is wholesomely fed, and not injured by bandages or clothing.

He is like a beast of prey, *that* destroys without pity.

8. Having once disgusted him, he could never regain the favour of Nero, *whose name was but another word* for cruelty.

Flattery, *the* nature *of which* is to deceive and betray, should be avoided as the poisonous adder.

Which of those men came to his assistance?

9. *The king, who* had never before committed so unjust an action, dismissed his minister without any inquiry.

There are in the empire of China, millions of *people, whose* support is derived almost entirely from rice.

10. His continual endeavours to serve us, notwithstanding our ingratitude, *are remarkable.* Or—It is remarkable, *that he is continually endeavouring* to serve us, notwithstanding our ingratitude.

His assertion, *though paradoxical,* is indisputably true.

11. Ah! unhappy *thou,* who art deaf to the calls of duty and of honour.

Oh! happy *us,* surrounded with so many blessings.

RULE VI.

See Vol. 1. p. 159. Vol. 2. p. 52.

We are dependent on each other's assistance! *who* is there that can subsist by himself?

If he will not hear his best friend, *who* shall be sent to admonish him?

They, *to whom* much is given, will have much to answer for.

It is not to be expected that they, *who*, in early life, have been dark and deceitful, should afterwards become fair and ingenuous.

They who have laboured to make us wise and good, are the persons *whom* we ought to love and respect, and *to whom* we ought to be grateful.

The persons, *whom* conscience and virtue support, may smile at the caprices of fortune.

From the character of those *with whom* you associate, your own will be estimated.

That is the student *to whom* I gave the book, and *who*, I am persuaded, deserves it.

1. Of whom were the articles bought? Of a mercer; *him* who resides near the mansion house.

Was any person besides the mercer present? Yes, both *he* and his clerk.

To whom was the money paid? To the mercer and his clerk.

Who counted it? Both the clerk and *he*.

RULE VII.

See Vol. 1. p. 160. Vol. 2. p. 53.

I acknowledge that I am the teacher, who adopt that sentiment, and *maintain* the propriety of such measures. Or—*that I, who adopt that sentiment, and maintain*, &c.

Thou art a friend that *has* often relieved me, and that has not deserted me now in the time of peculiar need. Or—*Thou, who hast often relieved me, and who hast not*, &c.

I am the man who approves of wholesome discipline, and who *recommends* it to others: but I am not a person who promotes useless severity, or who *objects* to mild and generous treatment.

I perceive that thou art a pupil, who possesses bright parts. but who *has* cultivated them but little.

Thou art he who *breathes* on the earth with the breath of spring, and who *covers* it with verdure and beauty.

I am the Lord thy God, who *teaches* thee to profit, and who *leads* thee by the way thou shouldst go.

Thou art the Lord who *didst choose* Abraham, and brought-est him forth out of Ur of the Chaldees. Or—*Thou who didst choose Abraham*, &c.

RULE VIII.

See Vol. 1. p. 161. Vol. 2. p. 54.

This kind of *indulgence softens* and *injures* the mind.

Instead of improving yourselves, you have been playing *these* two hours.

That sort of favours did real injury, under the appearance of kindness.

The chasm made by the earthquake was twenty *feet* broad, and one hundred *fathoms* in depth.

How many *sorrows* should we avoid, if we were not industrious to make them!

He saw one *person*, or *more than one*, enter the garden.

The examples which follow, are suited to the notes and observations under RULE VIII.

See Vol. 1. p. 161. Vol. 2. p. 54.

1. ADJECTIVE PRONOUNS.

1. Charles was extravagant, and by *this means* became poor and despicable.

It was by *that* ungenerous *means* that he obtained his end.

Industry is the *means* of obtaining competency.

Though a promising measure, it is a *means* which I cannot adopt.

This person embraced every opportunity to display his talents; and by *this means* rendered himself ridiculous.

Joseph was industrious, frugal, and discreet; and by *these means* obtained property and reputation.

2. Religion raises men above themselves; irreligion sinks them beneath the brutes: *this* binds them down to a poor pitiable speck of perishable earth; *that*, opens to them a prospect to the skies.

More rain falls in the first two summer months, than in the first two winter ones: but it makes a much grater show upon

the earth, in *these* than in *those;* because there is a much slower evaporation.

Rex and Tyrannus are of very different characters. The one rules his people by laws to which they consent; the other, by his absolute will and power: *that* is called freedom, *this*, tyranny.

3. Each of them, in *his* turn, *receives* the benefits to which *he is* entitled.

My counsel to each of you is, that *he* make it *his* endeavour to come to a friendly agreement.

By discussing what relates to each particular, in *its* order, we shall better understand the subject.

Every person, whatever be *his* station, *is* bound by the duties of morality and religion.

Every leaf, every twig, every drop of water, *teems* with life.

Every man's heart and temper *are* productive of much inward joy or bitterness.

Whatever he undertakes, either his pride or his folly *disgusts* us.

Every man and every woman *was* numbered.*

Neither of those men *seems* to have any idea, that *his* opinions may be ill-founded.

When benignity and gentleness reign within, we are always least in hazard from without: every person, and every occurrence, *is* beheld in the most favourable light.

On *each* side of the river was there the tree of life.

II. ADJECTIVES.

4. She reads *properly*, writes very *neatly*, and composes *accurately*.

* The copulative conjunction, in this instance, makes no difference with regard to the verb. All the men and women are referred to separately and individually. The verb must therefore have the same construction as it has in the sentence; "Every one of the men and women *was* numbered." Whatever number of nouns may be connected by a conjunction with the pronoun *every*, this pronoun is as applicable to the whole mass of them, as to any one of the nouns: and therefore the verb is correctly put in the singular number, and refers to the whole, separately and individually considered. In short, this pronoun so entirely coalesces with the nouns, however numerous and united, that it imparts its peculiar nature to them, and makes the whole number correspond together, and require a similar construction.

The subject may be farther illustrated and confirmed, by the following examples, "Every man, woman, and child *was* preserved from the devouring element;" "Every good gift, and every perfect gift, *is* from above, and *cometh* down from the Father of lights;" JAMES i. 17; "It is the original cause of every reproach and distress which *has* attended the government;" JUNIUS; "To those that have lived long together, every thing heard, and every thing seen, *recalls* some pleasure communicated, or some benefit conferred; some petty quarrel, or some slight endearment."—Dr. JOHNSON. This construction forms an exception to the second rule of Syntax. Another exception to this second rule, is, when a copulative conjunction connects two or more nouns, which refer to the same person or thing: as, "That able scholar and critic *has* been eminently useful to the cause of religion." See pages 24, 25.

He was *extremely* prodigal, and his property is now *nearly* exhausted.

They generally succeeded; for they lived *conformably* to the rules of prudence.

We may reason very *clearly* and exceeding *strongly*, without knowing that there is such a thing as a syllogism.

He had many virtues, and was *exceedingly* beloved.

The amputation was *exceedingly* well performed, and saved the patient's life.

He came *agreeably* to his promise, and conducted himself *suitably* to the occasion.

He speaks very *fluently*, and reads *excellently*, but he does not think very *coherently*.

He behaved himself *submissively* and was *exceedingly* careful not to give offence.

They rejected the advice, and conducted themselves *exceeding* indiscreetly.

He is a person of great abilities, and *exceedingly* upright; and is *likely* to be a very useful member of the community.

The conspiracy was the *more easily* discovered, from its being known to many.

Not being fully acquainted with the subject, he could *not* affirm *more strongly* than he did.

He was so deeply impressed with the subject, that few could speak *more nobly* upon it.

We may credit his testimony, for he says *expressly*, that he saw the transaction.

Use a little wine for thy stomach's sake, and *thy frequent* infirmities.

From these favourable beginnings, we may hope for a *speedy* and prosperous issue.

He addressed several exhortations to them *suitable* to their circumstances.

Conformable to their vehemence of thought, was their vehemence of gesture.

We should implant in the minds of youth, such seeds and principles of piety and virtue, as are likely to take *the earliest* and deepest root.

A disposition *so amiable* will secure universal regard.

Virtues *so distinguished* seldom occur.

5. It is easier to build two chimneys than to maintain one.

The tongue is like a race-horse; which runs the faster the *less* weight it carries.

The pleasures of the understanding are preferable to those of the imagination, or of sense.

The nightingale sings: hers is the sweetest voice in the grove.

The Most *High* hath created us for his glory, and our own happiness.

The Supreme Being is the wisest, the most *powerful* and the best of beings.

6. Virtue confers *supreme* dignity on man: and should be his *chief* desire.

His assertion was *better founded* than that of his opponent; nay, the words of the latter were *not true.*

His work is *well executed;* his brother's *still better;* and his father's the *best* of all.

He gave *a full* and *sincere* proof of *true* friendship. Or—*He gave the strongest proof of warm and genuine friendship.*

7. A talent of this kind would, perhaps, prove the likeliest of *all* to succeed. Or—*prove more likely than any other* to succeed.

He is the *stronger* of the two, but not the *wiser.*

He spoke with so much propriety, that I understood him the best of *all* who spoke on the subject. Or—*better than any other* who spoke on the subject.

Eve was *fairer than any of* her daughters.

8. He spoke in a *manner* distinct enough to be heard by the whole assembly. Or—*He spoke distinctly enough* to be heard by the whole assembly.

Thomas is equipped with a pair of *new* shoes, and a pair of *new* gloves; he is the servant of *a* rich *old* man.

The first *two* in the row are cherry-trees, the *other two* are pear-trees.

RULE IX.

See Vol. 1. p. 170. Vol. 2. p. 57.

Fire, air, earth, and water, are *the* four elements of philosophers.

Reason was given to man to control his passions.

We have within us an intelligent principle, distinct from *the* body and from matter.

Man is the noblest work of *the* creation.

The wisest and *the* best men sometimes commit errors.

Beware of drunkenness: it impairs *the* understanding; wastes *the* estate; destroys reputation; consumes the body; and ren-

ders *a* man of the brightest parts *a* common jest of the meanest clown.

He is a much better writer than reader.

The king has conferred on him the title of duke.

There are some evils of life, which equally affect *the* prince and *the* people.

We must act our part with constancy, though *the* reward of our constancy be distant.

We are placed here under *the* trial of our virtue.

Virtues like his are not easily acquired. Such qualities honour the nature of man.

Purity has its seat in the heart; but extends its influence over so much of *the* outward conduct, as to form *a* great and material part of *the* character.

A profligate man is seldom or never found to be *a* good husband, *a* good father, or *a* beneficent neighbour.

True charity is not *a* meteor, which occasionally glares; but *a* luminary, which, in its orderly and regular course, dispenses *a* benignant influence.

The following sentences exemplify the notes and observations under RULE IX.

See Vol. 1. p. 171. Vol. 2. p. 58.

1. He has been much censured for conducting himself with little attention to his business.

So bold a breach of order, called for *a* little severity in punishing the offender.

His error was accompanied with so little contrition and candid acknowledgment, that he found few persons to intercede for him.

There were so many mitigating circumstances attending his misconduct, particularly that of his open confession, that he found *a* few friends who were disposed to interest themselves in his favour.

As his misfortunes were the fruit of his own obstinacy, few persons pitied him.

2. The fear of shame, and *the* desire of approbation, prevent many bad actions.

In this business he was influenced by a just and *a* generous principle.

He was fired with *the* desire of doing something, though he knew not yet, with distinctness, either *the* end or *the* means.

3. At *the* worst, I could but incur a gentle reprimand.
At *the* best, his gift was but a poor offering, when we consider his estate.

RULE X.

See Vol. 1. p. 173. Vol. 2. p. 59.

My *ancestor's* virtue is not mine.
His *brother's* offence will not condemn him.
I will not destroy the city for *ten's* sake.
Nevertheless, *Asa's* heart was perfect with the Lord.
A *mother's* tenderness and a *father's* care, are *nature's gifts* for *man's* advantage.
A *man's manners* frequently influence his fortune.
Wisdom's precepts form the good *man's* interest and happiness.

They slew Varus, *him* that was mentioned before.
They slew Varus, who was *he* that I mentioned before.

The following examples are adapted to the notes and observations under RULE X.

See Vol. 1. p. 175. Vol. 2. p. 59.

It was the *men*, *women*, and children's lot, to suffer great calamities. Or—*It was the lot of*, &c.
Peter, *John*, and Andrew's occupation, was that of fishermen. Or—*The occupation of Peter*, &c.
This measure gained the *king's*, as well as the people's approbation.
Not only the *counsel* and attorney's, but the judge's, opinion also, favoured his cause. Or—*counsel and attorney's opinion, but the judge's also*, &c.

2. And he cast himself down at *Jesus's* feet.
Moses's rod was turned into a serpent.
For *Herodias's* sake, his brother *Philip's* wife.
If ye suffer for *righteousness'* sake, happy are ye.
Ye should be subject for *conscience'* sake.

3. They very justly condemned the senseless and extravagant conduct *of the Prodigal, as he was called.*
They implicitly obeyed the imperious mandates *of him whom they called their protector.*

4. I bought the knives at Johnson's, the *cutler.*

The silk was purchased at Brown's, the *mercer* and *haberdasher.*

The tent of lord Feversham the *general.*

This palace had been the grand *sultan* Mahomet's.

I will not for *David* thy father's sake.

He took refuge at the *governor's*, the king's *representative.*

Whose works are these? They are *Cicero's*, the most eloquent of *men.*

5. The government *of the world* is not left to chance.

She married *the* brother *of my son's wife.* Or—*my son's brother-in-law.*

This house *belongs to the partner of my wife's brother.*

It was necessary to have *the advice* both *of* the *physician* and the *surgeon.*

The extent of the king of England's prerogative is sufficiently ascertained.

6. This picture of the *king* does not much resemble him.

These pictures of the *king's* were sent to him from Italy. Or—*These pictures belonging to the king*, &c.

This estate of the *corporation* is much encumbered.

That is the eldest son of the king of England. Or—*The king of England's eldest son.*

7. What can be the cause of the *parliament's* neglecting so important a business?

Much depends on this *rule's* being observed.

The time of *William's* making the experiment, at length arrived.

It is very probable that this assembly was called, to clear some doubt which the king had about the lawfulness of the *Hollanders' throwing off* the monarchy of Spain, *and withdrawing* entirely, their allegiance to that crown.

If we alter the situation of any of the words, we shall presently be sensible of the *melody's* suffering.

Such will ever be the effect of *youth's* associating with vicious companions.

RULE XI.

See Vol. 1. p. 179. Vol. 2. p. 61.

They *whom* opulence has made proud, and *whom* luxury has corrupted, cannot relish the simple pleasures of nature.

You have reason to dread his wrath, which one day will destroy *you* both.

Whom have I reason to love so much as this friend of my youth?

You, who were dead, hath he quickened.

Whom did they entertain so freely?

The man *whom* he raised from obscurity is dead.

You only have I known of all the families of the earth.

Him and *them* we know, but who are you?

Her that is idle and mischievous, reprove sharply.

Whom did they send to him on so important an errand?

That is the friend *whom* you must receive cordially, and *whom* you cannot esteem too highly.

He invited my brother and *me* to see and examine his library.

Him who committed the offence, you should correct, not *me* who am innocent.

We should fear and obey the Author of our being, even *Him* who has power to reward or punish us for ever.

Them whom he had most injured, he had the greatest reason to love.

The examples which follow, are suited to the notes and observations under RULE XI.

See Vol. 1. p. 180. Vol. 2. p. 61.

1. Though he now takes pleasure in them, he will one day *repent* of indulgences so unwarrantable.

The nearer his virtues *approached* to the great example before him, the humbler he grew.

It will be very difficult to *make* his conduct *agree* with the principles he professes.

2. To ingratiate *ourselves* with some, by traducing others, marks a base and despicable mind.

I shall *premise* two or three general observations.

3. If such maxims and such practices prevail, what *is* become of decency and virtue.

I *am* come according to the time proposed; but I *am* fallen upon an evil hour.

The mighty rivals *have* now at length agreed.

The influence of his corrupt example *had* then entirely ceased.

He *had* entered into the connexion, before the consequences were considered.

4. Well may you be afraid; it is *he* indeed.
I would act the same part, if I were *he*, or in his situation.
Search the Scriptures; for in them ye think ye have eternal life: and they are *they* which testify of me.
Be composed: it is I: you have no cause for fear.
I cannot tell who has befriended me, unless it is *he* from whom I have received many benefits.
I know not whether *they were the persons* who conducted the business; but I am certain it was not *he*.
He so much resembled my brother, that, at first sight, I took it to be *him*.
After all their professions, is it possible to be *they?*
It could not have been *she*, for she always behaves discreetly.
If it was not *he*, *whom* do you imagine it to have been?
Whom do you think him to be?
Who do the people say that we are?

5. Whatever others do, let *thee* and *me* act wisely.
Let them and *us*, unite to oppose this growing evil.

RULE XII.

See Vol. 1. p. 183. Vol. 2. p. 62.

It is better *to* live on a little, than *to* outlive a great deal.
You ought not *to* walk too hastily.
I wish him not *to* wrestle with his happiness.
I need not solicit him to do a kind action.
I dare not proceed so hastily, lest I should give offence.
I have seen some young persons conduct themselves very discreetly.

The following sentences exemplify the notes and observations under RULE XII.

See Vol. 1. p. 183. Vol. 2. p. 63.

1. It is a great support to virtue, when we see a good mind maintain its patience and tranquillity, under injuries and affliction, and cordially forgive its oppressors.
It is the difference of their conduct, which makes us approve the one and reject the other.

We should not be like many persons, *who* depreciate the virtues *they* do not possess.

To see young persons, who are courted by health and pleasure, resist all the allurements of vice, and steadily pursue virtue and knowledge, is cheering and delightful to every good mind.

They acted with so much reserve, that some persons doubted *their sincerity*.

And the multitude wondered, when they saw the *persons who had been lame, walking; and those who had been blind, seeing*.

RULE XIII.

See Vol. 1. p. 185. Vol. 2. p. 63.

The next new-year's day, I shall *have been* at school three years.

And he that *had been* dead, sat up, and began to speak.

I should be obliged to him, if he *would* gratify me in that particular.

And the multitude wondered, when they *heard the persons who had been dumb, speaking; when they saw those who had been maimed, whole: who had been lame, walking; and who had been blind, seeing*.

I have compassion on the multitude, because they *have continued* with me now three days.

In the treasury belonging to the Cathedral in this city, *has been* preserved with the greatest veneration, for upwards of six hundred years, a dish which they pretend to be made of emerald.

The court of Rome gladly laid hold on all the opportunities which the imprudence, weakness, or necessities of princes, *afforded* it, to extend its authority.

Fierce as he *moves*, his silver shafts resound.

They maintained that Scripture conclusion, that all mankind *have risen* from one head.

John will *have earned* his wages, when his service *shall be* completed.

Ye will not come unto me, that ye *may* have life.

Be that as it *may*, he cannot justify his conduct.

I have been at London a year, and I *saw* the king last summer.

After we *had* visited London, we returned, content and thankful, to our retired and peaceful habitation.

The following examples are adapted to the notes and observations under RULE XIII.

See Vol. 1. p. 187. Vol. 2. p. 64.

1. I purpose to go to London in a few months, and after I shall *have finished* my business there, to proceed to America.

These prosecutions of William seem to *have been* the most iniquitous measures pursued by the court, during the time that the use of parliament was suspended.

From the little conversation I had with him, he appeared to *be* a man of letters.

I always intended to *reward* my son according to his merit.

It would, on reflection, have given me great satisfaction, to *have relieved* him from that distressed situation.

It required so much care, that I thought I should *lose* it before I reached home.

We have done no more than it was our duty to *do*.

He would have assisted one of his friends, if he could *have done* it without injuring the other; but as that could not *be* done, he avoided all interference.

Might it not *have been* expected, that he would *defend* an authority, which had been so long exercised without controversy?

These enemies of Christianity were confounded, whilst they were expecting to *find* an opportunity to *betray* its author.

His sea sickness was so great, that I often feared he would *die* before our arrival.

If these persons had intended to deceive, they would have taken care to *avoid* what would *have exposed* them to the objections of their opponents.

It was a pleasure to *receive* his approbation of my labours; for which I cordially thanked him.

It would have afforded me still greater pleasure, to *have received* his approbation at an earlier period: but to *have received* it at all, reflected credit upon me.

To *have been* censured by him, would soon have proved an insuperable discouragement.

> Him portion'd maids, apprentic'd orphans blest,
> The young who labour, and the old who rest.
> "*Laboured* and *rested*."

The doctor, in his lecture, said, that fever always *produces* thirst.

RULE XIV.

See Vol. 1. p. 192. Vol. 2. p. 65.

Esteeming *themselves* wise, they became fools.

Suspecting not only *you*, but *them* also, I was studious to avoid all intercourse.

I could not avoid considering, in some degree, *them* as enemies to me; and *him* as a suspicious friend.

From having exposed *himself* too freely in different climates, he entirely lost his health.

The examples which follow, are suited to the notes and observations under RULE XIV.

See Vol. 1. p. 192. Vol. 2. p. 65.

1. By observing truth, you will command esteem, as well as secure peace.

He prepared them for this event, by sending to them proper information.

A person may be great or rich by chance; but cannot be wise or good, without taking pains for it.

Nothing could have made her so unhappy, as marrying a man who possessed such principles. Or—*the marrying of a man*, &c.

The changing *of* times and seasons, the removing and setting up *of* kings, belong to Providence alone. Or—*changing times and seasons, removing and setting up kings*, &c.

The middle station of life seems to be the most advantageously situated for *the* gaining of wisdom. Poverty turns our thoughts too much upon the supplying *of* our wants; and riches, upon enjoying our superfluities. Or—*for gaining wisdom—upon supplying our wants.*

Pliny, speaking of Cato the Censor's disapproving *of* the Grecian orators, expressed himself thus.

Propriety of pronunciation is the giving *of* that sound to every word, which the most polite usage of the language appropriates to it. Or—*is giving to every word that sound*, &c. Or—*consists in giving to every word that sound*, &c.

Not attending to this rule, is the cause of a very common error. Or—*want of attention to this rule*, &c.

This was in fact a converting *of* the deposite to his own use. Or—*in fact converting the deposite*, &c.

2. There will be no danger of their spoiling *of* their faces, or of their gaining *of* converts. Or—*no danger of spoiling their faces, or of gaining converts.* Or—*no danger that they will spoil thir faces, or gain converts.*

For his avoiding *of* that precipice, he is indebted to his friend's care. Or—*For avoiding that precipice*, &c.

It was from our misunderstanding *of* the directions, that we lost our way. Or—*From misunderstanding the directions, we lost our way.*

In tracing his history we discover little that is worthy of imitation.

By reading books written by the best authors, his mind became highly improved.

3. By too eager pursuit, he *ran* a great risk of being disappointed.

He had not long enjoyed repose, before he *began* to be weary of having nothing to do.

He was greatly heated, and *drank* with avidity.

Though his conduct was, in some respects, exceptionable, yet he *durst* not commit so great an offence, as that which was proposed to him.

> A second deluge learning thus *o'er-ran;*
> And the monks finish'd what the Goths *began.*

If some events had not *fallen* out very unexpectedly, I should have been present.

He would have *gone* with us, had he been invited.

He returned the goods which he had *stolen*, and made all the reparation in his power.

They have *chosen* the part of honour and virtue.

His vices have weakened his mind, and *broken* his health.

He had *mistaken* his true interests, and found himself *forsaken* by his former adherents.

The bread that has been *eaten* is soon *forgotten.*

No contentions have *arisen* amongst them, since their reconciliation.

The cloth had no seam, but was *woven* throughout.

The French language is *spoken* in every state in Europe.

His resolution was too strong to be *shaken* by slight opposition.

He was not much restrained afterwards, having *taken* improper liberties at first.

He has not yet *worn* off the rough manners, which he brought with him.

You who have *forsaken* your friends, are entitled to no confidence.

They who have *borne* a part in the labour, shall share the rewards.

When the rules have been wantonly *broken*, there can be no plea for favour.

He writes as the best authors would have *written*, had they *written* on the same subject.

He *heaped* up great riches, but *passed* his time miserably.

He *talked* and *stamped* with such vehemence, that he was suspected to be insane.

RULE XV.

See Vol. 1. p. 196. Vol. 2. p. 67.

He was *not often* pleasing, because he was vain.

William acted *nobly*, though he was unsuccessful.

We may live *happily*, though our possessions are small.

From whence we may *likewise* date the period of this event.

It cannot *therefore* be impertinent or ridiculous to remonstrate.

He offered an apology, which *not* being admitted, he became submissive.

These things should *never* be separated.

Unless he have more government of himself, he will *always* be discontented.

No sovereign was *ever* so much beloved by the people.

He was determined to invite the king *back*, and to call his friends *together*.

A boy *so well* educated gives great hopes to his friends.

He found her *not only* employed, but *also* pleased and tranquil.

We *should always* prefer our duty to our pleasure.

It is impossible to be at work *continually*.

The heavenly bodies are *perpetually* in motion.

Not having known, or *not* having considered, the measures proposed, he failed of success.

My opinion was given on a *rather* cursory perusal of the book.

It is too common with mankind, to be *totally* engrossed, and overcome, by present events.

When the Romans were pressed with a foreign enemy, the women *voluntarily* contributed all their rings and jewels, to assist the government.

The following sentences exemplify the notes and observations under RULE XV.

See Vol. 1. p. 197. Vol. 2. p. 68.

1. They could not persuade him, though they were *ever* so eloquent.

If some persons' opportunities were *ever* so favourable, they would be too indolent to improve them.

2. He drew up a petition, *in which* he too freely represented his own merits.

His follies had reduced him to a situation, *in which* he had much to fear, and nothing to hope.

It is reported that the prince will come *hither* to-morrow.

George is active; he walked *thither* in less than an hour.

Whither are you all going in such haste?

Where have they been since they left the city?

3. Charles left the seminary too early, *and from that time* he has made very little improvement. Or—*and has since made*, &c.

Nothing is better worth the *time and attention* of young persons, than the acquisition of knowledge and virtue.

RULE XVI.

See Vol. 1. p. 198. Vol. 2. p. 69.

Neither riches nor honours, nor *any* such perishing goods, can satisfy the desires of an immortal spirit.

Be honest, *and* take no shape *or* semblance of disguise.

We need not, *and we* do not, confine his operations to narrow limits.

I am resolved not to comply with the proposal, *either* at present, *or* at any other time.

There *cannot be any thing* more insignificant than vanity.

Nothing *ever* affected her so much as this misconduct of her child.

Do not interrupt me yourselves, nor let *any* one disturb my retirement. Or—*neither interrupt me yourselves, nor let any one*, &c.

These people do not judge wisely, nor take proper measures to effect their purpose.

The measure is so exceptionable, that we cannot by *any* means permit it.

I have received no information on the subject, *either* from him *or* from his friend.

Neither precept nor discipline is so forcible as example.

Neither the king nor the queen was at all deceived in the business.

RULE XVII.

See Vol. 1. p. 199. Vol. 2. p. 69.

We are all accountable creatures, each for *himself*.

They willingly, and of *themselves*, endeavoured to make up the difference.

He laid the suspicion upon somebody, I know not *upon whom*, in the company.

I hope it is not I *with whom* he is displeased.

To poor *us* there is not much hope remaining.

Does that boy know *to whom* he speaks? *To whom* does he offer such language?

It was not *with him* that they were so angry.

What concord can subsist between those who commit crimes and *those* who abhor them?

The person *with whom* I travelled, has sold the horse *on* which he rode during our journey.

It is not *with me* he is engaged.

From whom did he receive that intelligence?

The following examples are adapted to the notes and observations under RULE XVII.

See Vol. 1. p. 199. Vol. 2. p. 70.

1. To have no one *to* whom we heartily wish well, and *for* whom we are warmly concerned, is a deplorable state.

He is a friend *to* whom I am highly indebted.

2. On these occasions, the pronoun is governed by the preceding word, *and consequently agrees with it.*

They were refused entrance into the house, *and forcibly driven from it.*

3. We are often disappointed *in* things which, before possession, promised much enjoyment.

I have frequently desired their company, but have always hitherto been disappointed *of* that pleasure.

4. She finds a difficulty *in* fixing her mind. Or—*She finds it difficult to fix her mind.*

Her sobriety is no derogation *from* her understanding.

There was no water, and he died *of* thirst.

We can fully confide *in* none but the truly good.

I have no occasion *for* his services.

Many have profited *by* good advice.

Many ridiculous practices have been brought *into* vogue.

The error was occasioned by compliance *with* earnest entreaty.

This is a principle in unison *with* our nature.

We should entertain no prejudices *against* simple and rustic persons.

They are at present resolved *on* doing their duty. Or—*to do their duty.*

That boy is known *by* the name of the Idler.

Though conformable *to* custom, it is not warrantable.

This remark is founded *on* truth.

His parents think *of* him, and his improvements, with pleasure and hope.

His excuse was admitted by his master.

What went ye out to see?

There appears to have been a million *of* men brought into the field.

His present was accepted by his friends.

More than a thousand men were destroyed.

It is my request that he will be particular in speaking *on* the following points.

The Saxons reduced the greater part of Britain *under* their power.

He lives opposite *to* the Royal Exchange.

Their house is situated *on* the north-east side of the road.

The performance was approved by all who understood it.

He was accused *of* having acted unfairly.

She has an abhorrence *of* all deceitful conduct.

They were *at* some distance from home, when the accident happened.

His deportment was adapted *to conciliate* regard.

My father writes *to* me very frequently.

Their conduct was agreeable *to* their profession.

We went leisurely *up* stairs, and came hastily *down*. We shall write *above* stairs this forenoon, and *below* stairs in the afternoon.

The politeness of the world has the same resemblance *to* benevolence, that the shadow has *to* the substance.

He had a taste *for* such studies, and pursued them earnestly.

When we have had a true taste *of* the pleasures of virtue, we can have no relish *for* those of vice.

How happy is it to know how to live at times, *with* one's

self, to leave one's self *with* regret, and to find one's self again with pleasure! The world is then less necessary *to* us.

Civility makes its way *with* every kind of persons. Or—*amongst all kinds of persons.*

5. I *went* to London, after having resided a year *in* France; and I now live *at* Islington.

They have just landed *at* Hull, and are going *to* Liverpool. They intend to reside some time *in* Ireland.

RULE XVIII.

See Vol. 1. p. 204. Vol. 2. p. 71.

Professing regard, and *acting* differently, discover a base mind. Or—*To profess regard, and to act differently*, &c.

Did he not tell me his fault, and *entreat* me to forgive him?

My brother and *he* are tolerable grammarians.

If he *understands* the subject, and attends to it industriously, he can scarcely fail of success.

You and *we* enjoy many privileges.

This excellent person appeared to be fully resigned, either to live or *to die.*

She and *he* are very unhappily connected.

To be moderate in our views, and *to proceed* temperately in the pursuit of them, is the best way to ensure success.

On that occasion, he could not have done more, nor *have offered* to do less.

Between him and *me* there is some disparity of years; but none between him and *her.*

By forming themselves on fantastic models, and *vying* with one another in the reigning follies, the young begin with being ridiculous, and *end* with being vicious and immoral.

In early life they were headstrong and rash, though now *they* are compliant and gentle.

Can these persons consent to such a proposal, and will *they* consent to it?

How affluent, and distinguished for talents, he is, and how extensively useful *he* might be!

We have met with many disappointments; and, if life continue, *we* shall probably meet with many more.

He might have been happy, and now *he* is fully convinced of it.

Virtue is praised by many, and doubtless *she* would be desired also, if her worth were really known.

Though Charles was sometimes hasty, yet *he* was not often ungenerous.

He could command his temper, though *he* certainly would not.

They may visit that country, but unquestionably *they* should not long remain there.

RULE XIX.

See Vol. 1. p. 205. Vol. 2. p. 73.

If he *acquire* riches, they will corrupt his mind, and be useless to others.

Though he *urge* me yet more earnestly, I shall not comply, unless he *advance* more forcible reasons.

I shall walk in the fields to-day, unless it *rain*.

As the governess *was* present, the children behaved properly.

She disapproved the measure, because it *was* very improper.

Though he *is* high, he hath respect to the lowly.

Though he *was* her friend, he did not attempt to justify her conduct.

Whether he *improves* or not, I cannot determine.

Though the fact *is* extraordinary, it certainly did happen.

Remember what thou *wast*, and be humble.

O! that his heart *were* tender, and susceptible of the woes of others.

> Shall then this verse to future age pretend,
> Thou *wast* my guide, philosopher, and friend!

The examples which follow, are suited to the notes and observations under RULE XIX.

See Vol. 1. p. 206. Vol. 2. p. 73.

1. Despise not any condition, lest it *happen* to be your own.

Let him that is sanguine, take heed lest he *miscarry*.

Take care that thou *break* not any of the established rules.

If he *do* but intimate his desire, it will be sufficient to produce obedience.

At the time of his return, if he *be* but expert in the business, he will find employment.

If he *does* but speak to display his abilities, he is unworthy of attention.

If he *is* but in health, I am content.

If he *do* promise, he will certainly perform.

Though he *does* praise her, it is only for her beauty.

If thou *do* not forgive, perhaps thou wilt not be forgiven.

If thou *dost* sincerely believe the truths of religion, act accordingly.

2. His confused behaviour made it reasonable to suppose that he *was* guilty.

He is so conscious of deserving the rebuke, that he *dares* not make any reply.

His apology was so plausible, that many befriended him, and thought he *was* innocent.

3. If one man *prefers* a life of industry, it is because he has an idea of comfort in wealth; if another prefers a life of gaiety, it is from a like idea concerning pleasure.

No one engages in that business, unless he *aims* at reputation, or hopes for some singular advantage.

Though the design *is* laudable, and is favourable to our interest, it will involve much anxiety and labour.

4. Unless he *learn* faster, he will be no scholar.

Though he *fall*, he shall not be utterly cast down.

On condition that he *come*, I will consent to stay.

However that affair *terminate*, my conduct will be unimpeachable. Or—*may terminate*.

If virtue *reward* us not so soon as we desire, the payment will be made with interest.

Till repentance *compose* his mind, he will be a stranger to peace.

Whether he *confess* or not, the truth will certainly be discovered.

If thou *censure* uncharitably, thou wilt be entitled to no favour.

Though at times, the ascent to the temple of virtue *appear* steep and craggy, be not discouraged. Persevere until thou *gain* the summit; there, all is order, beauty, and pleasure.

If Charlotte *desires* to gain esteem and love, she does not employ the proper means.

Unless the accountant *deceives* me, my estate is considerably improved.

Though self-government *produces* some uneasiness, it is light, when compared with the pain of vicious indulgence.

Whether he *thinks* as he speaks, time will discover.

If thou *censurest* uncharitably, thou deservest no favour.
Though virtue *appears* severe, she is truly amiable.
Though success *is* very doubtful, it is proper that he *endeavour* to succeed. Or—*he should endeavour*, &c.

5. If thou *hast* promised, be faithful to thy engagement.
Though he *has* proved his right to submission, he is too generous to exact it.
Unless he *has* improved, he is unfit for the office.

6. If thou *hadst* succeeded, perhaps thou wouldst not be the happier for it.
Unless thou *shalt* see the propriety of the measure, we shall not desire thy support,
Though thou *wilt* not acknowledge, thou canst not deny the fact.

7. If thou *gavest* liberally, thou wilt receive a liberal reward.
Though thou *didst* injure him, he harbours no resentment.
It would be well, if the report *were* only the misrepresentation of her enemies.
Were he ever so great and opulent, this conduct would debase him.
Were I to enumerate all her virtues, it would look like flattery.
Though I *were* perfect, yet would I not presume.

8. If thou *mayst* share in his labours, be thankful, and do it cheerfully.
Unless thou *canst* fairly support the cause, give it up honourably.
Though thou *mightst* have foreseen the danger, thou couldst not have avoided it.
If thou *couldst* convince him, he would not act accordingly.
If thou *wouldst* improve in knowledge, be diligent.
Unless thou *shouldst* make a timely retreat, the danger will be unavoidable.
I have laboured and wearied myself, that thou *mayst* be at ease.
He enlarged on those dangers, that thou *shouldst* avoid them.

9. Neither the cold *nor* the fervid, but characters uniformly warm, are formed for friendship.
They are both praise-worthy, and one is *as* deserving as the other. Or—*and equally deserving*.
He is not *so* diligent and learned as his brother.

All those *who were* possessed of any office, resigned their former commission. Or—*All who were possessed*, &c.

If young persons were determined to conduct themselves by the rules of virtue, not only would they escape innumerable dangers, but *they would* command respect from the licentious themselves.

Charles was a man of learning, knowledge, and benevolence; and, what is still more, *he was* a true Christian.

6. The temper of him who is always in the bustle of the world, will often be ruffled, and disturbed.

We often commend as well as censure imprudently.

How a seed grows up into a tree, and *how* the mind acts upon the body, are mysteries which we cannot explain.

Verily, there is a reward for the righteous! *Verily* there is a God that judgeth in the earth.

7. Changes are almost continually taking place, *in* men and manners, in opinions and customs, in private fortunes and *in* public conduct.

Averse either to contradict or *to* blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed *at* before.

They are now reconciled to what they could not formerly be prompted *to*, by any considerations.

Censure is the tax which a man pays *to* the public for being eminent.

Reflect on the state of human life, and *on* the society of men, as mixed with good and evil.

8. In all stations and conditions, the important relations take place, of masters and servants, husbands and wives, parents and children, brothers and friends, citizens and subjects.

Destitute of principle, he regarded neither his family, his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantic character, *and of* visionary notions; unacquainted with the world, *and* unfit to live in it.

No rank, *nor* station, *no* dignity of birth, *nor any* possessions, exempt men from contributing their share to public utility.

9. Oh, my father! my friend! how great has been my ingratitude!

They had no sooner *risen*, than they applied themselves to their studies.

From no other institution, *than* the admirable one of juries, could so great a benefit be expected.

Those savage people seemed to have no other element *than* war. Or—*no element but that of war.*

Such men *as* act treacherously ought to be avoided. Or—*The men who act treacherously*, &c.

Germany ran the same risk *that* Italy had done.

No errors are so trivial *that* they *do not* deserve to be corrected. Or—*as not to deserve amendment.*

RULE XX.

Vol. 1. p. 214. Vol. 2. p. 77.

In some respects, we have had as many advantages as *they;* but in the article of a good library, they have had a greater privilege than *we have had.*

The undertaking was much better executed by his brother than *by him.*

They are much greater gainers than *I am* by this unexpected event.

They know how to write as well as *he does;* but he is a much better grammarian than *they are.*

Though she is not so learned as *he is*, she is as much beloved and respected.

These people, though they possess more shining qualities, are not so proud as *he is*, nor so vain as *she.*

The following examples are adapted to the notes and observations under RULE XX.

See Vol. 1. p 214. Vol. 2. p. 77.

1. Who betrayed her companion? Not *I.*

Who revealed the secrets he ought to have concealed? Not *he.*

Who related falsehoods to screen herself, and to bring an odium upon others? Not *I;* it was *she.*

There is but one in fault, and that is *I.* Or—*myself.*

Whether he will be learned or *not*, must depend on his application.

Charles XII. of Sweden, than *whom* a more courageous person never lived, appears to have been destitute of the tender sensibilities of nature.

Salmasius (and a more learned man than *he* has seldom appeared) was not happy at the close of life.

RULE XXI.

See. Vol. 1. p. 217. Vol. 2. p. 78.

I gladly shunned *him* who gladly fled from me.

And this is *that which* men mean by distributive justice, and *which* is properly termed equity.

His honour, *his* interest, *his* religion, were all embarked in this undertaking.

When so good a man as Socrates fell a victim to the madness of the people, truth, *and* virtue, *and* religion fell with him.

Neither the fear of death, nor *the* hope of life, could make him submit to a dishonest action.

An elegant house and *much costly* furniture were, by this event, irrecoverably lost to the owner.

The examples which follow, are suited to the notes and observations under RULE XXI.

See Vol. 1. p. 217. Vol. 2. p. 78.

1. These rules are addressed to none but the intelligent and attentive.

The gay and pleasing are, sometimes, the most insidious and dangerous companions.

Old age will prove a joyless and dreary season, if we arrive at it with an unimproved, or a corrupted mind.

The more I see of his conduct, *the better* I like him.

It is not only the duty, but *the* interest of young persons, to be studious and diligent.

2. These counsels were the dictates of virtue and of true honour.

Avarice and cunning may acquire an estate; but *they* cannot gain friends.

A taste for useful knowledge, will provide for us a great and noble entertainment, when *other entertainments* leave us.

Without firmness, nothing that is great can be undertaken; *nothing* that is difficult or hazardous, can be accomplished.

The anxious man is the votary of riches; the negligent *man*, *that* of pleasure.

3. His crimes had brought him into extreme distress and perplexity.

He has an affectionate brother and sister; and they live in great harmony.

We must guard against too great severity, and *too great* facility of manners.

We should often recollect what the wisest men have said and written, concerning human happiness and *human* vanity.

That species of commerce will produce great gain or *great* loss.

Many days, and even *many* weeks, pass away unimproved.

This wonderful action struck the beholders with *exceedingly great* astonishment. Or—*with very great*, &c.

The people of this country possess a healthful climate and *a fruitful* soil.

They enjoy also a free constitution and *excellent* laws.

4. His reputation and estate were both lost by gaming.

This intelligence excited not only our hopes, but *our* fears too.

His conduct is not scandalous; and *this* is the best *that* can be said of it.

This was the person whom calumny had greatly abused, and *who* sustained the injustice with singular patience.

He discovered some qualities in the youth, of a disagreeable nature, and *which* to him were wholly unaccountable.

The captain had several men *who* died in his ship, of the scurvy.

He is not only sensible and learned, but *he* is religious too.

The Chinese language contains an immense number of words; and *he* who would learn them must possess a great memory.

By presumption and vanity, we provoke enmity, and incur contempt.

In the circumstances *in which* I was at that time, my troubles pressed heavily upon me.

He has destroyed his constitution, by the very same errors *by which* so many have been destroyed. Or—*same errors that have destroyed so many.*

5. He is temperate, disinterested, *and* benevolent, an ornament to his family, and a credit to his profession.

Genuine virtue supposes our benevolence to be strengthened, and confirmed by principle.

Perseverance in laudable pursuits, will reward all our toils, and produce effects beyond our calculation.

It is happy for us, when we can calmly and deliberately look back on the past, and anticipate the future.

The sacrifices of virtue will not only be rewarded hereafter, but *they will be* recompensed even in this life.

All those *who were* possessed of any office, resigned their former commission. Or—*All who were possessed*, &c.

If young persons were determined to conduct themselves by the rules of virtue, not only would they escape innumerable dangers, but *they would* command respect from the licentious themselves.

Charles was a man of learning, knowledge, and benevolence; and, what is still more, *he was* a true Christian.

6. The temper of him who is always in the bustle of the world, will often be ruffled, and disturbed.

We often commend as well as censure imprudently.

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Verily, there is a reward for the righteous! *Verily* there is a God that judgeth in the earth.

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Averse either to contradict or *to* blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed *at* before.

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Censure is the tax which a man pays *to* the public for being eminent.

Reflect on the state of human life, and *on* the society of men, as mixed with good and evil.

8. In all stations and conditions, the important relations take place, of masters and servants, husbands and wives, parents and children, brothers and friends, citizens and subjects.

Destitute of principle, he regarded neither his family, his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantic character, *and of* visionary notions; unacquainted with the world, *and* unfit to live in it.

No rank, *nor* station, *no* dignity of birth, *nor any* possessions, exempt men from contributing their share to public utility.

9. Oh, my father! my friend! how great has been my ingratitude!

Oh, piety! *Oh* virtue! how insensible have I been to your charms!

10. That is a property *which* most men have, or *which* at least *they* may attain.

Why do ye that, which *it* is not lawful to do on the sabbath days? Or—*to do which is not lawful*, &c.

The showbread, which *it* is not lawful to eat, but for the priests only. Or—*to eat which is not lawful, but*, &c.

Most, if not all, *of* the royal family, had quitted the place.

By these happy labours, they who sow, and *they who* reap, will rejoice together.

RULE XXII.

See Vol. 1. p. 222. Vol. 2. p. 81.

The work has received several alterations and additions.

The first proposal was *inferior to the second, and* essentially different *from it.*

He is more bold and active, *than his companion*, but not so wise and studious.

We hear the sound of the wind, but we cannot tell whence it cometh, *nor* whither it goeth.

Neither has he, nor *have* any other persons, suspected so much dissimulation.

The court of France, or *that of* England, was to be the umpire.

In the reign of Henry II. all foreign commodities were *plentiful* in England. Or—In the reign, &c. *there was plenty of*, &c.

There is no talent *more* useful towards success in business, or which puts men more out of the reach of accidents, than that quality generally possessed by persons of cool temper, and *which* is, in common language, called discretion. Or—no talent *so useful*, &c. *or which puts men so much out of the reach*, &c. *as that quality*, &c.

The first project was to shorten discourse, by *reducing* polysyllables *to words of one syllable.*

I shall do all I can, to persuade others to take the same measures for their cure which I have *taken.*

The greatest masters of critical learning differ among *themselves.* Or—*do not always harmonize.*

Micaiah said, "If thou return in peace, then the Lord hath not spoken by me."

I do not suppose, that we Britons want genius, more than our neighbours.

The deaf man, whose ears were opened, and *whose* tongue *was* loosened, doubtless glorified the great Physician.

Groves, fields, and meadows, are at any season of the year, pleasant to look upon; but never so much *so* as in the opening of the spring. Or—*but never so agreeable as in the opening of the spring.*

The multitude rebuked them, *that* they should hold their peace. Or—*that they might be silent.*

The intentions of some of these philosophers, nay, of many, might *have been*, and probably were good.

The wonderful civilities which have passed between the nation of authors and that of readers, *are* an unanswerable argument, of a very refined age.

It was an unsuccessful undertaking: *the failure of which is, however*, no objection at all to an enterprise so well concerted.

The reward is his due, and it has already *been*, or it will hereafter be, given to him. Or—*already been given to him, or it will be hereafter bestowed.*

By intercourse with wise and experienced persons, who know the world, we may improve a private and retired education, *and rub off its rust.*

Sincerity is as valuable *as knowledge, and* even more valuable.

No person was ever so perplexed, *as he has been to-day*, or sustained *such* mortifications.

The Romans gave, not only the freedom of the city, but capacity for employments, to *the inhabitants of* several towns in Gaul, Spain, and Germany.

Such writers have no standard on which to form themselves, except what chances to be fashionable and popular. Or—*have no other standard*, &c. *than that which chances*, &c.

Whatever we do secretly, shall be displayed in the clearest light.

To the happiness of possessing a person of so uncommon merit, Boethius soon *joined* the satisfaction of obtaining the highest honour his country could bestow. Or—*joined that of obtaining*, &c.

CHAPTER II.

CONTAINING CORRECTIONS OF THE FALSE SYNTAX, PROMISCUOUSLY DISPOSED.

SECTION 1.

See Vol. 2. p. 83.

THOUGH great *have* been his disobedience and folly, yet if he sincerely *acknowledge* his misconduct, he will be forgiven.

On these causes *depends* all the happiness or misery, which *exists* among men.

The property of James, I mean his books and furniture, *was* wholly destroyed.

This prodigy of learning, this scholar, critic, and antiquarian, *was* entirely destitute of breeding and civility.

That writer has given an account of the manner, in which Christianity *was* formerly propagated among the heathens.

We adore the Divine Being, *Him* who is from eternity to eternity.

Thou, Lord, who *hast* permitted affliction to come upon us, *wilt* deliver us from it, in due time.

In this place, there *was* not only security, but an abundance of provisions.

By these attainments the master *is* honoured, and the scholars *are* encouraged.

The sea appeared to be agitated more than *usual*. Or—*unusually agitated.*

Not one in fifty of those who call themselves deists, *understands* the nature of the religion *which he rejects.*

Virtue and mutual confidence *are* the soul of friendship. Where these are wanting, disgust or hatred often *follows* little differences.

Time and chance *happen* to all men; but every person *does* not consider who *governs* those powerful causes.

The active mind of man *seldom* or never rests satisfied with *its* present condition, how *prosperous* soever *it may be.*

Habits must be acquired of temperance and self-denial, that we may be able to resist pleasure, and to endure pain, when either of them *interferes* with our duty.

The error of resting wholly on faith, or *wholly* on works, is one of those seductions which most easily *mislead* men; under the semblance of piety, on the one hand, and of virtue on the other.

How happy are the virtuous who can rest *under* the protection of *that* powerful arm, *which* made the earth and the heavens!

Prosperity and adversity may be *equally* improved: both the one and the other *proceed* from the same author.

He acted *conformably* to his instructions, and cannot *justly* be censured.

The orators did not forget to enlarge on so popular a subject.

The language of Divine Providence to *every* human *agent*, is, "Hitherto shalt thou come, and no farther."

Idle persons imagine, *that how* deficient *soever* they *may be* in point of duty, they *at least* consult their own satisfaction.

Good as the cause is, it is one from which numbers *have* deserted.

The man is prudent *who* speaks little.

Section 4.

See Vol. 2. p. 88.

He acted *independently* of foreign assistance.

Every thing that we here enjoy, *changes, decays,* and *comes* to an end. All *floats* on the surface of *that* river, which *with swift current*, is running *towards* a boundless ocean.

The winter has not been *so* severe as we expected *it* to *be*. Or—*expected it would be.*

Temperance more than medicines, *is* the proper means of curing many diseases.

They understand the practical part better than *he does;* but he is much better acquainted with the theory than *they are.*

When we have once drawn the line, *with* intelligence and precision, between duty and sin, *that* line we ought on no occasion to transgress.

They who are distinguished by extraordinary talents, have extraordinary duties to perform.

No person could speak *more strongly* on this subject, *or* behave *more nobly*, than our young advocate for the cause of toleration.

His conduct was so provoking, that many will condemn him, and few will pity him.

The *people's* happiness is the *statesman's* honour.

We are in a perilous situation. On *the* one side, and *on* the other, dangers meet us; and *either* extreme *will* be pernicious to virtue.

Several pictures of the Sardinian *king's* were transmitted to

Section 2.

See Vol. 2. p. 85.

There *was*, in the metropolis, much to amuse them, as well as many things to excite disgust.

How much *are* real virtue and merit exposed to suffer the hardships of a stormy life!

This is one of the duties which *require* peculiar circumspection.

A higher degree of happiness than that *which* I have described, seldom falls to the lot of mortals.

There are principles in man, which ever have *inclined*, and *which* ever will incline him to offend.

Whence *has arisen so* great *a* variety of opinions and tenets in religion?

Its stature is less than that of a man; but its strength and agility *are* much greater.

Them that honour me, I will honour.

He *summons* me to attend, and I must *summon* the others.

Then did the officer lay hold of him and *execute* him immediately. Or—*The officer then laid hold of him, and executed him immediately.*

Who is that person whom I saw you introduce, and present to the duke?

I offer observations *which* a long and chequered pilgrimage *has* enabled me to make on man.

Every church and sect of people *has* a set of opinions peculiar to *itself*.

Mayst thou as well as *I*, be meek, patient, and forgiving.

These men were under high obligations to *adhere* to their friend in every situation of life.

After I *had* visited Europe, I returned to America.

Their example, their influence, their fortune, every talent they possess, *dispense* blessings on all around them.

When a string of such sentences *occurs*, the effect is disagreeable.

I *was* lately *at* Gibraltar, and *saw* the commander in chief.

Propriety of pronunciation *consists in* giving to every word *that* sound which the *most polite* usage of the language appropriates to it.

The book is printed very *neatly* and on fine *woven* paper.

Many of the fables of the ancients are highly instructive.

He resembles one of those solitary animals, that *have* been forced from *their forests*, to gratify human curiosity.

His greatest concern, and highest enjoyment, *was* to be approved in the sight of his Creator.

Let us not set our hearts on *so* mutable, *so* unsatisfying a world.

Section 5.

See Vol. 2. p. 90.

Shall you attain success, without that preparation, and escape dangers without that precaution, which *are* required of others?

When we see bad men honoured and prosperous in the world, it is some discouragement to virtue.

The furniture was all purchased at Wentworth's the *joiner.*

Every member of the body, every bone, joint, and muscle, *lies* exposed to many disorders; and the greatest prudence or precaution, or the deepest skill of the physician, *is* not sufficient to prevent them.

It is *rightly* said, that though faith *justifies* us, yet works must justify our faith.

If an academy *be* established for the cultivation of our language, let *the members of it* stop the license of translators; whose idleness and ignorance, if *they* be suffered to proceed, will reduce us to babble a dialect of French.

It is of great consequence that a teacher *should* firmly *believe* both the truth and *the* importance of those principles which he inculcates *on* others; and *not only that he should* speculatively *believe* them, but *have* a lively and serious feeling of them.

It is not the uttering, or the hearing *of* certain words, that *constitutes* the worship of the Almighty. It is the heart that praises or prays. If the heart *accompanies* not the words that are spoken, we offer *the* sacrifice of fools.

Neither flatter *nor* contemn the rich or the great.

He has travelled much, and passed through many stormy seas and *over extensive tracts of land.*

You must be sensible that there is, and can be no other person *than myself*, who could give the information desired. Or—*no person but myself*, &c.

To be patient, resigned, and thankful, under afflictions and disappointments, *demonstrates* genuine piety.

Alvarez was a man of corrupt principles, and detestable conduct; and, what is still worse, *he* gloried in his shame.

As soon as the sense of a Supreme Being is lost, the great check is taken off, which *keeps* under restraint the passions of

When we succeed in our plans, *it is* not *always* to be attributed to ourselves: the aid of others often *promotes* the end, and *claims* our acknowledgment.

Their intentions were good; but wanting prudence, they *missed* the mark *at* which they aimed.

I have not *consented*, nor shall *I* consent to a proposal so unjust.

We have subjected ourselves to much expense, that thou *mayst* be well educated.

This treaty was made at *the castle of* earl Moreton, the governor.

Be especially careful, that thou *give* no offence to the aged or helpless.

The business was no sooner opened, *than* it was cordially acquiesced in.

On account of his general conduct, he deserved punishment as much *as* his companion, *and, indeed, deserved it more.* He left a son of a singular character, and *who* behaved so ill that he was put in prison.

If he *do* but approve my endeavours, it will be an ample reward.

I hope you will do me the favour *to accept* a copy of "A view of the manufactories *in* the West Riding of *Yorkshire.*"

I *had* intended to *write* the letter before he urged me to it; and, therefore, he has not all the merit of it.

All the power of ridicule, aided by the desertion of friends, and the diminution of his estate, *was* not able to shake his principles.

In his conduct was treachery, and in his words *were* faithless professions.

Though the measure *is* mysterious, it is worthy of attention.

Be solicitous to aid such deserving persons, *as* appear to be destitute of friends.

Ignorance, or the want of light, *produces* sensuality, covetousness, and those violent contests with others about trifles, which *occasion* so much misery, and *so many* crimes in the world.

He will one day reap the reward of his labour, if he *be* diligent and attentive. Till that period *come*, let him be contented and patient.

To the resolutions which we have *once*, upon due consideration, adopted as rules of conduct, let us *firmly* adhere.

He has little more of the great man *than* the title.

Though he *were* my superior in knowledge, he would not *thence* have a right to impose his sentiments.

That picture of the *emperor* is a very exact resemblance of him.

His greatest concern, and highest enjoyment, *was* to be approved in the sight of his Creator.

Let us not set our hearts on *so* mutable, *so* unsatisfying *a* world.

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As soon as the sense of a Supreme Being is lost, the great check is taken off, which *keeps* under restraint the passions of

men. Mean desires, *and* low pleasures, *take* place of the greater and nobler sentiments, which reason and religion *inspire.*

We should be careful not to follow the example of many persons, *who* censure the opinions, manners, and customs of others, merely because they are foreign to *them.*

Steady application, as well as genius and abilities, *is* necessary to produce eminence.

There *are* in that seminary, several students *who are* considerably skilled in mathematical knowledge.

If Providence *clothes* the grass of the field, and shelters and adorns the flowers that every where *grow* wild amongst it, will he not *much more* clothe and protect his servants and children?

We are too often hurried *by* the violence of passion, or *insnared by* the allurements of pleasure.

High hopes, and florid views, *are* great *enemies* to tranquillity.

Year after year *steals* something from us; till the decaying fabric *totter* of itself, and *crumble* at length into dust. Or—*shall totter*, &c.

I *had* intended to *finish* the letter before the bearer called, that he might not *be* detained; but I was prevented by company.

George is the most learned and accomplished of all the students, that belong to the seminary.

This excellent and well written treatise, with others that might be mentioned, *was* the foundation of his love of study.

There can be no doubt that the pleasures of the mind excel those of sense.

Section 6.

See Vol. 2. p. 92.

The grand temple consisted of one great *edifice*, and several smaller *ones.*

Many would *gladly* exchange their honours, beauty, and riches, for that more quiet and *humble* station, *with* which you are now dissatisfied.

Though the scene was a very affecting one, Louis showed little emotion on the occasion.

The climate of England is not so pleasant as *that* of France, Spain, or Italy.

Much of the good and evil that *happen* to us in this world, *is* owing to apparently undesigned and fortuitous events: but

Let us not forget, that something more than gentleness and modesty, than complacency of temper and affability of manners, *is* requisite to form a worthy man, or a true Christian.

One of the first and the most common *extremes* in moral conduct, is *that of* placing all virtue *either* in justice, *on the one hand*, or in generosity, *on the other*.

It is an inflexible regard to principle, which has ever marked the characters of *those* who *have eminently distinguished* themselves in public life; who *have* patronised the cause of justice against powerful oppressors; *who*, in critical times, have supported the falling rights and liberties of men; and *have* reflected honour on their nation and country.

When it is with regard to trifles, that diversity or contrariety of opinions *shows itself*, it is childish in the last degree, if this *become* the ground of estranged affection. When, from such a cause, there *arises* any breach of friendship, human weakness is discovered in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest *may* vary from *those* of their friends, according as their lines of life diverge, or as their temper, and habits of thought, *present* objects under different points of view. But *by* candid and liberal minds, unity of affection *will* still be preserved.

Desires and wishes are thé first *springs* of action. When they become exorbitant, the whole character is *likely* to be tainted. If we suffer our *fancy* to create to *itself* worlds of ideal happiness; if we feed our imagination with plans of opulence and splendour; if we fix to our wishes certain stages of high advancement, or certain degrees of uncommon reputation, as the sole *stations* of felicity; the assured consequence *will* be, that we *shall* become unhappy *in* our present state; unfit for acting the part, and discharging the duties that belong to it; we shall discompose the peace and order of our minds, and shall foment many hurtful passions.

Maria always appears *amiable*. She never speaks *severely* or *contemptuously*.

PART IV.

PUNCTUATION.

CHAPTER I.

CONTAINING APPLICATIONS OF THE COMMA, DISPOSED UNDER THE PARTICULAR RULES.

RULE I.

See Vol. 2. p. 97.

THE tear of repentance brings its own relief.

Manhood is disgraced by the consequences of neglected youth.

Idleness is the great fomenter of all corruptions in the human heart.

It is honourable to be a friend to the unfortunate.

All finery is a sign of littleness.

Slovenliness and indelicacy of character commonly go hand in hand.

The friend of order has made half his way to virtue.

Too many of the pretended friendships of youth, are mere combinations in pleasure.

The indulgence of harsh dispositions, is the introduction to future misery.

The intermixture of evil in human society, serves to exercise the suffering graces and virtues of the good.

RULE II.

See Vol. 2. p. 97.

Gentleness is, in truth, the great avenue to mutual enjoyment.

Charity, like the sun, brightens all its objects.

The tutor, by instruction and discipline, lays the foundation of the pupil's future honour.

Trials, in this stage of being, are the lot of man.
No assumed behaviour can always hide the real character.
The best men often experience disappointments.
Advice should be seasonably administered.

RULE III.

See Vol. 2. p. 98.

Self-conceit, presumption, and obstinacy, blast the prospect of many a youth.

In our health, life, possessions, connexions, pleasures, there are causes of decay imperceptibly working.

Discomposed thoughts, agitated passions, and a ruffled temper, poison every pleasure of life.

Vicissitudes of good and evil, of trials and consolations, fill up the life of man.

Health and peace, a moderate fortune, and a few friends, sum up all the undoubted articles of temporal felicity.

We have no reason to complain of the lot of man, or of the world's mutability.

RULE IV.

See Vol. 2. p. 98.

An idle, trifling society is near akin to such as is corrupting.

Conscious guilt renders us mean-spirited, timorous, and base.

An upright mind will never be at a loss to discern what is just and true, lovely, honest, and of good report.

The vicious man is often looking round him, with anxious and fearful circumspection.

True friendship will, at all times, avoid a careless or rough behaviour.

Time brings a gentle and powerful opiate to all misfortunes.

RULE V.

See Vol. 2. p. 98.

The man of virtue and honour will be trusted, relied upon, and esteemed.

Deliberate slowly, execute promptly.

A true friend unbosoms freely, advises justly, assists readily.

adventures boldly, takes all patiently, defends resolutely, and continues a friend unchangeably.

Sensuality contaminates the body, depresses the understanding, deadens the moral feelings of the heart, and degrades man from his rank in the creation.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

The man of order catches and arrests the hours as they fly.

The great business of life is, to be employed in doing justly, loving mercy, and walking humbly with our Creator.

RULE VI.

See Vol. 2. p. 99.

This unhappy person had often been seriously, affectionately admonished, but in vain.

To live soberly, righteously, and piously, comprehends the whole of our duty.

When thy friend is calumniated, openly and boldly espouse his cause.

Benefits should be long and gratefully remembered.

RULE VII.

See Vol. 2. p. 99.

True gentleness is native feeling, heightened and improved by principle.

The path of piety and virtue, pursued with a firm and constant spirit, will assuredly lead to happiness.

Human affairs are in continual motion and fluctuation, altering their appearance every moment, and passing into some new forms.

What can be said to alarm those of their danger, who, intoxicated with pleasures, become giddy and insolent; who, flattered by the illusions of prosperity, make light of every serious admonition, which their friends, and the changes of the world, give them?

RULE VIII.

See Vol. 2. p. 99.

If, from any internal cause, a man's peace of mind be disturbed, in vain we load him with riches or honours.

Gentleness delights, above all things, to alleviate distress;

and, if it cannot dry up the falling tear, to sooth at least the grieving heart.

Wherever Christianity prevails, it has discouraged, and, in some degree, abolished slavery.

We may rest assured that, by the steady pursuit of virtue, we shall obtain and enjoy it.

RULE IX.

See Vol. 2. p. 100.

Continue, my dear children, to make virtue your principal study.

To you, my worthy benefactors, am I indebted, under Providence, for all I enjoy.

Canst thou expect, thou betrayer of innocence, to escape the hand of vengeance?

Come then, companion of my toils, let us take fresh courage, persevere, and hope to the end.

RULE X.

See Vol. 2. p. 100.

Peace of mind being secured, we may smile at misfortunes.

Virtue abandoned, and conscience reproaching us, we become terrified with imaginary evils.

Charles having been deprived of the help of tutors, his studies became totally neglected.

To prevent further altercation, I submitted to the terms proposed.

To enjoy present pleasure, he sacrificed his future ease and reputation.

To say the least, they have betrayed great want of prudence.

RULE XI.

See Vol. 2. p. 100.

Hope, the balm of life, sooths us under every misfortune.

Content, the offspring of virtue, dwells both in retirement, and in the active scenes of life.

Confucius, the great Chinese philosopher, was eminently good, as well as wise.

The patriarch Joseph, is an illustrious example of chastity, resignation, and filial affection.

RULE XII.

See Vol. 2. p. 100.

Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind.

The more a man speaks of himself, the less he likes to hear another talked of.

Nothing more strongly inculcates resignation, than the experience of our own inability to guide ourselves.

The friendships of the world, can subsist no longer than interest cements them.

Expect no more from the world than it is able to afford you.

RULE XIII.

See Vol. 2. p. 101.

He who is a stranger to industry, may possess, but he cannot enjoy.

Contrition, though it may melt, ought not to sink or overpower the heart of a Christian.

The goods of this world were given to man for his occasional refreshment, not for his chief felicity.

It is the province of superiors to direct, of inferiors to obey; of the learned, to be instructive, of the ignorant, to be docile; of the old, to be communicative, of the young, to be attentive and diligent.

Though unavoidable calamities make a part, yet they make not the chief part, of the vexations and sorrows that distress human life.

An inquisitive and meddling spirit, often interrupts the good order, and breaks the peace of society.

RULE XIV.

See Vol. 2. p. 101.

Vice is not of such a nature, that we can say to it, "Hitherto shalt thou come, and no further."

One of the noblest of the Christian virtues, is, "to love our enemies."

Many too confidently say to themselves, "My mountain stands strong, and it shall never be removed."

We are strictly enjoined, "not to follow a multitude to do evil."

RULE XV.

See Vol. 2. p. 101.

The gentle mind is like the smooth stream, which reflects every object in its just proportion, and in its fairest colours.

Beware of those rash and dangerous connexions, which may afterwards load you with dishonour.

Blind must that man be, who discerns not the most striking marks of a Divine government, exercised over the world.

It is labour only which gives the relish to pleasure.

In that unaffected civility which springs from a gentle mind, there is an incomparable charm.

They who raise envy, will easily incur censure.

Many of the evils which occasion our complaints of the world, are wholly imaginary.

He who is good before invisible witnesses, is eminently so before the visible.

His conduct, so disinterested and generous, was universally approved.

RULE XVI.

See Vol. 2. p. 102.

The fumes which arise from a heart boiling with violent passions, never fail to darken and trouble the understanding.

If we delay till to-morrow what ought to be done to-day, we overcharge the morrow with a burden which belongs not to it.

By whatever means we may at first attract the attention, we can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind.

If the mind sow not corn, it will plant thistles.

One day is sufficient to scatter our prosperity, and bring it to nought.

Graceful in youth, are the tears of sympathy, and the heart that melts at the tale of wo.

The ever active and restless power of thought, if not employed about what is good, will naturally and unavoidably engender evil.

He who formed the heart, certainly knows what passes within it.

To be humble and modest in opinion, to be vigilant and attentive in conduct, to distrust fair appearances, and to restrain rash desires, are instructions which the darkness of our present state should strongly inculcate.

RULE XVII.

See Vol. 2. p. 102.

The greatest misery is, to be condemned by our own hearts.

The greatest misery that we can endure, is, to be condemned by our own hearts.

Charles's highest enjoyment was, to relieve the distressed, and to do good.

The highest enjoyment that Charles ever experienced, was, to relieve the distressed, and to do good.

RULE XVIII.

See Vol. 2. p. 103.

If opulence increases our gratifications, it increases, in the same proportion, our desires and demands.

He whose wishes, respecting the possessions of this world, are the most reasonable and bounded, is likely to lead the safest, and, for that reason, the most desirable life.

By aspiring too high, we frequently miss the happiness, which, by a less ambitious aim, we might have gained.

By proper management, we prolong our time: we live more, in a few years, than others do in many.

In your most secret actions, suppose that you have all the world for witnesses.

In youth, the habits of industry are most easily acquired.

What is the right path, few take the trouble of inquiring.

RULE XIX.

See Vol. 2. p. 103.

Providence never intended, that any state here should be either completely happy, or entirely miserable.

As a companion, he was severe and satirical; as a friend, captious and dangerous; in his domestic sphere, harsh, jealous, and irascible.

If the Spring put forth no blossoms, in Summer there will be no beauty, and in Autumn, no fruit. So, if youth be trifled away without improvement, manhood will be contemptible, and old age, miserable.

RULE XX.

See Vol. 2. p. 103.

Be assured, then, that order, frugality, and economy, are the necessary supports of every personal and private virtue.

I proceed, secondly, to point out the proper state of our temper, with respect to one another.

Here, every thing is in stir and fluctuation; there, all is serene, steady, and orderly.

I shall make some observations, first, on the external, and next, on the internal, condition of man.

Sometimes, timidity and false shame prevent our opposing vicious customs; frequently, expectation and interest impel us strongly to comply.

CHAPTER II.

CONTAINING INSERTIONS OF THE SEMICOLON AND COMMA.

See Vol. 2. p. 104.

That darkness of character, where we can see no heart; those foldings of art, through which no native affection is allowed to penetrate; present an object, unamiable in every season of life, but particularly odious in youth.

To give an early preference to honour above gain, when they stand in competition; to despise every advantage which cannot be attained without dishonest arts; to brook no meanness, and to stoop to no dissimulation; are the indications of a great mind, the presages of future eminence and usefulness in life.

As there is a worldly happiness, which God perceives to be no other than disguised misery; as there are worldly honours, which, in his estimation, are reproach; so there is a worldly wisdom, which, in his sight, is foolishness.

The passions are the chief destroyers of our peace; the storms and tempests of the moral world.

Heaven is the region of gentleness and friendship; hell, of fierceness and animosity.

The path of truth, is a plain and a safe path; that of falsehood, is a perplexing maze.

Modesty is one of the chief ornaments of youth; and it has ever been esteemed a presage of rising merit.

Life, with a swift, though insensible course, glides away; and, like a river which undermines its banks, gradually impairs our state.

The violent spirit, like troubled waters, renders back the images of things distorted and broken; and communicates to them all that disordered motion, which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice; cheerfulness is the natural offspring of wisdom and virtue only.

Persons who live according to order, may be compared to the celestial bodies, which move in regular courses, and by stated laws; whose influence is beneficent; whose operations are quiet and tranquil.

CHAPTER III.

CONTAINING APPLICATIONS OF THE COLON, &c.

See Vol. 2. p. 105.

The three great enemies to tranquillity, are vice, superstition, and idleness: vice, which poisons and disturbs the mind with bad passions; superstition, which fills it with imaginary terrors; idleness, which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake, and to steer a safe course through a troubled and stormy ocean, require different talents: and, alas! human life oftener resembles the stormy ocean, than the unruffled lake.

When we look forward to the year which is beginning, what do we behold there? All, my brethren, is a blank to our view: a dark unknown presents itself.

Happy would the poor man think himself, if he could enter on all the treasures of the rich: and happy for a short time he might be: but before he had long contemplated and admired his state, his possessions would seem to lessen, and his cares would grow.

By doing, or at least endeavouring to do, our duty to God and man; by acquiring an humble trust in the mercy and favour of God, through Jesus Christ; by cultivating our minds, and properly employing our time and thoughts; by governing our passions and our temper; by correcting all unreasonable expectations from the world, and from men; and, in the midst of worldly business, habituating ourselves to calm retreat and serious recollection: by such means as these, it may be hoped, that, through the Divine blessing, our days shall flow in a stream as unruffled as the human state admits.

A metaphor is a comparison, expressed in an abridged form, but without any of the words that denote comparison: as, "To the upright there ariseth light in darkness."

All our conduct towards men, should be influenced by this important precept: "Do unto others, as you would that others should do unto you."

Philip III. king of Spain, when he drew near the end of his days, seriously reflecting on his past life, and greatly affected with the remembrance of his mispent time, expressed his deep regret in these terms: "Ah! how happy would it have been for me, had I spent, in retirement, these twenty-three years, that I have possessed my kingdom."

Often is the smile of gaiety assumed, whilst the heart aches within: though folly may laugh, guilt will sting.

There is no mortal truly wise and restless at once: wisdom is the repose of minds.

CHAPTER IV.

CONTAINING INSERTIONS OF THE PERIOD, &c.

See Vol. 2. p. 106.

The absence of evil is a real good. Peace, quiet, exemption from pain, should be a continual feast.

Worldly happiness ever tends to destroy itself, by corrupting the heart. It fosters the loose and the violent passions. It engenders noxious habits; and taints the mind with false delicacy, which makes it feel a thousand unreal evils.

Feeding the hungry, clothing the naked, comforting the afflicted, yield more pleasure than we receive from those actions which respect only ourselves. Benevolence may, in this view, be termed the most refined self-love.

The resources of virtue remain entire, when the days of trouble come. They remain with us in sickness, as in health; in poverty, as in the midst of riches; in our dark and solitary hours, no less than when surrounded with friends and cheerful society. The mind of a good man is a kingdom to him, and he can always enjoy it.

We ruin the happiness of life, when we attempt to raise it too high. A tolerable and comfortable state, is all that we can propose to ourselves on earth. Peace and contentment, not bliss, nor transport, are the full portion of man. Perfect joy is reserved for heaven.

If we look around us, we shall perceive that the whole universe is full of active powers. Action is indeed the genius

of nature. By motion and exertion, the system of being is preserved in vigour. By its different parts always acting in subordination one to another, the perfection of the whole is carried on. The heavenly bodies perpetually revolve. Day and night incessantly repeat their appointed course. Continual operations are going on in the earth, and in the waters. Nothing stands still.

Constantine the Great, was advanced to the sole dominion of the Roman world, A. D. 325; and soon after openly professed the Christian faith.

The letter concludes with this remarkable postscript: "P. S. Though I am innocent of the charge, and have been bitterly persecuted, yet I cordially forgive my enemies and persecutors."

The last edition of that valuable work, was carefully compared with the original M. S.

CHAPTER V.

CONTAINING APPLICATIONS OF THE DASH; OF THE NOTES OF INTERROGATION AND EXCLAMATION; AND OF THE PARENTHETICAL CHARACTERS.

See Vol. 2. p. 107.

Beauty and strength, combined with virtue and piety,—how lovely in the sight of men! how pleasing to Heaven! peculiarly pleasing, because with every temptation to deviate, they voluntarily walk in the path of duty.

> Something there is more needful than expense;
> And something previous e'en to taste;—'tis sense.
>
> "I'll live to-morrow," will a wise man say?
> To-morrow is too late:—then live to-day.

Gripus has long been ardently endeavouring to fill his chest: and lo! it is now full. Is he happy? and does he use it? Does he gratefully think of the Giver of all good things? Does he distribute to the poor? Alas! these interests have no place in his breast.

What is there in all the pomp of the world, the enjoyments of luxury, the gratification of passion, comparable to the tranquil delight of a good conscience?

To lie down on the pillow, after a day spent in temperance, in beneficence, and in piety, how sweet is it!

We wait till to-morrow to be happy: alas! why not to-day? Shall we be younger? Are we sure we shall be healthier? Will our passions become feebler, and our love of the world less?

What shadow can be more vain than the life of a great part of mankind? Of all that eager and bustling crowd which we behold on earth, how few discover the path of true happiness! How few can we find whose activity has not been misemployed, and whose course terminates not in confessions of disappointment!

On the one hand, are the Divine approbation, and immortal honour; on the other, (remember and beware,) are the stings of conscience, and endless infamy.

As in riper years, all unreasonable returns to the levity of youth ought to be avoided, (an admonition which equally belongs to both the sexes,) still more are we to guard against those intemperate indulgences of pleasure, to which the young are unhappily prone.

The bliss of man, (could pride that blessing find,)
Is not to act or think beyond mankind.

Or why so long (in life if long can be)
Lent Heav'n a parent to the poor and me?

CHAPTER VI.

CORRECTIONS OF THE PROMISCUOUS INSTANCES OF DEFECTIVE PUNCTUATION.

See Vol. 2. p. 103.

Section 1.

Examples in Prose.

When Socrates was asked, what man approached the nearest to perfect happiness, he answered: "That man who has the fewest wants."

She who studies her glass, neglects her heart.

Between passion and lying, there is not a finger's breadth.

The freer we feel ourselves in the presence of others, the more free are they: he who is free, makes free.

Addison has remarked, with equal piety and truth, "that the creation is a perpetual feast to the mind of a good man."

He who shuts out all evasion when he promises, loves truth.

The laurels of the warrior are dyed in blood; and bedewed with the tears of the widow and the orphan.

Between fame and true honour, a distinction is to be made. The former is a loud and noisy applause: the latter, a more silent and internal homage. Fame floats on the breath of the multitude: honour rests on the judgment of the thinking. Fame may give praise while it withholds esteem: true honour implies esteem mingled with respect. The one regards particular distinguished talents: the other looks up to the whole character.

There is a certain species of religion, (if we can give it that name,) which is placed wholly in speculation and belief; in the regularity of external homage; or in fiery zeal about contested opinions.

Xenophanes, who was reproached with being timorous, because he would not venture his money in a game at dice, made this manly and sensible reply: "I confess I am exceedingly timorous; for I dare not commit an evil action."

He loves nobly, (I speak of friendship,) who is not jealous, when he has partners of love.

Our happiness consists in the pursuit, much more than in the attainment, of any temporal good.

Let me repeat it;—he only is great who has the habits of greatness.

Prosopopœia, or personification, is a rhetorical figure, by which we attribute life and action to inanimate objects: as, "The ground thirsts for rain;" "The earth smiles with plenty."

The proper and rational conduct of men, with regard to futurity, is regulated by two considerations: first, that much of what it contains, must remain to us absolutely unknown; next, that there are also some events in it, which may be certainly known and foreseen.

The gardens of the world produce only deciduous flowers. Perennial ones must be sought in the delightful regions above. Roses without thorns are the growth of paradise alone.

How many rules and maxims of life might be spared, could we fix a principle of virtue within; and inscribe the living sentiment of the love of God in the affections! He who loves righteousness, is master of all the distinctions in morality.

He who, from the benignity of his nature, erected this world for the abode of men; he who furnished it so richly for our accommodation, and stored it with so much beauty for our entertainment; he who, since first we entered into life, hath followed us with such a variety of mercies: this amiable and beneficent being, surely can have no pleasure in our disappointment and distress. He knows our frame; he remembers we are dust;

and looks to frail man, we are assured, with such pity as a father beareth to his children.

One of the first lessons, both of religion and of wisdom, is, to moderate our expectations and hopes; and not to set forth on the voyage of life, like men who expect to be always carried forward with a favourable gale. Let us be satisfied if the path we tread be easy and smooth, though it be not strewed with flowers.

Providence never intended, that the art of living happily in this world, should depend on that deep penetration, that acute sagacity, and those refinements of thought, which few possess. It has dealt more graciously with us; and made happiness depend on uprightness of intention, much more than on extent of capacity.

Most of our passions flatter us in their rise. But their beginnings are treacherous; their growth is imperceptible; and the evils which they carry in their train, lie concealed, until their dominion is established. What Solomon says of one of them, holds true of them all, "that their beginning is as when one letteth out water." It issues from a small chink, which once might have been easily stopped; but being neglected, it is soon widened by the stream; till the bank is at last totally thrown down, and the flood is at liberty to deluge the whole plain.

Prosperity debilitates, instead of strengthening the mind. Its most common effect is, to create an extreme sensibility to the slightest wound. It foments impatient desires; and raises expectations which no success can satisfy. It fosters a false delicacy, which sickens in the midst of indulgence. By repeated gratification, it blunts the feelings of men to what is pleasing; and leaves them unhappily acute to whatever is uneasy. Hence, the gale which another would scarcely feel, is, to the prosperous, a rude tempest. Hence, the rose-leaf doubled below them on the couch, as it is told of the effeminate Sybarite, breaks their rest. Hence, the disrespect shown by Mordecai, preyed with such violence on the heart of Haman.

Anxiety is the poison of human life. It is the parent of many sins, and of more miseries. In a world where every thing is so doubtful; where we may succeed in our wish, and be miserable; where we may be disappointed, and be blessed in the disappointment; what mean this restless stir and commotion of mind? Can our solicitude alter the course, or unravel the intricacy, of human events? Can our curiosity pierce through the cloud, which the Supreme Being hath made impenetrable to mortal eye?

No situation is so remote, and no station so unfavourable as

to preclude access to the happiness of a future state. A road is opened by the Divine Spirit to those blissful habitations, from all corners of the earth, and from all conditions of human life; from the peopled city, and from the solitary desert; from the cottages of the poor, and from the palaces of kings; from the dwellings of ignorance and simplicity, and from the regions of science and improvement.

The scenes which present themselves, at our entering upon the world, are commonly flattering. Whatever they be in themselves, the lively spirits of the young gild every opening prospect. The field of hope appears to stretch wide before them. Pleasure seems to put forth its blossoms on every side. Impelled by desire, forward they rush with inconsiderate ardour; prompt to decide, and to choose; averse to hesitate, or to inquire; credulous, because untaught by experience; rash, because unacquainted with danger; headstrong, because unsubdued by disappointment. Hence arise the perils to which they are exposed; and which, too often, from want of attention to faithful admonition, precipitate them into ruin irretrievable.

By the unhappy excesses of irregular pleasure in youth, how many amiable dispositions are corrupted or destroyed! How many rising capacities and powers are suppressed! How many flattering hopes of parents and friends are totally extinguished? Who but must drop a tear over human nature, when he beholds that morning which arose so bright, overcast with such untimely darkness; that sweetness of temper which once engaged many hearts, that modesty which was so prepossessing, those abilities which promised extensive usefulness, all sacrificed at the shrine of low sensuality; and one who was formed for passing through life, in the midst of public esteem, cut off by his vices at the beginning of his course; or sunk, for the whole of it, into insignificance and contempt? These, O sinful Pleasure! are thy trophies. It is thus that, cooperating with the foe of God and man, thou degradest human honour, and blastest the opening prospects of human felicity.

Section 2.

Examples in Poetry.

Where, thy true treasure? Gold says, "not in me."
And, "not in me," the Di'mond.. Gold is poor.

The scenes of bus'ness tell us—what are men ;
The scenes of pleasure—what is all beside.

Wo then apart, (if wo apart can be
From mortal man,) and fortune at our nod,
The gay, rich, great, triumphant, and august,
What are they ? The most happy (strange to say !)
Convince me most of human misery.

All this dread order break—for whom ? for thee ?
Vile worm !— O madness ! pride ! impiety !

Man, like the gen'rous vine, supported lives ;
The strength he gains, is from th' embrace he gives.

Know, Nature's children all divide her care :
The fur that warms a monarch, warm'd a bear.
While man exclaims, " See all things for my use !"
" See man for mine," replies a pamper'd goose,
And just as short of reason he must fall,
Who thinks all made for one, not one for all.

Th' Almighty, from his throne, on earth surveys
Nought greater than an honest humble heart :
An humble heart his residence, pronounc'd
His second seat.

Bliss there is none, but unprecarious bliss.
That is the gem : sell all, and purchase that.
Why go a begging to contingencies ?
Not gain'd with ease, nor safely lov'd if gain'd.

There is a time, when toil must be preferr'd,
Or joy, by mistim'd fondness, is undone.
A man of pleasure is a man of pains.

Thus nature gives us (let it check our pride)
The virtue nearest to our vice allied.

See the sole bliss Heav'n could on all bestow !
Which who but feels can taste, but thinks can know :
Yet poor with fortune, and with learning blind,
The bad must miss ; the good untaught will find.

Whatever is, is right. This world, 'tis true,
Was made for Cæsar,—but for Titus too.
And which more bless'd ? who chain'd his country, say,
Or he whose virtue sigh'd to lose a day ?

The first sure symptom of a mind in health,
Is rest of heart, and pleasure felt at home.

True happiness resides in things unseen.
No smiles of fortune ever bless the bad;
Nor can her frowns rob innocence of joy.

Oh the dark days of vanity! while here,
How tasteless! and how terrible, when gone!
Gone? they ne'er go: when past, they haunt us still.

Father of light and life! Thou good supreme!
O teach me what is good! Teach me thyself!
Save me from folly, vanity, and vice,
From ev'ry low pursuit; and feed my soul
With knowledge, conscious peace, and virtue pure.
Sacred, substantial, never fading bliss!

If I am right, thy grace impart,
Still in the right to stay:
If I am wrong, O teach my heart
To find that better way.

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent.

O lost to virtue, lost to manly thought,
Lost to the noble sallies of the soul,
Who think it solitude to be alone!
Communion sweet, communion large and high,
Our reason, guardian angel, and our God.
Then nearest these, when others most remote;
And all, ere long, shall be remote, but these.

Benevolence.

God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake:
The centre mov'd, a circle straight succeeds;
Another still, and still another spreads.
Friend, parent, neighbour, first it will embrace:
His country next; and next, all human race:
Wide, and more wide th' o'erflowings of the mind.
Take ev'ry creature in, of ev'ry kind.

Earth smiles around, with boundless bounty blest;
And heav'n beholds its image in his breast.

Happiness.

Know then this truth, (enough for man to know,)
"Virtue alone is happiness below:"
The only point where human bliss stands still,
And tastes the good without the fall to ill;
Where only merit constant pay receives,
Is blest in what it takes, and what it gives:
The joy unequall'd, if its end it gain,
And if it lose, attended with no pain:
Without satiety, though e'er so bless'd;
And but more relish'd as the more distress'd:
The broadest mirth unfeeling folly wears,
Less pleasing far than virtue's very tears.
Good, from each object, from each place acquir'd:
For ever exercis'd, yet never tir'd;
Never elated while one man's oppress'd;
Never dejected while another's blest:
And where no wants, no wishes can remain;
Since but to wish more virtue, is to gain.

Gratitude.

When all thy mercies, O my God!
  My rising soul surveys,
Transported with the view, I'm lost
  In wonder, love, and praise.

Oh how shall words, with equal warmth,
  The gratitude declare,
That glows within my ravish'd heart?
  But thou canst read it there.

Thy providence my life sustain'd
  And all my wants redress'd,
When in the silent womb I lay,
  And hung upon the breast.

To all my weak complaints and cries,
  Thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd
  To form themselves in pray'r.

Unnumber'd comforts to my soul
  Thy tender care bestow'd,
Before my infant heart conceiv'd
  From whom those comforts flow'd.

When in the slipp'ry paths of youth,
With heedless steps, I ran,
Thine arm, unseen, convey'd me safe,
And led me up to man.

Through hidden dangers, toils, and death,
It gently clear'd my way;
And through the pleasing snares of vice,
More to be fear'd than they.

When worn with sickness, oft hast thou,
With health renew'd my face;
And when in sin and sorrow sunk,
Reviv'd my soul with grace.

Thy bounteous hand, with worldly bliss,
Has made my cup run o'er;
And, in a kind and faithful friend,
Has doubled all my store.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least, a cheerful heart,
That tastes those gifts with joy.

Through ev'ry period of my life,
Thy goodness I'll pursue;
And, after death, in distant worlds,
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord!
Thy mercy shall adore.

Through all eternity, to thee
A joyful song I'll raise;
For O! eternity's too short
To utter all thy praise.

The Voyage of Life.

Self-flatter'd, unexperienc'd, high in hope,
When young, with sanguine cheer, and streamers gay,
We cut our cable, launch into the world,
And fondly dream each wind and star our friend,
All in some darling enterprise embark'd.
But where is he can fathom its event?

Amid a multitude of artless hands,
(Ruin's sure perquisite, her lawful prize,)
Some steer aright: but the black blast blows hard,
And puffs them wide of hope. With hearts of proof,
Full against wind and tide, *some* win their way;
And when strong effort has deserv'd the port,
And tugg'd it into view, 'tis won! 'tis lost!
Though strong their oar, still stronger is their fate:
They strike; and while they triumph, they expire.
In stress of weather, *most*, *some* sink outright.
O'er them and o'er their names, the billows close:
To-morrow knows not they were ever born.
Others, a short memorial leave behind,
Like a flag floating when the bark's ingulf'd;
It floats a moment, and is seen no more;
One Cæsar lives; a thousand are forgot.
How *few*, favour'd by ev'ry element,
With swelling sails make good the promis'd port,
With all their wishes freighted! Yet ev'n these,
Freighted with all their wishes, soon complain.
Free from misfortune, not from nature free,
They still are men; and when is man secure?
As fatal *time*, as *storm*. The rush of years
Beats down their strength; their numberless escapes
In ruin end: and, now, their proud success
But plantsnew terrors on the victor's brow.
What pain, to quit the world just made their own!
Their nests so deeply down'd, and built so high!—
Too low they build, who build beneath the stars.

PART V.

PERSPICUITY AND ACCURACY.

FIRST,

With respect to single words and phrases.

CHAPTER I.

Corrections of the errors that relate to PURITY.

See Vol. 2. p. 117.

WE should be *daily* employed in doing good.

I am wearied with seeing so perverse a disposition.

I know not who has done this thing.

He is *in no wise* thy inferior; and, in this instance, is *not at all* to blame.

The assistance was welcome, and *seasonably* afforded.

For want of employment, he *wandered* idly about the fields.

We ought to live soberly, righteously, and *piously*, in the world.

He was long indisposed, and at length died of *melancholy*.

That word follows the general rule, and takes the *penultimate* accent.

He was an *extraordinary* genius, and attracted much attention.

The *haughtiness* of Florio was very *ungraceful*, and disgusted both his friends and strangers.

He charged me with want of resolution, *but in this censure* he was greatly mistaken.

They have manifested great *candour* in all the transaction.

The *conformity* of the thought *to truth and nature* greatly recommended it.

The importance, as well as the *authenticity* of the books, has been clearly displayed.

It is difficult to discover the spirit and *design* of some laws.

The disposition which he exhibited, was both unnatural and *uncomfortable*.

His natural severity rendered him a very *unpopular* speaker.

The *inquietude* of his mind, made his station and wealth far from being enviable.

I received the gift with pleasure, but I shall now *more gladly* resign it. Or—*with greater pleasure resign it.*

These are things *of the highest importance* to the growing age.

I am grieved with the view of so many blank leaves, in the book of my life.

I repent that I have so long walked in the paths of folly.

I think that I am not mistaken in an opinion, which I have so well considered.

They thought it an important subject, and the question was strenuously debated *on both sides.*

Thy speech *betrays* thee; for thou art a Gallilean.

Let us not give too hasty credit to stories which may injure our neighbour: *perhaps* they are the offspring of calumny, or misapprehension.

The gardens were void of simplicity and elegance; and exhibited much that was glaring and *whimsical.*

CHAPTER II.

Corrections of the errors relating to PROPRIETY.

Section 1.

See Vol. 2. p. 113.

I would as readily do it myself, as persuade another to do it.

Of the justness of his measures, he convinced his opponent by *the force* of argument.

He is not *in any degree* better than those whom he so liberally condemns.

He *insists* upon security, and will not liberate him till it be obtained.

The meaning of the phrase, as I *understand* it, is very different from the common acceptation.

The favourable moment should be embraced; for he does not *continue* long in one mind.

He exposed himself so much amongst the people, that he *was once or twice in danger of having his head broken.*

He was very dexterous in *penetrating* the views and designs of others.

If a little care were bestowed upon his education, he might be very useful amongst his neighbours.

He might have perceived, *by a transient view*, the difficulties to which his conduct exposed him.

If I *should* have a little leisure to-morrow, I intend to pay them a short visit.

This performance is *of the same value as* the other.

The scene was new, and he was seized with *wonder* at all he saw.

Section 2.

See Vol. 2. p. 119.

Let us consider the works of nature and *those of* art, with proper attention.

He is engaged in a treatise on the interests of the soul and *of the* body.

Some productions of nature rise *or sink* in value, according as they more or less resemble those of art.

The Latin tongue, *was never spoken*, in its purity, in this island.

For some centuries, there was a constant intercourse between France and England, by *reason of* the dominions *which* we possessed there, and the conquests *which* we made. Or—*occasioned by the dominions*, &c.

He is impressed with a true sense of *the importance of* that function, when chosen from a regard to the interests of piety and virtue.

The wise and *the* foolish, the virtuous and the vile, the learned and *the* ignorant, the temperate and *the* profligate, must often, like the wheat and *the* tares, be blended together.

Section 3.

See Vol. 2. p. 119.

An eloquent speaker may give more *numerous* but cannot give more convincing arguments, than this plain man offered. Or—*may give more, but cannot give stronger*, &c.

These persons *possessed* very moderate intellects, even before they *had* impaired *them* by *the extravagance of* passion.

True wit is nature dressed to advantage; *but* some works have more *ornament* than does them good.

The sharks, *that* prey upon the inadvertency of young heirs, are more pardonable than those, who trespass upon the

good opinion of *persons that* treat them with great confidence and respect.

Honour teaches us properly to respect ourselves, and to violate no right or privilege of our neighbour: it leads us to support the feeble, to relieve the distressed, and to scorn to be governed by degrading and injurious passions. *It must, therefore, be a false and mistaken honour, that prompts the* destroyer to take the life of his friend.

He will *always* be with you, to support and comfort you, and in some measure to *prosper* your labours; and he will also be with all his faithful ministers, who shall succeed you in his service.

Section 4.

See Vol. 2. p. 120.

Most of our *sailors* were asleep in their *apartments*, when *a heavy wave broke over the ship, and swept* away *one of our boats*, and *the box which contained our compasses*, &c. Our *cabin windows were secured*, or *the vessel would have been* filled. The main-mast was so *damaged* that we were obliged to *strengthen* it, and to *proceed* for Lisbon.

The book is very neatly printed: the *distances between the lines are* ample and regular, and *the lines themselves, on the opposite sides of each leaf, exactly correspond to one another.*

Section 5.

See Vol. 2. p. 120.

When our friendship is considered, how is it possible that I should not grieve for *having lost such a friend?*

The hen being in her nest, was killed and eaten there by the eagle. Or—*The eagle killed the hen, flew to her nest in the tree. and eat her there.*

It may be justly said, that *there are no laws preferable to those of England.*

They who have pretended to polish and refine the English language, have *been the chief agents, in multiplying its abuses and absurdities.* Or—*the chief thing, which they who have pretended to polish and refine the English language, have done, is, to multiply its abuses and absurdities.*

The English adventurers, *degenerating from the customs of their own nation*, were gradually assimilated to the *natives, instead of reclaiming them from their uncultivated manners.*

It has been said, that Jesuits *can not only equivocate.* Or—*Jesuits are not the only persons who can equivocate.*

We must not think that these people, when injured, have *no right at all* to our protection. Or—*have less right than others to our protection.*

Solomon the son of David, *and the builder of* the temple of Jerusalem, was the richest monarch that reigned over the Jewish people.

Solomon, *whose father* David was persecuted by Saul, was the richest monarch of the Jews.

It is certain that all *the* words which are signs of complex ideas, may furnish matter of mistake and cavil. Or—*all those words,* &c.

Lisias, *speaking of his friends,* promised to his father, never to abandon *them.* Or—*Lisias, speaking of his father's friends, promised to his father, never to abandon them.*

The Divine Being, *ever liberal and faithful,* heapeth favours on his servants. Or—*The Divine Being heapeth favours on his liberal and faithful servants.*

Every well-instructed scribe, is like a householder, who bringeth out of his treasure *new* things and old.

He was willing to spend *one* or two *hundred* pounds, rather than be enslaved.

Dryden, *in the following words,* makes a very handsome observation, on Ovid's writing a letter from Dido to Æneas.

Imprudent associations disqualify us for *instructing* or *reproving* others. Or—*disqualify us for receiving instruction or reproof from others.*

Section 6.

See Vol. 2. p. 121.

I seldom see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition of an immortal soul!

A poet, speaking of the universal deluge, says:

> Yet when that flood in its own depth was drown'd,
> It left behind it false and slipp'ry ground.

When the waters of the deluge had subsided, they left, &c.

The author of the Spectator says, that a man is not qualified for a bust, who has not a good deal of wit and vivacity.

And Bezaleel made the laver of brass, and the foot of it of brass, of the *mirrors used by* the women.

And, in the *lower* deep, *another* deep
Still threat'ning to devour me, opens wide.

Section 7.

See Vol. 2. p. 122.

No *fewer* than two hundred scholars have been educated in that school.

The *business*, however laudable the *attempt*, was found to be impracticable.

He is our *common* benefactor, and deserves our respect and obedience.

Vivacity is often promoted, by presenting a sensible object to the mind, instead of an *intellectual* one.

They broke down the banks, and the country was soon *overflowed.*

The garment was decently formed, and *sewed* very neatly.

The house is a cold one, for it has a *northern aspect.*

The *proposal* for each of us to relinquish something, was complied with, and produced a cordial *reconciliation.*

Though learn'd, well bred; and though well bred, sincere;
Modestly bold, and *humanely* severe.

A fop is a *ridiculous* character, in every one's view but his own.

An action that excites laughter, without any mixture of contempt, may be called a *risible* action.

It is difficult for him to speak three sentences *successively.*

By this expression, I do not *mean* what some persons annex to it.

The *neglect* of timely precaution was the cause of this great loss.

All the *sophistry* which has been employed, cannot obscure so plain a truth.

Disputing should always be so managed, as to *remind us*, that the only end of it is truth.

My friend was so ill that he could not *sit* up at all, but was obliged to *lie* continually in bed.

A certain prince, it is said, when he invaded the Egyptians. placed, in the front of his army, a number of cats and other animals, which were worshipped by those people. A reverence for these *creatures*, made the Egyptians *lay* down their arms, and become an easy conquest.

The presence of the Deity, and the interest *which* so august a *Being* is supposed to take in our concerns, is a source to consolation.

And when they had kindled a fire in the midst of the hall, and *had sat* down together, Peter *sat* down among them.

By the slavish disposition of the senate and people of Rome, under the emperors, the wit and eloquence of the age were wholly turned *towards* panegyric. Or—*wholly employed in panegyric.*

The refreshment came in seasonably, before they *had lain* down to rest.

We speak *what* we do know, and testify that *which* we have seen.

They shall *fly* as the eagle that hasteth to eat.

The wicked *flee* when no man pursueth: but the righteous are bold as a lion.

> A creature of a more exalted kind
> Was *wanted* yet, and then was man design'd.

He died *by* violence; for he was killed *with* a sword.

He had scarcely taken the medicine, *when* he began to feel himself relieved.

No place *nor any* object *appears* to him void of beauty.

When we fall into conversation, *with any person*, the first thing we should consider, is, the intention of it.

Galileo *invented* the telescope; Hervey *discovered* the circulation of the blood.

Philip found *difficulty in* managing the Athenians, from the nature of their dispositions; but the eloquence of Demosthenes was the greatest *obstacle to* his designs.

A hermit is *austere* in his life; a judge, *rigorous* in his sentences.

A candid man *acknowledges* his mistake, and is forgiven; a patriot *avows* his opposition to a bad minister, and is applauded.

We have *increased* our family and expenses; and *enlarged* our garden and fruit orchard.

By proper reflection, we may be taught to *correct* what is erroneous and *to supply what is* defective.

The good man is not overcome by disappointment, when that which is mortal *dies;* when that which is mutable, *begins to change;* and when that which he knew to be transient, *passes away.*

CHAPTER III.

Corrections of the errors which respect PRECISION.

See Vol. 2. p. 124.

THIS great politician desisted from his designs, when he found them impracticable.

He was of so high and independent a spirit, that he abhorred being in debt.

Though raised to an exalted station, she was a pattern of piety, and virtue.

The human body may be divided into the head, the trunk, and the limbs.

His end soon approached; and he died with great fortitude.

He was a man of so much pride, that he despised the sentiments of others.

Poverty induces dependence; and dependence increases corruption.

This man, on all occasions, treated his inferiors with great disdain.

There can be no order in the life of that man, who does not allot a due share of his time, to retirement and reflection.

Such equivocal expressions, mark an intention to deceive.

His cheerful, happy temper, keeps up a kind of daylight in his mind, and fills it with a steady and perpetual serenity.

SECONDLY,

Perspicuity and accuracy, with respect to the construction of sentences.

CHAPTER I.

Corrections of the errors which relate to the CLEARNESS of a sentence.

SECTION 1.

See Vol. 2. p. 125.

HENCE *appears* the impossibility that an undertaking *so* managed, should prove successful.

May *we* not here say with the poet, that "virtue is its own reward?"

Had he died before, would not this art have been *then* wholly unknown?

Not to exasperate him, I *spoke* only a very few words.

The works of art receive a great advantage, from the resemblance which they have to those of nature, because here *not only* the similitude is pleasant, but the pattern is perfect.

It may be proper to give some account of those practices, anciently used on such occasions, and discontinued *only* through the neglect and degeneracy of later times.

Sixtus the fourth was, if I mistake not, a great collector *at least* of books.

If Louis XIV. was not the greatest king, he was *at least* the best actor of majesty, that ever filled a throne.

These forms of conversation, multiplied, *by degrees*, and grew troublesome.

Nor does this false modesty expose us to such actions *only* as are indiscreet, but very often to such as are highly criminal.

By greatness, I do not mean the bulk of any single object *only*, but the largeness of a whole view. Or—*I mean not only the bulk of any single object, but*, &c.

I was *formerly* engaged in that business, but I *shall* never be concerned in it *again*.

We *frequently* do those things, which we *afterwards* repent of.

By *often* doing the same thing, it becomes habitual.

Most nations, *even the Jews not excepted*, were prone to idolatry.

Raised to greatness without merit, he employed his power *solely* for the gratification of his passions.

Section 2.

See Vol. 2. p. 126.

The embarrassments of the artificers, rendered the progress *of the work* very slow.

He found the place replete with wonders, *with the contemplation* of which he proposed to solace himself, if he should never be able to accomplish his flight.

They are now engaged in a study, *the usefulness* of which they have long wished to know.

This was an undertaking, which, in the execution, proved as impracticable, as *every other of their pernicious, yet abortive schemes*, had turned out.

He thought that the presbyters would soon become more dangerous to the magistrates, than *the prelatical clergy* had ever been.

Frederic, seeing it was impossible, *with safety*, to trust his life in their hands, was obliged to take the Mahometans for his guard.

The emperor refused to convert the truce *at once* into a definitive treaty.

In the night, however, the miserable remains were taken down.

I have, *in this paper*, *by way of introduction*, settled the meaning of those pleasures of the imagination, which are the subject of my present undertaking; and endeavoured, *by several considerations*, to recommend *to my readers*, the pursuit of those pleasures: I shall, *in my next paper*, examine the several sources from whence these pleasures are derived.

Sir Francis Bacon, in his Essay upon Health, *in which he particularly dissuades the reader from knotty and subtle disquisitions*, has not thought it improper to prescribe to *him* a poem, or a prospect; and he advises him to pursue studies that fill the mind with splendid and illustrious objects, as history, poetry, and contemplations of nature.

The English reader, *if he* would see the notion explained at large, may find it in Locke's Essay on the Human Understanding.

Fields of corn form a pleasant prospect; and *if a little care were bestowed on the walks* that lie between them, they would display neatness, regularity, and elegance.

Though religion will indeed bring us under some restraints, they are *not only* tolerable, but, *on the whole*, desirable.

I have confined myself to those methods for the advancement of piety, which, *by a strict execution of the laws*, are in the power of a prince, limited like ours.

This morning, when, *with great care and diligence*, one of the gay females was looking over some hoods and ribands, brought by her tirewoman, I employed no less in examining the box which contained them.

Since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, *the honest dealer*, where fraud is permitted or connived at, or has no law to punish it, is often undone, and the knave gets the advantage.

Though energetic brevity is not adapted alike to every subject, we ought, *on every occasion*, to avoid its contrary, a languid redundancy of words. It is *sometimes* proper to be copious, but never to be verbose.

A monarchy, limited like ours, may, *for ought I know*, be placed, as it has *often* been represented, just in the middle point, from whence a deviation leads, on the one hand, to tyranny, and, on the other, to anarchy.

Having already shown how the fancy is affected by the works of nature, and afterwards considered, in general, *how, in forming such scenes as are most apt to delight the mind of the beholder, the works both of nature and of art assist each other;* I shall in this paper throw together some reflections, &c.

Let but one brave, *great*, *active*, disinterested man arise, and he will be received, *followed*, *and* venerated.

Ambition creates *hatred*, *shiness*, *discords*, seditions, and wars.

The scribes made it their profession to *study*, *and* to teach, the law of Moses.

Sloth *saps the foundation of every virtue*, *and* pours upon us a deluge of crimes and evils.

The ancient laws of Rome were so far from suffering a Roman citizen to be put to death, that they would not allow him to be *whipped* or even to be *bound*.

His labours to acquire knowledge have been productive of great *success* and satisfaction.

He was a man of the greatest prudence, justice, modesty, and *virtue*.

His favour or disapprobation was governed by the *success* or the failure of an enterprise.

He *had a grateful sense of the benefits received*, *and* did every thing in his power to serve his benefactor.

Many persons give evident proof, that either they do not *believe the principles of religion*, or that they do not *feel their power*.

As the guilt of an officer, *if he prove negligent*, will be greater than that of a common servant; so the reward of his fidelity will be *proportionably* greater.

The comfort annexed to goodness is the pious man's strength. *It attaches his heart to religion. It inspires his zeal. It supports his constancy; and accelerates his progress.*

Section 3.

See Vol. 2. p. 128.

These are the *rules of the* master, who must be obeyed.

They attacked *the house of* Northumberland, whom they put to death.

He laboured to involve *in ruin* his minister, who had been the author of it. Or—*to ruin his minister*, &c.

What he says, *is true*, but it is not applicable to the point.

The French marched precipitately as to an assured victory; whereas the English advanced very slowly, and discharged such flights of arrows, as did great execution. When the *former* drew near the archers, *the latter* perceiving that they were out of breath, charged them with great vigour.

He was *at a window in Lichfield, taking a view of the Cathedral, where* a party of the royalists had fortified themselves.

We no where meet with a more splendid or pleasing show in nature, than what *is formed* in the heavens at the rising and setting of the sun, *by the* different stains of light, *which* show themselves in clouds of different *situations*.

There will be found, *throughout this kingdom*, a round million of creatures in human figure, whose whole subsistence, &c.

It is the custom of the Mahometans, if they see *upon the ground*, any printed or written paper, to take it up, and lay it aside carefully, as not knowing but it may contain some piece of their Alcoran.

The laws of nature are, truly, what lord Bacon styles his aphorisms, laws of laws. Civil laws are always imperfect, and *are* often false deductions from them, or applications of them: nay, *civil laws* stand, in many instances, in direct opposition to *the laws of nature*.

It has not a *sentiment in it*, says Pope, *that* the author *does not* religiously *believe*.

Many act so directly contrary to this method, that, from a habit *which they acquired at the University, of saving time and paper*, they write in so diminutive a manner, that they can hardly read what they have written.

Thus I have fairly given you my own opinion, *relating to this weighty affair*, as well as that of a great majority of both houses here; upon which I am confident you may securely reckon.

If, *from the earliest period of life*, we trace a youth who has been well educated, we shall perceive the wisdom of the maxims here recommended.

CHAPTER II.

Corrections of the errors relating to the UNITY of a sentence.

SECTION I.

See Vol. 2. p. 129.

A SHORT time after this injury, he came to himself; and the next day, *was* put on board his ship, *and* conveyed first to Corinth, and thence to the island of Ægina.

The Britons, daily harassed by cruel inroads from the Picts, were forced to call in the Saxons for their defence; *These people* reduced the greater part of the island to their own power; *and* drove the Britons into the most remote and mountainous parts. The rest of the country, in customs, religion, and language, became wholly Saxons.

By eagerness of temper, and precipitancy of indulgence, men forfeit all the advantages which patience would have procured; and *incur* the opposite evils to their full extent.

This prostitution of praise *affects not only* the gross of mankind, who take their notion of characters from the learned; but also the better sort *of people*, *who*, by this means, lose some part at least of their desire of fame, when they find it promiscuously bestowed on the meritorious and *on the* undeserving. Or—*Not only the gross part of mankind, who take their notion of characters from the learned, are affected by this prostitution of praise; the better sort must also, by this means*, &c.

All the precautions of prudence, moderation, and condescension, which Eumenes employed, were incapable of mollifying the hearts of those barbarians, and of extinguishing their jealousy. *He* must have renounced his merit and virtue which occasioned it, to have been capable of appeasing them.

He who performs every employment in its due place and season, suffers no part of time to escape without profit. *He multiplies his days; for he lives much* in little space.

Desires of pleasure usher in temptation, and *forward* the growth of disorderly passions.

Section 2.

See Vol. 2. p. 130.

The notions of lord Sunderland were always good; *This nobleman, however*, was a man of great expense.

In this uneasy state, both of his public and private life, Cicero was oppressed by a new and deep affliction, the death of his beloved daughter Tullia; which happened soon after her divorce from Dolabella. *The* manners and humours *of this man* were entirely disagreeable to *Tullia.*

The sun approaching melts the snow, and breaks the icy fetters of the main. *Here*, vast sea-monsters pierce through floating islands, with arms which can withstand the crystal rock; whilst others, that of themselves seem great as islands, are, by their bulk alone, armed against all but man. *The* superiority *which he possesses* over creatures of a size and force so stupendous, should make him mindful of his privilege of reason; and force him humbly to adore the great Composer of these wondrous frames, and the Author of his own superior wisdom.

I single Strada out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself. *My* friend will forgive this short excursion in honour of a favourite writer.

Boast not thyself of to-morrow; *for* thou knowest not what a day may bring forth. For the same reason, despair not of to-morrow; it may bring forth good as well as evil; *Vex not* thyself with imaginary fears. *The* impending black cloud, which is regarded with so much dread, may pass by harmless: or though it should discharge the storm, yet before it breaks, thou mayst be lodged in that lowly mansion which no storms ever touch.

Section 3.

See Vol. 2. p. 131.

Disappointments will often happen to the best and wisest men; *sometimes to the wisest and best concerted plans. They may happen too*, not through any imprudence *of those who have devised the plan*, nor even through the malice or ill design of others; but merely in consequence of some of those cross incidents of life, which could not be foreseen.

Without some degree of patience exercised under injuries.

human life would be rendered a state of perpetual hostility: offences and retaliations would succeed to one another in endless train.

Never delay till to-morrow, *what reason and conscience tell you ought to be performed to-day. To-morrow* is not yours; and though you should live to enjoy it, you must not overload it with a burden not its own.

We must not imagine that there is, in true religion, any thing which overcasts the mind with sullen gloom and melancholy austerity; *or which derogates from that esteem, which men are generally disposed to yield to exemplary virtues. False ideas* may be entertained of religion, as false and imperfect conceptions of virtue have often prevailed in the world.

CHAPTER III.

Corrections of the errors which respect the STRENGTH of a sentence.

Section 1.

See Vol. 2. p. 130.

It is six months since I paid a visit to my relations.

Suspend your censure, till your judgment on the subject can be wisely formed.

The reason *of his having acted* in the manner he did, was not fully explained.

If I were to give a reason for their looking so well, it would be, *that* they rise early.

If I mistake not, he is improved both in knowledge and behaviour. Or—*I think he is improved both in knowledge and behaviour.*

Those two boys appear to be equal in capacity.

Whenever he sees me, he inquires concerning his friends.

The reason of his conduct will *appear* in the conclusion of this narrative. Or—*His conduct will be accounted for in the*, &c.

I hope this is the last time *of my acting* so imprudently.

The reason of his sudden departure, was, *that* the case *did* not *admit* of delay.

The people gained nothing farther by this step, *than* to suspend their misery. Or—*nothing by this step, but the suspension of their misery.*

I have here supposed that the reader is acquainted with that great modern discovery, which is, at present, universally acknowledged by the inquirers into natural philosophy.

Few words in the English language, are employed in a more loose and uncircumscribed sense, than fancy and imagination.

I intend to make use of these words in my following speculations, that the reader may *rightly* conceive the subject upon which I proceed.

Commend me to an argument like a flail, *against which* there is no fence.

How many are there, by whom these *good* tidings were never heard!

These points have been illustrated in so plain a manner, that the perusal of the book has given me satisfaction.

However clear the conduct which he ought to have pursued, he had not resolution to set about it.

I was much moved on this occasion, and left the place full of serious reflections.

They are of those that rebel against the light: they know not *its* ways, nor abide in *its* paths.

This measure may afford some profit, and some amusement. Or—*both profit and amusement.*

By a multiplicity of words, the sentiments are not set off and accommodated: but, like David equipped in Saul's armour, they are encumbered and oppressed.

Though closely occupied with the affairs of the nation, he did not neglect the concerns of his friends.

If, on the *contrary*, secrecy had been enjoined, his conduct was very culpable.

Less capacity, *but more time*, is required for this business.

He did not mention Leonora, nor her *father's death.*

The combatants encountered with such rage, that, eager only to assail, and thoughtless of defence, they fell dead upon the field together.

I shall begin with remarking the defects, and shall then proceed to describe the excellences, of this plan of education.

Numberless orders of beings, to us unknown, people the wide extent of the universe.

His extraordinary beauty struck observers with admiration. Or—*His beauty was so extraordinary, that it struck*, &c.

Thought and language act and re-act upon each other. Or—*act upon each other mutually.*

Their interests were inseparably connected.

Employing all the circumspection which reason can suggest, let your prayers, at the same time, continually ascend to heaven for support. Or—*While you employ all the circumspection*

which reason can suggest, let your prayers continually ascend to heaven for support.

Section 2.

See Vol. 2. p. 133.

The enemy said, I will pursue, I will overtake, I will divide the spoil.

While the earth remaineth, seed-time and harvest, cold *and* heat, summer *and* winter, *and* day and night, shall not cease.

A man should endeavour to make the sphere of his innocent pleasures as wide as possible, that he may retire to them with safety, and find in them such a satisfaction as a wise man would not blush to take. *This advantage we gain by means of the pleasures of* imagination. Or—*This satisfaction we enjoy by means of*, &c.

The army was composed of Grecians, *and* Carians, *and* Lycians, *and* Pamphylians, and Phrygians.

The body of this animal was strong, proportionable, and beautiful.

Nothing promotes knowledge more than steady application, and a habit of observation.

Though virtue borrows no assistance from *the advantages of fortune*, yet it may often be accompanied by *them*.

The knowledge *which* he has acquired, and the habits of application *which* he possesses, will probably render him very useful.

Their idleness, their luxury and pleasures, their criminal deeds, their immoderate passions, their timidity and baseness of mind, have dejected them to such a degree, as to make them weary of life.

I was greatly affected, *so* that I was obliged to leave the place, *though* my assistance had been pressingly solicited.

I strenuously opposed those measures, *but* it was not in my power to prevent them.

I yielded to his solicitation, *for* I perceived the necessity of doing so.

For the wisest purposes, Providence has designed our state to be checkered with pleasure and pain. *As such* let us receive it, and make the best of what is appointed to be our lot.

In the time of prosperity, he had stored his mind with useful knowledge, with good principles, and virtuous dispositions: *and these resources* remain entire. when the days of trouble come.

He had made considerable advances in knowledge, *though* he was very young, and laboured under several disadvantages.

Section 3.

See Vol. 2. p. 134.

I have, *with a good deal of attention*, considered the subject upon which I was desired to communicate my thoughts.

Whether, *in any country*, a choice altogether unexceptionable has been made, seems doubtful.

Let us endeavour to establish to ourselves an interest in Him, who *in his hands* holds the reins of the whole creation.

Virgil, who, *in the sixth book of his Æneid*, has cast the whole system of Platonic philosophy, so far as it relates to the soul of man, into beautiful allegories, gives us the punishment, &c.

And, *at last*, *in the Pyrenean treaty*, Philip the fourth was obliged to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe.

By a late calculation, it appears that, in Great Britain and Ireland, there are upwards of fifteen millions of inhabitants.

And although persons of a virtuous and learned education, *when they come forward into the great world*, may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into some irregularities, it is ever with reluctance and compunction of mind, because their bias to virtue still continues.

Were instruction an essential circumstance in epic poetry, I doubt whether, *in any language*, a single instance could be given of this species of composition.

Some of our most eminent writers have, *as far as it regards the subsistance of our affections after death*, made use of this Platonic notion, with great beauty and strength of reason.

On surveying the most indifferent works of nature, men of the best sense have been touched, more or less, with these groundless horrors and presages of futurity.

Blessed is he that cometh in the name of the Lord.

Not every one that puts on the appearance of goodness, is good.

And *there appeared to them* Elias with Moses.

Your fathers, where are *they*? and *the prophets*, do *they* live for ever?

At last, after much fatigue, through deep roads, and bad weather, we came with no small difficulty, to our journey's end.

The praise of judgment, Virgil has justly contested with Homer; but his invention remains yet unrival led.

Instead of being critics on others, let us employ our criticism on ourselves.

Leaving others to be judged by Him who searcheth the heart, let us implore *his* assistance, for enabling us to act well our own part.

After passion has for awhile exercised its tyrannical sway, *its vehemence may by degrees subside.*

This fallacious art, *instead of lengthening* life, debars us from enjoying it.

Indulging ourselves in imaginary, *often deprives us of real* enjoyments.

When reduced to poverty, how will that nobleman be able to conduct himself, who was educated only to magnificence and pleasure?

It is highly proper that a man should be acquainted with a variety of things, *the utility* of which is above a child's comprehension: but is it necessary, *or even possible, that* a child should learn every thing it behoves a man to know?

When they fall into sudden difficulties, they are less perplexed, *and when they encounter dangers they are less alarmed, than others in the like circumstances.*

For all your actions, *and particularly for the employments of youth*, you must hereafter give an account.

Section 4.

See Vol. 2. p. 136.

Charity breathes *habitual kindness towards friends, courtesy towards strangers, long-suffering to enemies.*

Gentleness ought *to form our address, to regulate our speech, and* to diffuse itself over our whole behaviour.

The propensity to look forward into life, is too often *immoderately indulged, and* grossly abused.

The regular tenor of a virtuous and pious life, will prove the best preparation for *old age, for death, and for immortality.*

These rules are intended to teach young persons to write with propriety, *perspicuity and* elegance.

Sinful pleasures *degrade human honour, and* blast the opening prospects of human felicity.

In this state of mind, *every object appears gloomy, and* every employment of life becomes an oppressive burden.

They will acquire different views, by *entering on a virtuous course of action, and* applying to the honourable discharge of the functions of their station.

By the perpetual course of dissipation, in which sensualists are engaged; *by the excesses which they indulge;* by the riotous revel, and the midnight, or rather morning hours, to which they prolong their festivity; they debilitate their bodies, *wear out their spirits, and* cut themselves off from the comforts and duties of life.

Section 5.

See Vol. 2. p. 136.

By what I have already expressed, the reader will perceive the business *upon* which I am to proceed.

May the happy message be applied to us, in all *its* virtue, strength, and comfort!

Generosity is a showy virtue, *of* which many persons are very fond.

These arguments were, without hesitation, and with great eagerness, *embraced.*

It is proper to be long in deliberating, but we should execute *speedily.*

Form your measures with prudence; but *divest yourselves of* anxiety about the issue.

We are struck, we know not how, with the symmetry of any thing we see; and immediately acknowledge the beauty of an object, without inquiring into the *cause of that beauty.*

With Cicero's writings, these persons are more conversant, than with those of Demosthenes, who, by many degrees, *as an orator at least,* excelled the other.

Section 6.

See Vol. 2. p. 137.

Our British gardeners, instead of *following* nature, love to deviate from it as much as possible. Or—*instead of humouring,* &c. *love to thwart it,* &c.

I have observed of late the style of some great ministers, very much to exceed that of any other *writers.*

The old may inform the young; and the young may animate *the old.*

The account is generally balanced; for what we *lose* on the one hand, we gain on the other.

The laughers will be for those who have most wit; the serious, for those who have most reason on their side.

If men of eminence are exposed to censure on the one hand, they are as much *exposed* to flattery on the other. If they receive reproaches which are not due, they likewise receive praises *that are not due.*

He can bribe, but he *cannot seduce.* He can buy, but he *cannot gain.* He can lie, but *he cannot deceive.*

He embraced the cause of liberty faintly, and pursued it *irresolutely;* he grew tired of it, when he had much to hope; and gave it up, when *he had nothing to fear.*

There may remain a suspicion that we overrate the greatness of his genius, in the same manner as *we overrate the greatness of bodies that are* disproportioned and misshapen.

Section 7.

See Vol. 2. p. 133.

Sobriety of mind suits the present state of man.

As *supporters of unlawful assemblies*, these people were seized and punished.

To use the Divine name *habitually*, and without serious consideration, is highly irreverent.

From the *kindness* with which he was at first received, great hopes of success were entertained.

They conducted themselves *craftily*, and ensnared us before we had time to escape.

To our confined and humble station, it belongs not to censure, but to submit, trust, and adore.

The solace of the mind, under all its labours, is hope; and there are few situations which exclude it entirely.

The humiliation of the mighty, and the fall of ambition from its towering height, little concern the bulk of mankind.

Tranquillity, *order*, and magnanimity, *dwell* with the *pious* and resigned man.

Idleness, ease, and *prosperity*, have a natural tendency to generate folly and vice.

By a cheerful, *candid*, and *uniform* temper, he conciliated general favour.

We reached the mansion before noon. It was a strong, *magnificent*, Gothic *edifice.*

I had a long and perilous journey, but a *pleasing* companion, who relieved the fatigue of it.

The speech was introduced by a sensible *exordium*, which made a favourable impression.

The commons made a *warm* remonstrance against *so* arbitrary *a* requisition.

The truly illustrious are they who do not court the praise of the world, but who perform *the actions which deserve it.*

By means of society, our wants are supplied, and our lives are rendered comfortable; our capacities are enlarged, and our virtuous affections called forth into their proper exercise.

Life cannot but prove vain to them who affect a disrelish of every pleasure, that is not both exquisite and new; who measure enjoyment, not by their own feelings, but by the standard of fashion; who think themselves miserable, if others do not admire their state.

By the experience of distress, an arrogant insensibility of temper is most effectually corrected; as the remembrance of our own sufferings, naturally prompts us to feel for others, when they suffer. But if Providence has been so kind as not to subject us to much of this discipline, in our own lot, let us draw improvement from the harder lot of others. Let us sometimes step aside from the smooth and flowery paths, in which we are permitted to walk, in order to view the toilsome march of our fellows through the thorny desert.

As no one is without his failings, *few also are void of amiable qualities.*

Providence delivered them up to themselves, and they *became their own tormentors.*

From disappointments and trials, we learn the insufficiency of temporal things to happiness, and *are taught to seek it in religion and virtue.*

CHAPTER IV.

Corrections of the errors that relate to FIGURES of Speech.

See Vol. 2. p. 139.

No human happiness is so *pure* as not to contain any alloy.

There is a time when factions, by their vehemence, *confound* and disable one another.

I intend to make use of these words in *my following* speculations. Or—*in the course of my speculations.*

Hope, the *cheering star of life*, darts a ray of light through the thickest gloom.

The scheme was highly expensive to him, and proved the *gulf* of his estate.

He was so much skilled in the *exercise* of the oar, that few could equal him.

The death of Cato has, *if I may be allowed to say so*, rendered the senate an orphan.

Let us be *careful to suit our sails to the wind and weather;* and to steer our vessel aright, that we may avoid the rocks and shoals, which lie every where around us.

At length Erasmus, that great injur'd name,
(The glory of the priesthood and the shame,)
Stemm'd the wild torrent of a barb'rous age,
And drove those holy Vandals off the stage.

In this our day of proof, our land of hope,
The good man has his clouds that intervene;
Clouds that may dim his sublunary day,
But cannot *darken:* even the best must own,
Patience and resignation are the *pillars*
Of human peace on earth.

On the wide sea of letters, 'twas thy boast
To crowd each sail, and touch at every coast:
From that rich *deep* how often hast thou brought
The pure and precious pearls of splendid thought!
How didst thou triumph on that subject tide,
Till vanity's wild gust, and stormy pride,
Drove thy strong *bark*, in evil hour, to split
Upon the fatal rock of impious wit!

Since the time that reason began to *exert her powers;* thought, during our waking hours, has been active in every breast, without a moment's suspension or pause. The current of ideas has been always *flowing*. The wheels of the spiritual engine have *circulated* with perpetual motion.

The man who has no rule over his own spirit, possesses no *defence* against *dangers* of any sort. He lies open to every insurrection of ill-humour and every *invasion* of distress. Whereas he who is employed in regulating his mind, is making provision against all the accidents of life. He is erecting a fortress into which, in the day of *danger*, he can retreat with *safety*.

Tamerlane the Great, writes to Bajazet, emperor of the Ottomans, in the following terms.—"Where is the monarch who dares resist us? Where is the potentate who does not glory in being numbered among our attendants? As for thee, *ignobly*

descended, since *thy* unbounded ambition hath *subverted all thy vain expectations*, it would be proper that thou shouldst *repress* thy temerity, *repent of thy perfidy, and become just and sincere in all thy transactions. This will secure to thee a safe and quiet retreat; and preserve thee from falling a victim to that vengeance, which thou hast so highly provoked, and so justly deserved.*"

It is pleasant to be virtuous and good; because that is to excel many others: it is pleasant to grow better; because that is to excel ourselves: *it is pleasant even to mortify and subdue our lusts; because that is victory:* it is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion; because this is empire.

CHAPTER V.

CORRECTIONS OF THE ERRORS IN THE CHAPTER OF PROMISCUOUS EXERCISES.

SECTION 1.

See Vol. 2. p. 141.

WHAT is human life to all, but a mixture, *of some scattered joys and pleasures*, with various cares and troubles?

Favours of every kind are doubled, *when* they are *speedily* conferred.

He that is himself weary, will soon weary the company.

He that will have the kindness of others, must endure their follies.

The first years of man must make provision for the last.

Perpetual *levity* must *end* in ignorance.

In these, and in *similar* cases, we should *generally*, in our alms, suffer no one to be *witness*, but Him who must see every thing.

The neglect of his studies, and opportunities of improvement, is the *ground of his being* so badly qualified for the business. Or—*is the reason that he is so badly*, &c.

That Plutarch wrote *the* lives of Demosthenes and Cicero at Chæronea, is clear from his own account.

I wish to cultivate *a further* acquaintance *with you.*

He may make the attempt, but he cannot succeed.

No pains were spared by his tutor, *to improve him* in all useful knowledge.

In no scene of her life was Mary's address more remarkably displayed.

This was the *original* cause of *so* barbarous a practice.

By a variety of false insinuations, he craftily endeavoured to turn the emperor to his purpose.

The beauty *displayed* in the earth equals the grandeur *conspicuous* in the heavens.

In *the* health and vigour of *the* body, and in the *flourishing* state of worldly fortune, all rejoice.

What passes in the hearts of men, is generally *invisible* to the public eye.

Many associations are *formed* by laws the most arbitrary.

These instances *will*, it is hoped, be sufficient to satisfy every reasonable mind.

By rules *so* general and comprehensive as *these are*, the clearest ideas are conveyed.

He determined not to comply with the proposal, *unless* he should receive a fair compensation.

There can be no doubt that health is preferable to riches.

We believe, said they to their friends, that the perusal of such books has ruined *our* principles. Or—*ruined your principles.*

John's temper greatly indisposed him for *giving* instruction. Or—*for receiving instruction.*

Vegetation is *constantly* advancing, though no eye can trace *its gradations.*

His importunity was the reason of my consenting to the measure.

I conceived a great regard for him, and I could not but mourn for the loss of him. Or—*for the loss he had sustained.*

He was confined in his own house, by the officer who had apprehended him. Or—*He was confined in the house of the officer by whom he had been apprehended.*

Charlotte, the friend of Amelia, to whom no one imputed blame, was too prompt in her *friend's* vindication. Or—*in her own vindication.*

Men who are rich and avaricious, *drown* themselves in a spring which might have *watered* all around them.

I should prefer *his being of* rather slow parts, than *of* a bad disposition.

As soon as Eugenius undertook the care of a parish, it engrossed his attention.

The plan will at once contribute to general convenience, and to the beauty and elegance of the town.

Together with the national debt, the greatest national advantages are transmitted to succeeding generations.

Their intimacy had probably commenced in the happier period of their youth and obscurity.

His subject is precisely of that kind, which *only* a daring imagination could have adopted.

This emperor conjured the senate, that the purity of his reign might not be stained by the blood *of even* a guilty senator.

It is a happy constitution of mind, to be able to view successive objects so steadily, that the *more important* may never prevent us from doing justice to *those which are of less consequence.*

This activity drew *over to Virginia*, great numbers of enterprising *men; who* came either in search of fortune, or of liberty, which was the only compensation for the want of *fortune.*

The erroneous judgment of parents, *respecting* the conduct of schoolmasters, *has paved the way to the ruin of hopeful boys*, and *disturbed* the peace of many an *ingenious* man, who *had* engaged in the care of youth.

Section 2.

See Vol. 2. p. 143.

The Greek is, *doubtless*, a language much superior, in *richness*, harmony, and variety, to *the* Latin.

Those three great *geniuses* flourished in the same period.

He has made a judicious *adaptation* of the examples to the rule.

This part of knowledge has been always growing, and *it* will *continue to grow*, till the subject be exhausted.

A boy *of* twelve years *of age* may study these lessons. Or —*a boy twelve years old.*

The servant produced from his late master an *unexceptionable* character.

I am surprised that so great a philosopher should spend *his* time in the pursuit of such chimeras.

The ends of a divine, and *those of a* human legislator, are vastly different.

Scarcely had the "Spirit of Laws" made its appearance, *when* it was attacked. Or—*No sooner—than*, &c.

His donation was the more acceptable, *because* it was given without solicitation. Or—*as it was given*, &c.

This subject is an unwelcome intruder, affording an uneasy sensation, and *always bringing* with it a mixture of concern and compassion.

He accordingly draws out his forces, and offers battle to Hiero, who immediately *accepts* it.

James *lay* late in bed yesterday, and this morning he *lies* still later.

The reason of this strange proceeding will be *explained*, when I make my defence.

I have *often* observed him, and *this is his mode* of proceeding; he *first* enjoins silence; and then, &c.

Not having known or considered the subject, he made a crude decision.

All of them were deceived by his fair pretences, and *all of them* lost their property.

It is *more than* a year since I left school.

He was guilty of conduct, *so atrocious*, that he was *entirely* deserted by his friends.

No other employment *than that of* a bookseller, suited his taste. Or—*No employment but that of a bookseller*, &c.

By this I am instructed, and *by that* I am honoured.

I pleaded that I was sincere; and after some time, he assented *to the truth of it; by which* I entirely escaped punishment.

To this I am *the more* disposed, *as* it will serve to illustrate the principles *above* advanced.

From what I have said, you will *readily* perceive the subject *on which* I am to proceed.

These are points too trivial to *to be noticed.* They are objects *with which* I am totally unacquainted.

The nearer that men approach *to* each other, the more numerous *are their points* of contact, and the greater *will be* their pleasures or *their* pains.

Thus I have endeavoured *to render* the subject *more intelligible.*

This is the most useful art *which men possess.*

In dividing their subjects, the French writers of sermons study neatness.

There is not *more beauty* in one of them than in another.

Section 3.

See Vol. 2. p. 144.

Study to unite *gentleness of manners with firmness of principle*, affable behaviour with untainted integrity.

In that work, we are *frequently* interrupted *by* unnatural thoughts.

If we except one or two expressions, the composition is not *liable* to censure.

To answer his purpose effectually, he *selected* a very moving story.

I am not able to discover whether these points are *in any manner* connected.

These are arguments which cannot be *refuted* by all the cavils of infidelity.

I was much inclined to reply to this matter.

I hope that I *shall* not be troubled in future, on this or any *similar occasion.*

It is difficult to unite copiousness *with precision.*

Let us consider the proper means to effect our purpose.

We must pay attention to what *precedes*, and *what* immediately follows.

The more this track is pursued, and the more eloquence is studied, the *better* we shall be guarded against a false taste.

True believers of every denomination compose the church of God.

This is the substance of *what* has been said on the subject.

A perfect union of wit and judgment, is one of the rarest things *that occur.*

Praise, like gold and diamonds, *owes its value only to its scarcity.*

Intemperance, *though it may fire the spirits for an hour*, will make life short or *miser ble.*

From *the errors of their education*, all their miseries have proceeded.

The disinterestedness of their conduct produced general admiration.

I viewed the habitation of my departed friend.—Venerable shade! I gave thee a tear *then:* accept of one cordial drop that falls to thy memory *now.*

We are here *to-day;* and gone *to-morrow.*

This author is more remarkable for strength of sentiment, than *for harmony of* language.

Many persons are more delighted with correct and elegant language, than with the *important sentiments* and *accurate* reasoning.

I feel myself grateful to my friend, for all the instances of kindness, which he has manifested to me. Or—*for all his proofs of kindness.*

It is not from this world that any *ray* of comfort can *proceed*, to cheer the gloom of the last hour.

SECTION 4.

See Vol. 2. p. 145.

IT is dangerous for *mortal beauty*, or terrestrial virtue, to be examined by *too strong a light.*

Beautiful women *seldom* possess any great accomplishments *of mind*, because they, *for the most part*, study behaviour rather than solid excellence.

To fret and repine at every disappointment of our wishes, is to discover the temper of froward children, not of men, far less of Christians.

It is decreed by Providence, *that nothing truly valuable* shall be obtained in our present state, but with difficulty and danger.

Labour necessarily requires pauses of ease and relaxation; and the deliciousness of ease *commonly* makes us unwilling to return to labour.

Nothing *can be great* which is not right; nothing *which reason condemns*, can be suitable to the dignity of the human mind.

In youth we have warm hopes which are *soon* blasted by rashness and negligence; and great designs which are defeated by inexperience.

To the children of idleness, the haunts of dissipation open many a wide and inviting gate, *by night and by day.*

True virtue must form one complete and entire system. All its parts are connected; piety with morality, charity with justice, benevolence with temperance and fortitude.

Dissimulation *degrades* parts and learning; *obscures* the lustre of every accomplishment; and *sinks* us into universal contempt.

Positive as you now are in your opinions, and confident in your assertions, be assured *that* the time approaches, when *both men and things* will appear *to you* in a different light.

In this age of dissipation and luxury, how many avenues are constantly open, that *lead* to the *temple* of folly!

By extravagance and idleness, and *the* vain *ambition* of emulating others in the splendid show of life, many run into *expense beyond their fortune.*

Objects are *distinguished* from each other by their qualities: they are *separated* by the distance of time or place.

Clarendon, being a man of extensive *capacity*, stored his mind with a variety of ideas; which circumstance contributed to the successful exertion of his vigorous *abilities.*

SECTION 5.

See Vol. 2. p. 146.

THE *highest* degree of reverence should be paid to youth; and nothing indecent should be suffered to approach their eyes or ears.

He who is blessed with a clear conscience, *enjoys*, in the worst conjunctures of human life, *a peace, a dignity, an elevation of mind, peculiar to virtue.*

In a few years, the hand of industry may change the face of a country; *but it often requires as many generations*, to *change* the sentiments and manners of a people.

When the human mind dwells *long and attentively* on any subject, the passions are apt to grow *warm, interested, and enthusiastic; and often force into their service* the understanding which they ought to obey.

Some years *afterwards*, being released from prison, he was, *by reason of his consummate knowledge of civil law and military affairs*, exalted to the supreme power.

The discontented man *is never found without a great share of malignity.* His spleen irritates and sours his temper, and leads him to discharge its venom on all with whom he stands connected.

We cannot doubt *that* all the proceedings of Providence, *when fully understood*, will appear as equitable, as now they seem irregular.

All that great wealth *generally* gives *above* a moderate fortune, is, more room for the freaks of caprice, and *more* privilege for ignorance and vice; *a quicker succession* of flatteries, and a larger circle of voluptuousness.

The miscarriages of the great designs of princes are recorded in the histories of the world, but are of *small* use to the bulk of mankind, who seem very little interested in *admonitions against errors which they cannot commit.*

Were there any man who could say, *that he had never*, in the course of his life, suffered himself to be transported by passion, *or given* just ground of offence to any one, *such a man might have some plea for impatience*, when he received from others unreasonable treatment.

Christianity will, at some future period, influence the conduct of nations as well as *of* individuals. But this *event, though its greatest, will probably be its latest triumph;* for *it* can be effected *only* through the medium of private character; and *it will, therefore, be a change* not rapid in its progress, and

visible at every step; but gradual *in its advances*, and *perceptible only* when considerable effects have been produced.

The British constitution *stands among the nations of the earth, like an ancient oak in the wood*, which, after having overcome many a blast, overtops the other trees of the forest, and commands respect and veneration.

Section 6.

See Vol. 2. p. 148.

What an anchor is to a *ship in a dark night, on an unknown coast, and amidst a boisterous ocean*, that is the hope of future happiness to the soul, when *distracted* by the confusions of the world. *In danger, it gives security;* amidst general fluctuation, it *affords one fixed point of rest.*

Our pride and self-conceit, *render us quarrelsome and contentious*, by nourishing a weak and childish sensibility to every fancied point of our own honour or interest, while they shut up all regard to the honour or interest of our brethren.

If there be any first principle of wisdom, it is *undoubtedly* this: the distresses that are removable, endeavour to remove; *those which cannot be removed*, bear, with as little disquiet as you can: *in every situation of life*, there are comforts: *find them out*, and enjoy them.

Instead of aspiring *beyond* your proper level, *bring down* your mind to your state; lest, *by aiming too high*, you spend your life in a train of fruitless pursuits, and bring yourself *at last* to a state of entire insignificance and contempt.

Often have we seen, that what we considered *at the time*, as a sore disappointment, *has proved in the issue*, to be a merciful providence; and that, *if what we once eagerly wished for had been obtained*, it would have been so far from making us happy, that it would have produced our ruin.

Can the stream continue to *flow*, when it is *cut off from* the fountain? Can the branch *flourish*, when *torn away* from the stock which gave it nourishment? *No more can* dependent spirits be happy, when *deprived of* all union with the Father of spirits, and the fountain of happiness.

Prosperity is redoubled to a good man, *by his generous use of it.* It is reflected back upon him from every one whom he makes happy. *In the intercourse of domestic affection, in the attachment of friends, the gratitude of dependents, the esteem and good-will of all who know him*, he sees blessings multiplied round him on every side.

He that would pass *the latter part of life* with honour and decency, must, *when he is young*, consider that he shall *one day* be old; and remember when he is old, *that he once was* young. *In youth*, he must lay up knowledge for his support, when his powers of acting shall forsake him; *and in age*, forbear to animadvert with rigour, on faults which experience *only* can correct.

Let us consider that youth *is not of* long duration; and that *in maturer age*, when the enchantments of fancy shall cease, and phantoms dance *no more* about us, we shall have no comforts but *the approbation of our own hearts*, the esteem, *of wise men*, and the means of doing good. *Let* us live as men *who are some time to grow old;* and to whom *it will be the most dreadful of all evils*, to count their past years only by follies, and to be reminded of their former luxuriance of health, *only* by the maladies which riot has produced.

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RECOMMENDATIONS OF THIS WORK.

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